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HANNIBAL CROSSING THE ALPS INTO ITALY.



THE ILLUSTRATED  
HISTORY OF THE WORLD,

FOR THE ENGLISH PEOPLE.

FROM THE EARLIEST PERIOD  
TO THE PRESENT TIME.

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Ancient. — Medixval. — Modern.

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WITH MANY ORIGINAL HIGH-CLASS ENGRAVINGS.

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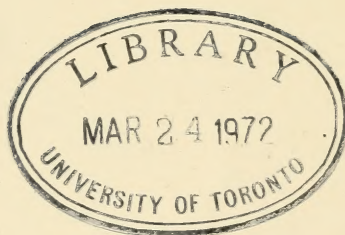
“Histories make men wise.”—SIR FRANCIS BACON.

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## EUROPEAN STATES IN THE MIDDLE AGES. FRANCE, ENGLAND, ITALY, ETC.

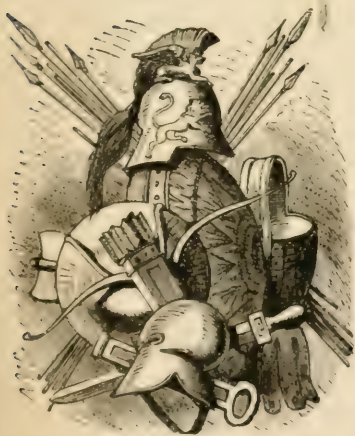
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# THE HISTORY OF THE WORLD.

## Introduction.

### EARLIEST RECORDS AND RELICS OF THE HUMAN RACE.



HISTORY principally concerns itself with the doings of mankind from the epoch when civilization was so far advanced that human beings began to unite in a community of states. It will, however, be advisable in this place to give a short account of such reasonably grounded theories as relate to the origin and age of the human race, and the condition of men in pre-historic times. Much important service is rendered in such inquiries by that branch of geology which deals exclusively with investigations into the nature of the crust of the earth, thus affording us access to the secrets which for countless ages have lain concealed within its bosom. The

different strata of the earth's crust are, so to speak, leaves in the genealogical history of nature inscribed by the Creator Himself, and are therefore among the most intelligible and reliable revelations that we possess. The formation of the earth's crust gives us, however, no information as to the period when men first began to understand each other in articulate speech, though it has



preserved within its different strata the earliest products of human industry, together with the remains of gigantic species of animals that have long disappeared from the surface of the earth. The fashioning hand of man can scarcely be recognised in these weapons and tools of stone, mingled with all kinds of utensils made of bone or horn; but in later times the specimens begin to exhibit an improved style of form and workmanship. That these different implements of the stone period belong to a far more remote date than is commonly supposed, is unquestionable, and a single example will suffice to prove this, as it gives us an insight into the combined results of all geological and archæological investigation.

In different parts of Denmark, there are peat-moors, the depth of which varies from three to ten yards. In the lowest stratum of these turf-beds, the remains of pine branches are often found, and among them weapons of stone which already exhibit a certain refinement and ingenuity of design. In the next stratum immense oak-forests lie buried, containing swords and shields of bronze hidden away among the massive branches; while the upper stratum preserves specimens of iron weapons found among the remains of beech-woods which have existed in Denmark from Cæsar's times, about 1,900 years ago, to the present day, though all traces of the pine and oak forests have entirely disappeared. As we constantly meet with analogies in nature, we may consequently assume that in proportion as she advanced in her process of improvement in different parts of the earth, and at different periods, human beings were to be found who differed from each other much the same as plants of one and the same species in different parts of the earth, which while preserving their similarity of structure and other characteristics, vary infinitely in size, colour, etc.

#### HUMAN RACES, ROOTS OF LANGUAGES, AND MODES OF LIFE.

A comparison of the varieties prevailing among the inhabitants of the earth leads to the acceptance of three (or five) human stocks, or races, differing in mental characteristics, power, and capacity for civilization, as well as in bodily structure, the formation of the head and face, and colour of the skin. Assuming the number of races to be three, they are:

(1) The Caucasian race, destined for freedom and mastery, to which belong the nations speaking Indo-Germanic languages, viz., the Europeans (with the exception of the Lapps and Finns), the inhabitants of Western Asia, Indians, and North Africans, and the people who have emigrated from Europe to America; this, on account of its capacity for civilization, forms the most important subject of history. It is distinguished by symmetry of limb and beauty of bodily form and face, and embraces the most manifold transitions from the white skin of the blonde Northern European to the dusky, black-haired Southerner and Hindoo.

(2) The African Negro race, transplanted by the slave trade to America and the West Indies, with more or less black, curly, woolly hair, and prominent occiput.

(3) The Mongolian race in Eastern Asia and in the northerly polar regions of the Old and New Worlds (Mongolians, Huns, Upper Indians, Chinese, Japanese, Calmucks, Finns, Lapps, Esquimaux, and others), with smooth black hair, flat nose, narrow, widely-separated eyes, flat occiput, and a skin varying from yellow to light brown. Besides these three races, principally appertaining to the ancient divisions of the earth, two subordinate medium races are taken into account, namely:



WEAPONS, ORNAMENTS, IMPLEMENTS, POTTERY, ETC., OF THE STONE AND BRONZE AGE.

Ornament of a plate from the Swiss Lake-village. Ornaments of bronze vessels of the Bronze period.

#### STONE PERIOD.

Lance heads, dagger, arrow, axe, hammer, etc., of flint, from the Stone period; found in Denmark. Harpoon of Reindeer horn; axe mounted in stag's horn; urns, etc., in burnt clay, chiefly from Denmark.

#### BRONZE PERIOD.

Dagger with sheath, axe head, pincers, kelt, knife, fibulae or huckles, bracelet, etc., of bronze. Urns of various shapes, of the Bronze period, found in the lake dwellings. Ornamented shield of bronze, found in Denmark.



(4) The Malay (Australian), with smooth or slightly curly black hair, and dark brown, more or less dusky skin, as a species of transition from the Caucasian to the Ethiopian or Negro race. To this variety belong the inhabitants of New Holland and the islands of the Pacific Ocean.

(5) The American race, with copper-brown coloured skin, and lank, coarse hair, which comprises the still remaining aborigines of America, the Mexicans, Peruvians, etc., and forms the transition from the Caucasian to the Mongolian race.

While the various populations of the earth have been divided into five races, investigation has endeavoured to trace back the different languages of the world, estimated at two thousand, to their separate groups, and to discover in their prevailing similarities the existence of a common root, and the original connection between races that are now distinct.

To the Caucasian race belong the three following groups of languages: *a.* The Indo-Germanic (Indo-European and Aryan), including the Indian, Persian, and European tongues, with the exception of the Hungarian, Baskish, Finlandish, and Esthonian. *b.* The Semitic group of languages, spoken by Semitic nations, Abyssinians, Phœnicians, and Carthaginians. *c.* North African group, comprising the ancient Egyptian, Koptic, and most of the languages of the ancient inhabitants of Northern Africa.

The principal group of languages spread through North-eastern Asia and Europe, and belonging to the Caucasian as well as the Mongolian tribes, is the Finnish-Tartar and Turanian group, spoken by the countless tribes of Finlanders (with whom may be reckoned the Magyars in Hungary, as well as the inhabitants of Esthonia and Livonia), Tartars (including the Osmanli Turks, Kirghiz, Baschkirs), and many Mongolian nations (the Tungusi, Kamtschadales, and others). "The chief common feature of the Turanian languages is their agglutination, that is to say, the formation of declension and conjugation by means of mechanical and separable construction, in opposition to the organic formation of the Semitic and more particularly the Aryan languages." The Turanian idioms are principally nomadic dialects.

In the south-east of Asia the Chinese Further-Indian group, with monosyllabic words without inflection, peculiar to the Mongolian nations, prevails in China, Further India, Tibet, and other places; and in Japan and the East Asiatic Archipelago we have the Japanese Kurile group of tongues.

The languages spoken on the islands of the Pacific are reckoned to belong to the Malay-Polynesian group.

The languages and dialects of the copper-coloured race, estimated at about five hundred, have, in spite of their great diversity, a homogeneous original tone, and can likewise be classed in one common group, under the name of the American.

Even the languages of the countless African races have been more or less studied and classified by European investigators, although through ignorance of the interior of this inaccessible country, the results have necessarily been insignificant, and the grounds of reasoning more or less unreliable. Only within the most recent times, through the careful observation of European travellers, have we obtained more exact knowledge of the native dialects spoken in this portion of the earth, which was till then assumed to have been the scene of the Babylonian confusion of tongues. Much astonishment was caused by the discovery of a group of languages spoken by the negroes in the eastern part of the country, called the "Zanzian" (from Zanzibar), which prevails throughout the greater portion of South Africa, and which,



CAUCASIAN.



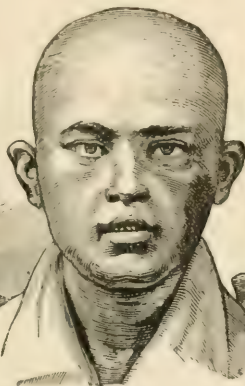
GEORGIAN.



KIRGHESE.



DRAVIDAN (India).



CHINESE.



JAPANESE.



MALAY.



TAHITIAN WOMAN.



SAMOAN.



NEW ZEALANDER.

TYPES OF THE HUMAN RACE.



as regards beauty of form and diversity, is declared to be equal even to the civilized languages of Europe. The most perfect and copious of these languages is said to be the Suaheli, which is understood from Aden to Madagascar and the Tanganyika Lake.

Just as men established themselves in different parts of the earth, so they also betook themselves to diverse ways of life and to different occupations. The inhabitants of the steppes and deserts, where fertile pasture was only to be found in certain spots, chose a shepherd's life, and journeyed from place to place, as wandering tribes, with their tents and cattle, changing their resting-place according to the seasons of the year. They are called nomads, and their principal occupation is breeding cattle. The settlers dwelling on convenient sea-coasts, as they attained a greater development, and their numbers increased, soon discovered the advantage of their position. They carried on navigation and commerce, and obtained prosperity and wealth, whereupon they took to the building of handsome dwellings, and the laying out of towns, while the dwellers on inhospitable shores sustained their joyless



NOMADIC TRIBES OF ASIA.

existence by fishing. The inhabitants of the plains, on the other hand, turned their attention to agriculture and the arts of peace; while the wild, hardy mountaineers devoted themselves to the chase, and, urged on by an impetuous desire for freedom, found happiness in war and fighting. Commerce has been one of the most powerful levers for the elevation of the human race, with the free intercourse thus brought about between various nations. The dwellers in fruitful plains and conveniently-situated river districts carried on a general and inland trade, exporting to other countries their superabundant produce, and receiving in return the results of foreign art and industry.

The most extensive form of overland commerce in Asia and Africa is the national caravan trade, by means of which considerable loads of merchandise are transported from afar to distant countries, thus frequently giving occasion for the establishment of commercial towns and centres. The difficulties and dangers of these commercial journeys through far-off districts, intersected by sandy deserts, and often inhabited by wild bands of marauders, compelled many men to combine in their common undertakings. The beast of burden in these journeys was the camel, or "ship of the desert," as it has been called ;

and the nomadic inhabitants of the steppes whose country was traversed were employed as protectors and guides. As these travelling merchants of the caravans frequently made their halting-place at some celebrated temple, whose site was considered holy, and around which peace was always kept, trade in ancient times received a certain sanction of holiness, and was placed under the protection of religion. The inhabitants of the coast countries, possessing creeks and harbours, carried on a maritime trade, which in ancient times was principally confined to coasting. At first they exchanged their goods in a system of barter, and not till a later period was the idea originated of giving a fixed value to the precious metals, and converting them into stamped coins for currency in commercial transactions. The dwellers in flat, thinly-populated districts, needing help in their daily labour, began to tame wild animals for domestic use, and secured their property, huts, fields, and herds by different laws and regulations; wherefore the culture of land has been declared to be the "great gate of humanity." The inhabitants of towns, on the other hand, turned their attention to trades and inventions for the convenience and embellishment of life, and cultivated the arts and sciences, through which the power of the human mind, with all its various faculties, has made itself felt.

### STATES AND FORMS OF GOVERNMENT.

In course of time the different populations of the world became divided into civilized and uncivilized communities, according as their disposition and intercourse promoted the expansion of their mental powers, or their dulness and isolated position impeded it.

The uncivilized peoples are either wild hordes united under the guidance of a ruler, who holds in his hand the fate of each individual, or wandering tribes collected under one chief, who exercises in a paternal manner the rights of sovereign and judge, and intercedes with the Deity on behalf of his subjects. But neither these nomadic races, with their patriarchal government, nor the wild tribes who people the sandy deserts of Africa, the mountainous regions of Asia, and primeval woods of America, find any place in history; for history occupies itself only with civilized races who by their constitution and laws have been divided into states and kingdoms, and through their customs, habits, and peaceful intercourse, have amalgamated into a distinct nation.



ARAB SHEIK OR CHIEF.

States again have been divided into monarchical or republican governments, according to their different methods of rule. A government is monarchical when the power is in the hands of a single individual, who, according to the



extent of his territory, bears the title of emperor, king, duke, prince, etc. A republic or commonwealth is a constitution in which the power and sovereignty are vested in the enfranchised male population, and the executive power is placed in the hands of a chosen authority. There is, however, a great variety in these forms. If, for instance, the government is entirely carried on by a few individuals distinguished by pre-eminence of birth or wealth, we designate such a state as an aristocratic republic; and where the prerogative is placed in the hands of a few families or persons, we call it an oligarchy. When, on the contrary, the responsible heads of the government are chosen out of and by the whole people, either in general assemblies or by communities, and the people themselves possess the legislative power, we term such a constitution a democracy or democratic republic; and again, when the lower classes exercise a preponderating influence, the democracy tends to ochlocracy, or government by the masses.

Each of these forms was esteemed legitimate, if the common interests and well-being of the people were looked upon as the highest aim, and the ruling power acknowledged the supremacy of law and custom; but they degenerated in proportion as injustice and tyranny established the law of might in the place of inherited custom, exalted private interests, and enforced them as law on every citizen. The monarchical form is either absolute, when the hereditary ruler appoints his counsellors, imposes taxes, and regulates the government and laws without the intervention of the people, or limited, when these things can only be done with the assistance of the people's representatives. Limited monarchy, in which the sovereign is irresponsible, but is surrounded by responsible ministers, may be of two kinds, according as the whole nation is represented, as in a constitutional monarchy, or only certain classes. When the pleasure of the ruler takes the place of the law, absolute monarchy degenerates into despotism; and again, when the sovereignty of the people is regarded as the supreme power in the government, a constitutional monarchy tends to resemble a republican form. When an invisible, Divine power is worshipped by a people or state as the supreme sovereignty, and the authorities and heads of the government are only regarded as the administrators of a higher will and power, there arises a theocracy, with hierarchical division and gradation of offices.

In most of the ancient civilized communities prevailed the institution of caste, which produced considerable restrictions of freedom. By this arrangement hard and fast distinctions were drawn between men according to their position and calling—distinctions which were strictly and sacredly preserved from generation to generation, no mingling of the distinct classes, or transition from one to another being permitted. A distinction was made between the upper class, including the priests and warriors, and the lower class, comprising the common people. In proportion as a nation withdrew itself from the patriarchal sway of its heads and chiefs, and turned from its primitive warlike state to peaceful habits, and made the service of the gods its chief object, the position of its priesthood, who acted as mediators between the Divine power and the human race, increased in authority and importance. Distinguished from all other classes by their costume, hierarchical rank, and outward ceremonial, and venerated by the people as the revealers of Divine manifestations and dogmas, whose true application they alone understood and could impart to their successors, the priests possessed, in many ancient civilized states, considerable power and privileges, until the military class of nobles succeeded in placing themselves on an equality with the ecclesiastical body, and either

agreed with them in a division of power, or vanquished them, and established a temporal despotism by the edge of the sword. In this way privileged classes arose, who, distinguished by ability, superiority, or skill in arms, obtained a higher rank in the community. The monarchical ruler was generally taken from the nobility, and his race or family had predominance over all the others, and formed a dynasty. The third and the fourth castes were composed of the lower grades of artizans, agriculturists, etc. Where shepherds were found in any of these states, they formed the lowest and most despised caste



BRAHMINS, THE HIGHEST CASTE AMONG THE INDIANS.

in the population, partly on account of the unclean nature of their occupation among their flocks. The system of caste has existed for the longest period and in its most marked form in India. It generally presupposes a conquest of the country, and a subjugation of the original inhabitants in very ancient times. In Egypt, also, there existed different kinds of caste distinctions, according to the position and occupations of the people of various classes; the castes in some communities being so strictly separated that the barrier might not be broken down by any mingling of classes by intermarriage, and even all outward intercourse was as much as possible avoided.



## THE RELIGION AND FORMS OF WORSHIP OF THE HEATHEN WORLD.

Just as governments and constitutions have taken various and widely different forms, so have also religion and forms of worship become the mirror of the mental and spiritual activity of different peoples. Originating in the inner world of thought and feeling, religion has its chief source in the longing of the human soul for communion with a spiritual Creator, in the awe inspired by the spectacle of the powers of nature, the feeling of dependence on a higher power, and the insufficiency of human strength in the storms and tempests of this earthly life.



PRAYING INDIAN.—FROM  
THE TEMPLE AT MADURA.

Religion is, therefore, not merely one aspect of the inner life; it is rather the totality, the Divine spark, from which all spiritual activity proceeds, and the soil from which the intellectual germ rises upward to the light. With many primitive nations, religion and devotional exercises stand in the same relation to the inner life that their daily occupations take with regard to their physical existence; and the daily labour of the people is sanctified by higher aims and aspirations. In this mutual association of the practical with the religious life, the systems of religion among the heathen had their origin. Men worshipped the Divine power manifested in the circle of natural phenomena, which invested earthly life with an aim and significance; and while they believed they discerned this Divinity in the light and life-giving sun, and in the forces manifested in the growth and decay of plants, they pictured to themselves these powers as personal beings endowed with consciousness and will, and worshipped the divinities they thus set up for themselves with religious rites and ordinances. But with the formation of religious conceptions, as with religious services and sacrifices, a great difference has been recognised between nations possessing more elevated natural gifts, and talent or capacity for development, and the rude tribes capable only of the animal enjoyments of existence. For while the uncultivated tribes in Africa and of Central Asia clothed their primitive conceptions of a deity in rude shapes, making their fetishes of inanimate objects or representations of animals, but seldom of human beings, the people of Western Asia, where the sun, moon, and stars shone forth with their

greatest splendour, established the worship of the stars (Sabæism), and endeavoured either to grasp philosophically the idea of the Divine Being, whose presence they recognised in all visible things, and whom they represented as being the life in nature, that which truly and really existed in all outward things (Pantheism), or endeavoured to mould their belief in an artistic form by deifying all nature, representing the gods as a higher kind of men, more richly endowed and more perfect than human beings (Polytheism). This diversity was also manifested in their outward religious rites and sacrifices. While the barbarous primitive tribes approached their fetishes with words

of magic, charms learnt by rote, and forms of prayer, and sought by spells, talismans, amulets, etc., to protect themselves from the power of evil spirits, the civilized man brought his inner life into communion with the Divine by means of sacred poetry, created with a skilful hand a sublime image in which the human form was glorified and idealized, and which was set up as an outward representation and picture of the Divinity, and sought through observation of the planets and heavenly bodies, and investigation into the laws of nature, to improve, enlarge, and ennoble his conception of the nature and essence of the Divine Being that governs the world. And while the Syrian and



SACRIFICING TO THE LARES OR GODS OF THE HEARTH.

Phœnician tribes clung to the terrible superstition that they appeased the Divine wrath by the sacrifices of beloved sons and daughters, whom they laid in the arms of a glowing idol, and other wild, half-civilized nations slaughtered their slaves and prisoners of war on the altars of their gods, the Greeks and Italians, out of their improved civilization, attained to a higher enjoyment of life, held joyful celebrations in honour of their deities, offering up oblations of fruits and animals, from the firstlings to the great hecatombs or sacrifices of a hundred oxen, and, uniting in friendly communion, delighted in the gentle arts of poetry, festive song and the sacrificial dance, which owed their origin to these religious festivals.



In all the various religious systems of the ancient world, which we shall have to speak of more fully when we come to treat of the history of the separate nations, there is manifested the same endeavour to grasp the idea of the DEITY, whose existence man perceived both in nature and in his own inner consciousness, and to approach it by the fostering and development of the spiritual part of human nature. The Semitic nations, especially the Babylonians, sought for their ideal in the investigation of outward nature, the observation of the sun and stars in their courses, and their influence on the earth and on human life; the Indians endeavoured to penetrate the secrets of creation, and endeavoured to find the connection between the human soul and the soul of nature, the created world and the deity, and to extract the hidden spiritual germ, and trace back existence to its source; the Egyptians united these two tendencies in a system suited to their national characteristics and position, and venerated the eternal power and immutability of the Divine Being as symbolized in the steadfast, abiding instincts of animals; the Medes and Persians elevated into an ethic system the idea that hosts of good and evil spirits under Ormuz, the god of light, and Ahriman, the demon of darkness, waged eternal war to obtain the mastery over the world and humanity; and taught that man should serve the god of light in purity of soul, and should do battle with the evil one in the outer world as well as in his own breast; the Greeks filled the universe with the Divine Being, and ennobled the human form by fashioning the images of the gods in their likeness; and through the poetic images of a superb mythology they established as it were a direct communication between the gods and the human race.

A pantheistic perception or belief in the quickening and vivifying influence of the Divine Spirit throughout matter and all created things thus lay at the root of all these phases of religion. Pantheism is, in fact, the common characteristic of all heathen religions. We must not assume, however, that this religious idea has been transmitted from one nation to another; here and there single conceptions and forms may have been transplanted and assimilated, and through intercourse and poetic activity may have occasionally woven native and foreign elements into certain myths. But the religious systems, with their legends and forms of worship, have arisen out of the characteristic mental constitution of the nations and their unchecked tendency to ideal imagery: they are the result of their own thoughts, aspirations, and endeavours—the reflection of their spiritual life. The resemblance in their forms proceeds from the similarity of human nature and the incapacity of man's intellect to fathom the source of life and consciousness. Every religious conception which is not rooted in theism, necessarily leads to pantheism, for the divine forces when comprehended in their diversity are infinite; they unite in a perfect harmony only in the one Great Cause, which has existed through all eternity, and is the origin of all life and energy. The belief in one personal God, who created heaven and earth, who governs the universe according to fixed laws, and decides the fate of men and nations with His inscrutable decrees, was attained and preserved in the midst of heathen surroundings by only one small nation—the Israelitish.

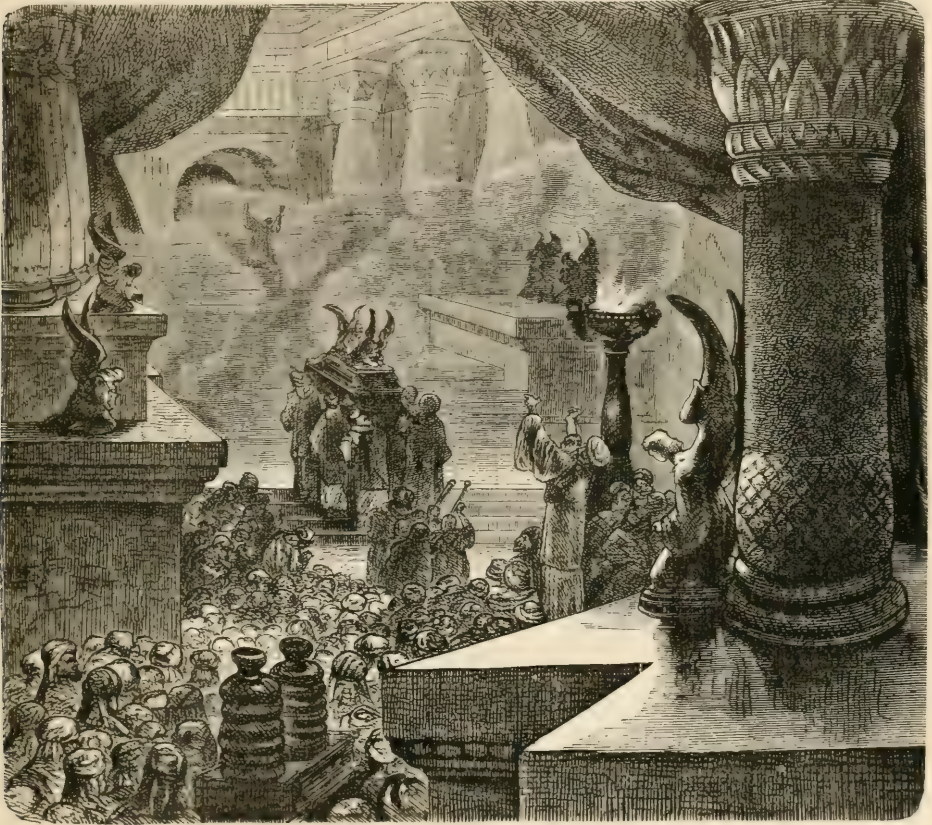
The worship of the living Jehovah (*i.e.*, Jahve, the eternal) overcame with them all tendencies to a sensual idolatry; and in the consciousness of this superiority of the "chosen people" over the whole heathen world, the author of "The Wisdom of Solomon" exclaims:

"Surely vain are all men by nature, who are ignorant of God, and could

not out of the good things that are seen know Him that is ; neither by considering the works did they acknowledge the work-master.

"But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world.

"With whose beauty if they being delighted took them to be gods ; let them know how much better the Lord of them is ; for the first author of beauty hath created them.



CARRYING THE ARK OF THE COVENANT INTO THE TEMPLE.

"But if they were astonished at their power and virtue, let them understand by them how much mightier He is that made them.

"For by the greatness and beauty of the creatures proportionably the maker of them is seen."

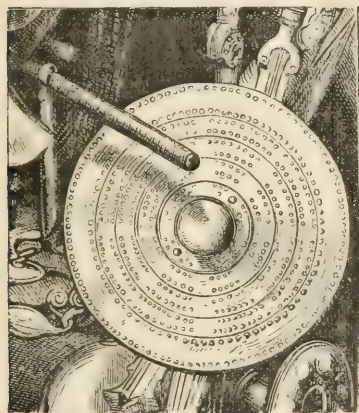
### THE SOURCES AND CHIEF DIVISIONS OF HISTORY.

History treats of the origin, growth, and decline of kingdoms and governments, and the development and decay of nations. For everything under the sun is subjected to endless change, and the fate of nations is but the common fate of men. Each nation has a happy season of youth, when all



its powers unfold themselves ; it has a ripe manhood, when outward greatness is combined with internal prosperity ; and it has an old age, when the powers decline, until at last the nation has to make way for, or submit to, a stronger one. In the first period, historical, warlike deeds form the chief object of historic record ; in the second, government and legislation, and mental activity as shown in art and literature ; in the third, party combats, disputes as to social rights and position of classes, and the complications of a civilized and over-refined people. In this manner men attained to the knowledge that patriotism, good citizenship, and simplicity of life are the foundations of greatness in kingdoms and peoples ; and that selfishness, and consequently strife, together with effeminacy and love of pleasure, are their destruction and ruin.

As kingdoms and nations arose before the art of writing came into use, and men carried on wars, and made civil regulations before they noted down their achievements, what we know of the most ancient history is derived from sources alike unreliable and incomplete. The information concerning an ancient people was sometimes drawn from ballads, national songs, etc. ; sometimes rested on reports which were handed down in oral tradition, and in the course of transmission received many strange and fabulous additions ; sometimes, also, it was founded on monuments, such as boundary stones, funeral mounds, tombs, ruins of ancient buildings, inscriptions, coins, implements, weapons, etc.



SHIELD OF THE BRONZE AGE.

The earliest historical records, therefore, of the ancients, interwoven and adorned with the images of a youthful and vigorous fancy, are to be looked upon as legendary or mythical, and are more to be regarded as valuable to epic poetry—which chooses its subject-matter by preference from the heroic age—than to descriptive history. History does not become reliable until authors, either contemporary with, or at least not far removed from, the events they relate give us the results of their investigations and experiences. With the growth of civilization the knowledge of historical events becomes ever clearer and more reliable, until at last the fulness of written records prepares for the student difficulties of quite a different nature.

Primitive traditions, national songs, etc., have been chiefly used as the sources of ancient histories, as in the works of Livy, Paulus Diaconus, Jornandes, etc. ; but though an enlightened use of such materials clears the path of the investigator, fact and fiction are mingled in a very inextricable manner.

Coins, inscriptions, and monuments afford more reliable information, and also the so-called Huns' graves in Germany, England, France, etc. The pile-structures which have been discovered in the depths of Swiss and German lakes, also point to the existence of a very ancient people, though no certain knowledge has yet been obtained as to the origin or character of the race.

Before the discovery of printing, historical records and all literary works were preserved in manuscripts. These parchment records and partly effaced palimpsests, which for centuries had lain in the dust of cloister libraries, were

at a later day arranged and printed. The present time has also its written documents, consisting of letters, drafts of treaties, protocols, etc., of which the historian is compelled to take note, particularly if he would obtain an insight into the complicated character and events of our own time.

An historical arrangement of events according to their date, without any inward connection, is called a chronicle; the knowledge of countries necessary for the study of history is obtained in geography, of places in topography; and of dates in chronology. The calculation of time, or of eras, differs, however, with different nations, for while the Christian nations date from the birth of Christ, the Jews date from the Creation of the world, and the Mahometans from the flight of their prophet from Mecca to Medina (the Hegira, A.D. 622). The method of calculation of the Greeks varied with different races and governments. In the earliest periods they often designated the year according to the names of the most important magistrates or priests; but in later times they calculated by Olympiads, from the intervals of four years between the Olympic games, the commencement of which was fixed for the year B.C. 776; while the Romans named the year from the reigning consul, and dated events from the building of the city, B.C. 753. Lastly, in genealogy we have tabular arrangements of the line of descent of different races, the connection between princely families, dynasties, etc.; and thus it becomes an auxiliary science to the study of history.

The history of the world is arranged in the following divisions: (1) The old world, in which republican and despotic forms of government and heathen worship prevailed. (2) The middle ages, with their complicated feudalism, strict severance of the three classes of kings, lords, and commons, and the division of the community into defenders, teachers, and pioneers, including nobility, clergy, citizens, and peasants, and active influence of the papal and ecclesiastical hierarchy. This influence was broken by the Reformation (1517), after the discovery of America (1492) and the development of arts and sciences had enlarged the limited intellectual range of the middle ages. (3) Through this arises the period of modern times, with the elevation of the citizen class, and the power of the princes, founded on standing armies, until the struggle for the loosening of these conditions of restraint, a longing for personal freedom, and for the recognition of inherent human rights, and constitutional struggles over the form of government, reaches its climax in the French Revolution (1789), and ushers in (4) the most recent times, whose chief tendency is directed towards the equalization of classes, the participation of the people in public affairs, the recognition of national peculiarities in the constitution of the government, and the establishment of an equitable system of justice as the highest state principle.







THE GREAT SESOSTRIS (RAMESES II.) IN THE BATTLE OF KADESCH.





ASCENT TO THE KING'S PALACE AT NINEVEH.

# ANCIENT HISTORY.

## BOOK I.

### *History of the Oriental Nations.*

PHYSICAL FEATURES OF ASIA.—THE CHINESE EMPIRE.—INDIAN NATIONS.—BABYLONIANS AND ASSYRIANS.—EGYPTIANS.—PHŒNICIANS.—THE PEOPLE OF ISRAEL.—MEDES AND PERSIANS.

**T**HROUGHOUT the vast region of Central Asia extends a broad elevated plateau, stretching with many undulations from the Black Sea to the Corea, spreading from east to west in a fan-like form, and separated from the surrounding lowlands by the Altai and other mountain ranges on the north, and on the south by the stupendous snow-peaks of the Himalaya mountains. This tableland is divided by the Hindookoosh mountains into a larger plateau on the east, and a smaller one on the west. It forms the heart of Asia, the lowland surrounding it being divided into five principal groups, among which rise up several smaller highlands, separated by mountains from the great elevated plain or steppe, and generally stretching far into the sea as peninsulas.



Among these, the Arabia-Syrian and Hindostan peninsulas are the chief. The mountain ranges of Asia, which form the north, south, and east boundaries of the central highland, are grouped around the following principal systems :—

(1) The Taurus mountains, stretching in two directions through the whole of Asia Minor, and including Ararat, famous in sacred history.

(2) The Imaus range, imperfectly known to the ancients, of which the Himalaya range, with the early dwelling-place of the human race on its slopes, abounding in domestic animals, corn, fruit, etc., was regarded as the eastern extension ; while at the western extremity stretched the Hindookoosh mountains, known since the time of Alexander's conquests by the name of the Indian Caucasus.

(3) The lofty mountains of the Altai range, with its continuation on the east (Daurian) and on the west the Muztag and Thian-Shan, the Hyperborean mountains of the ancients.

(4) The Ural mountains, forming the boundary of Asia and Europe north-east of the Caspian Sea.

(5) The lofty, snow-covered Caucasus, between the Caspian and the Black Seas.

(6) The Khingan mountains, which divide the Chinese lowlands from the great tableland.

"In Asia," says the learned Greek, Hippocrates, "everything flourishes far more beautifully and on a larger scale. The land is more fertile than any other ; the people gentler and more vigorous ; animals are strong and fruitful ; men handsome, well-built, and powerful, differing little from each other in form and feature, more peaceful in disposition, and less quarrelsome than Europeans, for the climate is more uniform, and contrasts are avoided ; whereas frequent change of temperature excites the passions of men and makes them fickle and variable." Only southern and western Asia, where civilized states have developed with advancing education and changing forms of government, such as India, Media, Persia, the provinces of Mesopotamia, Syria, Asia Minor, etc., are made the subjects of history ; the unchanging empire of China in the east, on the other hand, and the north, inhabited by wandering nomad races (Scythians), which present only conditions of longer or shorter duration to the observation of the investigator—sometimes, as in China, with a superficial covering of civilization ; sometimes, as among the Scythians and Sarmatians, in naked, primitive barbarism—these have no history. The inhabitants of Egypt, though they belong to Africa, are generally classed with eastern nations, on account of their civilization and institutions, which are either Asiatic in origin, or at least approximate to the Asiatic in their principal features.

Three things must especially be taken into consideration in studying Oriental nations : the nature of their religion ; their forms of constitution and government ; and their mode of life.

On religion, as it concerns the relation between man and his Creator, the Oriental nations have ever pondered most deeply and earnestly, and have reached results exceeded by no other people. The East is the cradle of all religious systems, from the strictest monotheism founded on the most primitive traditions or on revelation, to a many-sided polytheism and philosophical pantheism. The essence of the two latter systems was the worship of the sun and stars, or the worship of nature with its many mysteries ; for as the Origin or First Cause, from which creation proceeds, and by which the universe is maintained in its ordered course, is incomprehensible ;

to the thinking mind, thoughtful men sought for symbols by means of which they imagined they might represent the Divine force, and accordingly chose sometimes the light and life-giving sun, the stars, and the heavenly constellations, sometimes the inner forces ruling mysteriously in nature. But in spite of this original similarity, the polytheistic and pantheistic religions, from



EGYPTIAN KING WORSHIPPING IN A TEMPLE.

the indefiniteness of their original conceptions, clothed themselves in different forms in every country; and as the mass of the people could not grasp the idea conveyed by outward phenomena in the same way, so, from the variety of nature and the diversities of human life, the number of supernatural powers and forces which were venerated and invested with individual existence was infinitely multiplied. A religion of such a diverse character necessarily de-



manded an imposing ceremonial and symbolical worship, and a numerous priesthood as depositaries and interpreters of the mystery of unity contained in the complex system ; and both these features we see developed to perfection in the East, where we find many religious observances that have reference to human life in its varied relations, and a priesthood powerful in the possession of superior knowledge, and exerting a great influence over government and people. The tendency to religious meditation, and the belief that man through penance and self-mortification approached nearer to God, gave rise in the East to the practice of following the life of a hermit or anchorite.

Commerce, the great lever of civilization, was, in eastern countries, united in the closest manner with religion and the priesthood ; and celebrated shrines and temples, with religious festivals, served as stations for the caravans and as commercial centres for the negotiations between merchants and traders.

Forms of government in the East can be classed in three divisions : the national patriarchal government of a native chief, as among the nomads ; the aristocratic hierarchy of the privileged classes in states where caste prevailed ; and the unlimited despotism of military monarchies. The last-mentioned form—that was slowly developed out of the two other systems, which invested the ruler with the patriarchal omnipotence of the nomad chief, and the religious sanctity of the caste-king—became in time the only prevailing form ; and by reason of the passively obedient character of eastern nations, royal power easily usurped such a position, that the king was regarded with almost religious veneration. Compared with the despot, all his subjects appeared as slaves and bondmen, having no personal rights or possessions. The king disposed of the property, lives, and freedom of his subjects, according to his will and pleasure ; took and gave as he pleased ; and was only to be approached with abject crouching and prostration. Like the happy gods of antiquity, he lived in joy and plenty, surrounded by attendants ready to carry out his will and commands, and to minister to his pleasure ; and according to his disposition and mental tendency, he sometimes meditated on war and conquest, or sometimes devoted himself to luxury, ease, and the satisfaction of his pleasures and passions ; and more frequently believed the art of government to consist in fear, terror, and violence, than in justice and benevolence. Such governments, in which law and human rights had no meaning, and despotism and slavery were the only two conditions, possessed no vitality or enduring capacity for improvement. Thus all Oriental states have become the prey of foreign conquests, in which their early civilization has either been brought to a state of stagnation or utterly destroyed. All higher forms of government, especially all popular governments, had their origin in Europe. It has indeed most justly been asserted, that “the religious faculty has been manifested in Asia, the political in Europe ; in religion the European nations bow to the authority of Asiatic founders of religions ; in politics we perceive the evident superiority of the European state to the Asiatic kingdom.”

In mode of life the character of the Orientals tends more to contemplative repose, or quietism and enjoyment, than to active pursuits ; and for this reason eastern nations have never attained to freedom and self-government, but have either silently obeyed native rulers, or have groaned under the yoke of foreign conquerors. By virtue of their mental aptitude they quietly reached a certain grade of civilization, and then gave themselves up to indolent enjoyment, until they gradually sank into a condition of weakness and effeminacy. The institution of polygamy, peculiar to the East,

lowered the honour and dignity of marriage, undermined the domestic morality of family life and self-sacrificing energy, encouraged effeminacy, enervating pleasures and enjoyments, and stifled manly activity and warlike virtue. Even the art of the Orientals—marvellous as are the gigantic proportions of their buildings, and the patience and perseverance shown in their execution, and wonderful as are the technical skill and polished workmanship of the hardest materials in their carved figures—has yet never attained to the harmonious beauty, adaptability and symmetry shown in the designs of independent nations; and their poetry, though rich in feeling, imagination, and striking imagery, is wanting in the vitality and ideal humanity by virtue of which the creations of the Greeks stand forth as unrivalled models.

In the sciences, which were almost the exclusive property of the priests, the eastern nations never advanced beyond the first elements, with the exception of the study of the heavens, which was connected with their religious system; and even the much-extolled products of their artistic and manufacturing industry, indicate more the mechanical skill obtained through much practice, and retained by the compulsory laws of caste, and regulations that rendered industries hereditary in families, than the freely developed creations of ingenious minds and skilful hands. Thus did slavery hang like a millstone on every manifestation of life among the nations of the East.



TURCOMANS.





NORTHERN AND SOUTHERN CHINESE.

## THE CHINESE.

EARLY CIVILIZATION OF THE CHINESE.—PROSPERITY.—PERIOD OF DEGENERATION.—SYSTEM OF GOVERNMENT.—AGRICULTURE HONoured.—TEA CULTIVATION AND SILK MANUFACTURE.—PORCELAIN.—METHOD OF EDUCATION.—CONFUCIUS THE PHILOSOPHER, HIS TEACHINGS AND MAXIMS.—MONOSYLLABIC LANGUAGE OF THE CHINESE.

**L**ITTLE as the Chinese are fitted by disposition to be placed at the entrance of historic life, in which indeed they have no part, they are yet, with reason, the first nation to be described; because in general the developments of the human race have followed the course of the sun, and probably, therefore, the nations of the extreme East were the first to emerge from the condition of half-savage tribes; and also because the Chinese, through their typical character and their stationary civilization, cannot be included in the full stream of the history of the world. They stand, as it were, in the ante-chamber, and after a short examination of their condition must be shut out from the hall of history.

The immense Chinese empire, which is now governed by the Mongolian race of the Mandschu, has been from the earliest times inhabited by a people of Mongolian descent, who for thousands of years have maintained unchanged the same civilization and institutions. Very little authentic information can be obtained concerning the history of the Chinese, as they date the origin of their kings from a fabulous antiquity, and have invested every event with a vainglorious tissue of fabrication; therefore the only reliable accounts of their characters and institutions are to be derived from European travellers. After the early mythical period, to which belonged the famous lawgivers and rulers Fo-hi, Yao, Gnum, and Yn, the emperor Wuwang established the Tshi-u dynasty, which possessed the Chinese crown till the middle of the third century before Christ. When this royal race degenerated, and the "celestial empire" was threatened with complete dissolution, the old imperial power was re-established with a despotic hand by the fierce and powerful

Tchi-hoang-ti, about 230, who caused all the sacred books which Confucius had compiled from old documents and traditions, to be destroyed, so that they had subsequently to be restored from some isolated fragments that had been preserved, with the aid of memory. This was accomplished through the Han dynasty (from 206 to 263), under which the Chinese empire attained its greatest strength and extension. In the seventh century China had its last period of prosperity under Tai-tsung, whose wisdom and virtue made him the cherished favourite of his people. After the extinction of his house, the Tang dynasty, the period of degeneration commenced, in the tenth century. The facts of Chinese history are singularly barren of interest; the dry and monotonous relation of outward events, descriptions of insurrections, changes of dynasty, and court crimes, are embellished by no poetic treatment, enlivened by no popular element, and quickened by no human interests. Then, too, a "piercing note of sorrow" sounds through the whole history.

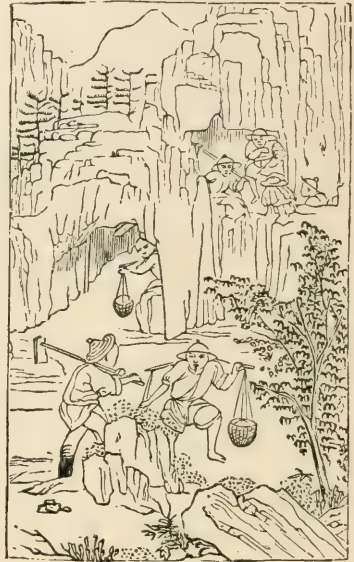
The Chinese empire and people present the aspect of a nation moving according to a definite state system, and endowed to a degree with external civilization; but this frequently over-estimated civilization and culture only brushes the surface, and is not so much the result of inward creative power and mental activity, as the product of long years of external practice and mechanical study, and has thus remained without any influence on the outer world. Everything is regulated in China according to fixed laws, ancient forms, and long-established custom; freedom and self-reliance, the sources of all genuine civilization, are utterly unknown; therefore there can be no progress in the national development. This want of an advancing civilization is partly the result of the obstinately conservative character of the people, partly because the country is surrounded by seas, mountains, and the lofty and long-drawn wall of China, which was built in the middle of the third century by Tchi-hoang-ti, to shut out the northern nomad tribes, the inhabitants thus being debarred from intercourse with other nations, while all strangers are, as far as possible, excluded from the country; partly also it has its origin in the despotic, patriarchal form of Government. For the people are ruled by an emperor who wields unlimited power, and is designated by the awe-inspiring titles of "son of heaven" and "holy king," who, with the aristocratic class of mandarins, divided into nine different grades, keep the people firmly to established usages, treat them with great contempt and severity, and prevent them from imbibing any new ideas. As the Chinese have therefore been without any experience of foreign nations, they have remained, in spite of their early knowledge of astronomy, the mariner's compass, gunpowder, and a method of printing, and notwithstanding their wonderful activity and ingenuity, far behind other nations in point of civilization; and though from olden times they have been noted for their manufacture of fine porcelain and a kind of writing paper, besides weaving and carved work, even their industry and technical skill cannot compare with the industrial activity and intelligent workmanship of the cultured communities of the West. Agriculture—which is under the especial protection of the emperor, who himself undertakes the cultivation and ploughing of a certain portion of land—is the most ancient, honourable, and, according to the precepts of Confucius, sacred calling, and forms the regulating and civilizing element of Chinese national life. Through the introduction and development of agricultural pursuits, conquered territories were more closely and peacefully united with the Chinese empire, than would have been possible by warlike means.



Next to cereal agriculture, which is seen flourishing in their extensive corn and rice fields, gardens, etc., the cultivation of tea and the manufacture of



BREAKING THE MATERIAL.



STAMPING.



FORMING ON THE WHEEL.



BURNING IN THE OVEN.

MANUFACTURE OF POTTERY ; FROM A CHINESE WOODCUT.

silk are the chief pride of the nation, and the source of its largest revenues ; and while the emperor is the special protector and promoter of agriculture,

the silk trade rejoices in the particular patronage of the empress. In the manufacture of silk and woollen fabrics the Chinese were in advance of all other nations. But in spite of their external civilization, mechanical skill, domestic industry, and mental shrewdness, the Chinese are but as a withered branch on the historical tree of life, "an embalmed memory, painted with hieroglyphics, and swathed in silk." The education of the Chinese does not aim at the development of independent powers of thought, but only at the acquisition of the knowledge that their ancestors possessed and turned to profit; and, therefore, while the understanding and practical wordly wisdom are awakened, and the memory is strengthened, the imagination, poetic instincts, and all the higher faculties and impulses, remain torpid and untouched. "Chinese thought remains in a modest region of mediocrity; it neither scales the heights of human destiny, nor penetrates the depths of human investigation. The Chinese idea of striving after perfection had, accordingly, soon reached its goal, at which it made a complacent halt, and where it has remained at a standstill century after century."

The method of education consists chiefly in mechanically learning by heart the instruction books prescribed by the Government; and these works, besides teaching the most indispensable subjects of education, inculcate particularly the lessons of morality, social virtues, obedience to parents and to the emperor, respect for the law, and a desire for a peaceful, well-regulated life, free from all extremes. Great stress is laid on the study of music as tending to dispose the soul to harmony, and to lull angry passions to rest. The course of studies for official personages and judges is strictly prescribed, and is enforced by severe examinations, partly under the presidency of the emperor. While the officers of the state compose a hierarchy, strictly divided into classes, and throughout which obedience and subordination are rigidly enacted, the large and small towns, villages, etc., of this immense and over-populated empire, are arranged in a fixed order of graduation; so that all independent municipal life of a community is a thing unknown, and the government is carried on by a strict system of centralization by means of secretaries and a host of inspectors, and resembles a complicated machinery in which wheels work within wheels. This method of education, life, and government has made the Chinese a cowardly and feeble race; but though they are a slavish and cringing people, possessing neither independence, sense of honour, nor anything like loftiness of mental aspirations, they are yet imbued with the most complacent self-conceit, and look with intense contempt on other nations. Their language, which is not composed of letters, but of certain signs and characters each representing a separate idea, is so clumsy and difficult to understand, on account of this picturesque writing, that it requires many years of study to master even the art of reading it.

As the founder of their literature as well as their religion, which is so intimately connected with the patriarchal form of government, and in which not the Being and worship of the Divinity, but maxims of duty and exhortations to philanthropy hold the first place, the Chinese venerate the ancient philosopher Confucius, 550 to 479 B.C., who collected and arranged the old doctrines, histories, and traditions, and thus gave steadfastness and durability to their doubtful origin.

The teachings of Confucius are contained in four sacred books (Kings): (1) Y-King, concerning religion and natural philosophy; (2) Si-King, a treatise on customs and ceremonies; (3) Tchi-King, a collection of national Chinese songs, full of charm, dignity, and beauty, but without elevated fancy



or sublimity ; (4) Tchu-King, a handbook of laws, morals, and state wisdom. Their religion, which is only regarded by the Chinese as a consciousness of moral obligation, consists partly in a number of ceremonies and superstitious observances, partly in moral and philosophical maxims. They have but a very limited conception of a divine, spiritual Being ; and the fulfilment of duty towards their fellow-creatures is the cardinal point of their religious faith.

The curious monosyllabic language of the Chinese is marked chiefly by the varied intonation of the same words, which are half sung, half spoken. They have properly speaking no grammar, declension and conjugation being quite unknown to them. "The whole language of the Chinese comprises 450 monosyllabic words, which by means of four different intonations with which they are pronounced, are brought up to a vocabulary of 1,203 word sounds. With this remarkable paucity of material, it must inevitably happen that the same word pronounced in equally the same way, has very different significations ; in the commonest words the number of ideas expressed amounts to thirty or forty."



CONFUCIUS.



## INDIA.

ANCIENT NATIONS OF ASIA.—THE ARYANS.—WANDERINGS OF NATIONS.—THE VEDAS—OLD RELIGIONS AND HISTORICAL RECORDS.—THE SANSKRIT TONGUE.—THE ARYANS ON THE GANGES.—CONQUEST OF THE INHABITANTS.—INTRODUCTION OF CASTE.—FOUNDATION OF KINGDOMS.—ANCIENT SONGS AND RECORDS.—THE MAHABHARATA EPIC.—THE RAMAJANA.—THE ARYANS UNDER THE RULE OF THE BRAHMINS.—DIVISION OF THE COMMUNITY INTO CASTES.—RELIGION OF THE BRAHMINS.—INDIAN LAWS AND GOVERNMENT.—BUDDHA AND BUDDHISM.—LATER CIVILIZATION OF INDIA.



ON the highland of Tibet, in the district round the source of the Djihun, or Oxus, and the Gihoon, or Jaxartes, in the days of hoary antiquity, a well-shaped, civilizable, nomad race, calling themselves "the excellent people" (Arya), were accustomed to pasture their horses and herds of cattle. When these people, following the wandering propensity innate in all shepherd tribes, quitted their home, one part of them settled in that region north of the Hindookoosh mountains called by the ancients Sogdiana, Bactria, Hyrcania, and Arachosia—and another part, continuing their wanderings, crossed the south-western passes of these mountains, and took possession of the rich and fertile country on the shores of the Indus.

The former, called Iranians, or the Zend-nation, developed in time a dualistic religion and civilization, which their conquerors, the Medes and Persians, subsequently adopted. The latter, who were designated by the other nations of the Old World, from the name of their principal river, as Indi or Hindu, became the originators of that highly developed religious system,



of those peculiar forms of government and law, and of that remarkable Sanskrit literature, the traditions and remains of which even now excite our interest and admiration. The aboriginal inhabitants, a dark-coloured race of barbarous habits and uncivilized way of life, were either exterminated or driven back into the woods by the Aryans, or were conquered and reduced to a condition of slavery. From the time of their immigration into the Indus



WANDERINGS OF THE ARYAN TRIBES.

territory, which was probably about three thousand years before our era, till the 15th century, the Arya dwelt in the land of the five rivers, as far as the sacred river Sarasvati. They were divided into numerous tribes, and under the rule of their elders, chiefs, and kings, led a settled pastoral and agricultural life, worshipping the sun-god Indra, the god of the firmament, the "all-embracing" Varunas, and the other powers of nature, with songs and sacrifices, and maintained their manly strength by combats and feuds among

the tribes. Some of the primitive songs and incantations which were used at their religious festivals and sacrificial celebrations for the dead, have been preserved and handed down by oral transmission, and are contained in the oldest portions of the Vedas. The distinction of caste was not yet known ; every head of a family could approach the gods with prayer and sacrifice, only the solemn sacrificial celebrations, introduced by the kings for their tribes, were set apart to be performed by certain families of priests who were considered as peculiarly favoured by the divinity, and were highly honoured by the princes of the tribes.

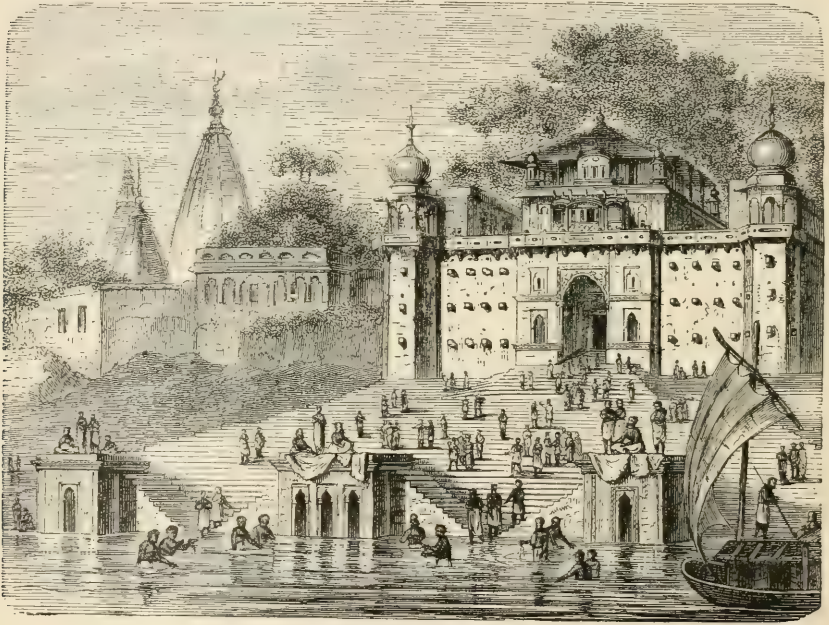
In their gradual spreading towards the south, the Aryans probably had already advanced as far as the mouth of the Indus, by the 13th or 14th century (B.C.), and had entered into commercial relations with the Egyptians and Phœnicians on the southern coasts. For the land of Ophir, where the Phœnician navigators embarked cargoes of gold, precious stones, apes, peacocks, sandal-wood, and ivory, was probably situated on the southern Indus.

These patriarchal conditions, and the primitive worship of nature, are enlarged upon in the hymns of the most ancient part of the Vedas,—the Rigveda, a collection of sacred poems addressed to the different forces of nature. They are not entirely of a religious character, many of them being even light and playful in style. In common with the other books, the Rigveda, in course of time, was much enlarged by the priests, and the work was ultimately divided into three principal parts, namely, the Samhita, a collection of prayers and songs ; the Brahmana, which contained the most ancient laws of ritual, expositions of the language, legends, etc. ; and the Satra, which discussed the most important matters of religious faith, regulations concerning sacrifice, etc. The second and third books, the Sameveda and Jadschur, contain poems and forms of prayer ; while the most recent collection, the Atharaveda, may be regarded as the supplement of the Rigveda. The Vedas are written in the sacred Sanskrit tongue, now a dead language, of remarkable copiousness, range, and beauty of structure, which at a very early period was made the subject of grammatical investigation in the Brahmin schools. The declensions and conjugations of Sanskrit are more finished, rich, and varied than the Greek ; and its laws of euphony, its combinations, and the wealth of its vocabulary, are marvellous ; while the remarkable resemblance of many of its forms to the Greek and other languages points to an inner affinity.

*The Aryans on the Ganges.*—A second stage in the development of the nation is marked by the conquest of the lowlands on the Jumna and the Ganges, about the 14th century before the Christian Era, when an heroic age of warlike deeds commenced, traditions of which have been preserved in the ancient national epics, Mahabharata and Ramajana, or connected with the names of a few princely races and rulers. In the narrow strip of country on the edge of the desert, where the sacred Sarasvati forms the boundary between the territory of the Indus and the Ganges, for centuries bloody battles were fought, before the Aryans obtained lasting possession of the blessed land. The black aboriginal population was not overcome without a great deal of hard fighting ; being at length either exterminated, subjugated, or driven in scattered remnants into the woods and mountains. The subsequent expeditions of the Aryans drove the earlier immigrants out of their hard-won dwelling-places farther towards the east. The result of this violent warfare was an entire transformation of habits and manner of life. Instead of the insignificant feuds and pillaging expeditions, for the acquisition of herds



or pasture grounds, which had occurred on the Indus, military expeditions were now undertaken, battles were fought, and martial deeds accomplished. The chiefs of the tribes became kings of hosts, with a warlike nobility at their side ; and the religious hymns to nature in the Vedas were superseded by heroic, martial songs, which in time became the origin of the great Indian epic. The final conquest of the primitive population was the origin of the introduction of the strict distinctions of caste. After the subjugation of the territory, the Aryan tribes founded different kingdoms. The Matsja, Curansana, and the Shepherd tribe, of Jadava, armed with their clubs, settled on the Jumna, and built the towns of Indraprastha and Mathura. In the regal city of Hastinapura, between the Jumna and the Ganges, dwelt the Panchala, and a kindred tribe, the hero-race of the Kuru. Further east-



THE HOLY CITY OF BENARES.

wards, the Kōçala founded the brilliant chief town Agodhja ; Varanasi, or Benares, was the seat of the Kaçi ; and the Magadha and Videha established themselves on the lower Ganges. Palibothra, at the junction of the Cona and the Ganges, became subsequently a famous seat of ancient Indian culture and magnificence.

From the period of this conquest date the heroic legends and martial songs which form the origin and substance of the two great epic poems, the Mahabharata and Ramajana. After they had been handed down for a long time by oral tradition, they were at last collected and arranged by an ingenious compiler into a complete work. This labour is said to have been undertaken in the case of the Mahabharata by Vjasa, while Valmiki is considered to have been the auhtor of the Ramajana. Both, like Homer, belong to the world of fable. As, however, each succeeding generation introduced new additions and interpolations, and endeavoured to adapt their inherited literature to the

mental and religious aspect of the time, the Indian epic has not only been increased by the addition of the episodes and events of many centuries, till it became a formless mass (the Mahabharata contains 100,000 slokas, or double verses), but it has also undergone many changes in language, form, and construction, and its inward meaning is not unfrequently disfigured. Its original warlike and heroic character was replaced, under the hands of the Brahmins, by religious and ecclesiastical theories, and it was endlessly prolonged by the interpolation of religious and moral precepts. Thus the description in the Mahabharata of the "great war" is interrupted by the famous discourse of Bhagavad Gita (religious song), in which Krishna dilates to Ardschuna, in eighteen verses, in sight of the fighting armies, on the most profound questions of religious philosophy and theological doctrines, giving him precepts of human conduct. Also many other episodes and "Indian traditions," such as the "Nala and Dawajanti," so well known by various renderings, the idyl of the faithful Savitri, and so on, have been interwoven into the Mahabharata epic, the leading subject of which is the "legend of the great war," or the struggle between the two kindred hero-races of Kuru and Pandava. Durjodhana, king of Hastinapura, the chief of the Kuru, first of all shared his kingdom with his relatives, the sons of Pandu, among whom Judhischthira and Ardschuna were the most conspicuous. Judhischthira, however, lost his kingdom and all his treasures to Durjodhana in a game of dice, whereupon the sons of Pandu withdrew to the forests, where they promised to remain thirteen years. Incited, however, by the crafty Krishna—who at a later period was known under the name of Govinda (the acquirer of cows), and whose martial deeds and intrigues with the shepherdesses were subsequently described in the half lyric, half dramatic poem of Gita Govinda—the Pandava broke their oath, and commenced the great war with the Kuru, into which all the Aryan tribes were soon drawn. The Kuru, among whom the most prominent figures are the old warrior Bischma, and the poetic Karna, at first had the advantage; but in the end their adversaries conquered through the cunning and crafty stratagem of Krishna, who drove Ardschuna's chariot.

While the ancient songs of Mahabharata breathe a warlike spirit, in which armed warriors "who never turned their backs in the field of battle, but died pierced through the breast," measured their strength against one another, in the Ramajana the passive virtues of fidelity, obedience, parental and conjugal affection take the chief position. Rama is a representation of virtue, in which the Indian system of ethics finds its most complete expression, and in which knightly deeds appear purified and consecrated through the higher virtues of piety, faithfulness, and patient submission to destiny; therefore the heroic legends of Ramajana also, evidently belong to a later period. Rama, the virtuous son of king Ajodhja, is deprived of his throne through the treachery of his step-mother, and retires to the woods with his wife Sita, who refuses to forsake him. There he fights with Rakschasa, the monster giant and demon of the south, and in consequence excites the wrath of the powerful giant-king Ravana, of Ceylon, who, out of revenge, carries off Rama's wife Sita to his own island. In order to rescue her, Rama allies himself with the apes, or wild men of the woods, under which name, as well as under that of the Rakshasas, who disturb the pious works of the penitents, the wild tribes of the native population of the Deccan are to be understood. Assisted by Hanuman, the king of the apes, Rama passes over to Ceylon on a bridge of coral rock, and after a terrible encounter,



he kills the giant-king Ravana, and rescues his faithful Sita. Meanwhile the fourteen years of banishment have expired, and Rama returns to Ajodhya, where he rules so happily and well that his reign inaugurates a golden age.

As the conquest of the plains of the Ganges forms the historical subject-matter of the Mahabharata, the spreading of the Aryans towards the southern peninsula is the leading theme in the Ramajana. For it can scarcely be doubted, from the primitive myths and remembrances of the first attempt to colonise the Deccan, and of the consequent warfare with the barbarous population, and from the traditions of the holy penitents and sages who assisted and furthered Rama's expedition, and afterwards erected shrines for pilgrimage at each place where his foot had rested, that the first peaceful spread of the Aryan religion and civilization, and the origin or the founding of future towns and kingdoms, is to be understood. Sita signifies "field-furrow," and Rama, "plougher of the land," which points clearly to the allegorical meaning.

*The Aryans under the Rule of the Brahmins.*—These wars of conquest appear to have shaken and broken the national strength of the Indians. It was not difficult, therefore, when peace was restored, for the ecclesiastical body to usurp the position of the now enfeebled military class, particularly as the enervating climate, and the extreme fruitfulness of the new possessions on the Ganges and the Jumna, were more favourable to a life of religious contemplation and peaceful industry, than to warlike agitation and martial strife. These circumstances, equally with the passive temperament of the people, aided the efforts of the Brahmins in bending the whole inward and outer life of the nation under the dominion of ecclesiastical law. The primitive, natural religion of the people was put aside in favour of the pantheistic teaching that set up Brahma as the soul of the world. The free development of power in the people was checked by strict demarcations and regulations of caste, in which the Brahmins assigned to themselves the first rank, and restrained the activity of life by endless ceremonial laws of ritual, services of purification, sacrifices, etc. By means of terrifying doctrines of future torture and punishment, they caused human life to assume a gloomy colouring, and all that was joyful and bright was repressed. An austere asceticism of penance and self-mortification, a subduing of the flesh, and renunciation of all earthly pleasure by a fancied ecstasy of contemplation of, and absorption in, the Divine attributes, was represented as the surest way of freeing the soul from the bonds of the world, and of journeying from a sorrowful earthly life back to the heavenly home. They succeeded in reducing to a formal system their narrow view of human life and destiny.

According to the Vedas there were three distinct castes: the Brahmins, who came forth from Brahma's mouth; the Kschatrijas, or warriors, who proceeded out of his arms; and the Baisjas, or agricultural, commercial and manufacturing population, who sprang from his feet. These three classes are permitted to read the holy books (Vedas), to take part in sacrifices, and are held to be born a second time, or regenerated. The fourth caste consists of the Sudra, the black, subjugated, aboriginal inhabitants, who speak a different language, though conforming to the faith and customs of the Brahmins. They are despised and held in bondage, are shut out from the religious community, and not permitted to receive the consecration of the regenerate through the holy girdle. Slaves and servants are taken from this class, and they have now come to be the principal industrial and agricultural population of India. The Brahmins are looked upon as sacred and inviolable, and may

not receive corporal punishment for any crime ; while on the other hand, any injury inflicted upon them can never be expiated, and has assigned to it the severest punishment here and hereafter. "To the Brahmin belongs the guardianship of religion, the reading and expounding of the Vedas, the offering of sacrifices and prayers, the administration of the laws, the care of science and art, the guidance of kings ; and in all these relations he is to be the pattern of wisdom, justice, and purity of life." Accordingly, he can claim the same veneration accorded to the Divinity. The Kschatrijas, from among whom the kings were chosen, composed the warlike aristocracy, and undertook the protection of the country and the conduct of martial affairs.



INDIAN FAQUEERS, OR PENITENTS.

Possessed of great wealth, receiving considerable pay from the king, and furnished with arms and war material, they led a prosperous existence, enlivened by military exercise, hunting, and war songs. In opposition to the Baisjas, who boasted no ancestry, the priests and warriors composed the two first classes.

Besides these pure castes, to which those belong who can claim legitimate descent through equal marriages or pure castes, there were the mixed castes, which included both the primitive native Indians, who remained untouched by the Brahmin civilization, and the offspring of forbidden marriages ; and the number of these has so increased with time, that at the present day more



than forty hereditary castes are existing side by side. The lowest and most despised class was that of the Tchandala, whose business it was to remove carcases and offal, and to execute criminals ; they are also called Pariahs, and are treated with boundless contempt. "They are never allowed to live in towns and villages, or even in their neighbourhood ; everything that they touch is considered unclean, even flowing water upon which their shadow has fallen ; and even to look at them is considered pollution. If they appear in the high-ways when Brahmins, or the attendants of Brahmins pass by, they are pursued, attacked, and chased away like wild animals, that none may be polluted by breathing the same air with them." It is an ascertained fact that our gipsies are descended from a branch of this Pariah race. If, on the one hand, this strict severance of classes, according to inherited position or calling, resulted in the preservation of national characteristics and the increase of trade and agriculture, it has on the other promoted the enslavement of the people and the oppression of the lower by the higher classes.

The religion of the Indians is the system of emanation, which teaches that the whole visible and invisible world proceeds from the Divine Being, and after a long interval returns to him again. The chief feature of their religion is the doctrine of transmigration of souls, or metempsychosis. According to this theory the human soul is only united with the earthly body to expiate deeds done in a former existence, and its aim and endeavour is reunion with the divine world-soul. Therefore the Indians regard earthly life as a period of punishment, probation, and trial, which man can only shorten through virtuous conduct, prayer and sacrifices, penances and mortification, or through "meditative, ascetic life, rejoicing in the contemplation of the divinity, and endeavouring to keep himself unspotted from the polluted world." If a man neglects this self-purification, and through separation from God falls deeper into sin, his soul, when he casts off the "worn-out garment of the body," passes, according to the sentence of the judges of the dead, into another body, often into a lower one, as that of an animal, and is compelled to begin its wandering anew ; while the soul of the good man, the hero or penitent, passes upward through the stars to be united for ever with the Divine Being from whom it first went forth. In the earliest times, while the Indians still tarried in the land of "the five streams," they worshipped the powers of nature, in Indra, the God of heaven, who ruled over sunshine and rain, the rosy dawn, and the sighing wind ; Agni, the god of fire and light ; and Baruna, the ruler of the ocean and of boundless space. Besides these symbolical beings, to whom the Indians offered sacrifices, and who represented the life of nature in its threefold aspect of growth, existence, and decay, there was also a mysterious divinity entitled Brahma, who was worshipped with sacrifices, prayer, and religious songs, who held sway over the gods of nature, compelled them to submission, and caused the sacrifices to prosper. When the Indians gave themselves up to an inactive life of contemplation in the luxuriant country of the Ganges, the conception of Brahma as the world-soul and inspirer of all existence became the chief feature of their religion, while Indra and the other gods of nature took the subordinate rank of tutelary divinities. In the further development of their religion, the Indians reached the doctrine of incarnation, in which the original divinity Brahma, the ideal world-unity, assumed the threefold personality of Brahma, Vishnu, and Siva, and finally Vishnu himself appeared on earth from time to time, in human form (as Rama, Krischna, etc.), to regulate the world when it had gone astray, and to re-establish the sway of holy customs and of the eternal law of right.

The three principal gods, Brahma, Vishnu, and Siva, were only brought by later philosophers into a certain relation with each other. Originally they were three principal spirits, worshipped as the highest divinities by different tribes in different parts of India. Brahma signifies literally the great, the mighty being, in whom everything has its origin, and to whom everything returns. Vishnu is also a personal manifestation of the divinity; the name signifies either the "all-pervading," or the protector, guardian (from the root *vi*, and the forming syllable *shu*, which becomes changed into *shnu* on account of the vowels). The worship of Siva, which originated in the northern part of India, was properly the religion of the natives, and was of a barbarous and uncivilized character. The name Siva signifies in Sanskrit "happy" or "shining."



BRAHMA, VISHNU, AND SIVA, FROM THE ELLORA CAVES.

*Indian Laws and Government.*—Not only did the Brahmins assert their authority in the province of faith and religion, investing it with a peculiar spiritual character, but they endeavoured to lay a spell upon all affairs of government or administration, and to bring the whole civil life into the range of their contemplation, and to rule it according to their precepts. They finally succeeded in establishing a code of laws which they declared to have been derived from Manu, and pretended to rest upon divine inspiration; and this book was to be followed throughout all the Indian states, and by means of a severe royal despotism, founded in the dominion of officials and police; the people were to be kept in obedience and a docile state of submission. As the kings, who belonged to the warrior caste, were invested with unbounded



authority by Manu's code of laws, the Brahmins, in return for this assistance in the maintenance of despotism, succeeded in obtaining all kinds of privileges for themselves; their property was free from taxes, they formed the council of the king, and directed his decisions regarding the course and administration of justice. The Indian nation never united in a common bond, but as the different castes remained separated, and without any common interests among themselves, the Indian kingdom became split up into a number of larger or smaller states without any outward connection with each other. The separated kingdoms again consisted of a number of unconnected village and town communities, only being united into districts for the sake of taxation and supervision. Taxation was so oppressive that it amounted to extortion. Not only was a considerable tax levied on the natural products of the soil, but trade and commerce were also restricted by the imposition of dues and customs, and day-labourers and workmen were compelled to work one day in the month gratuitously.

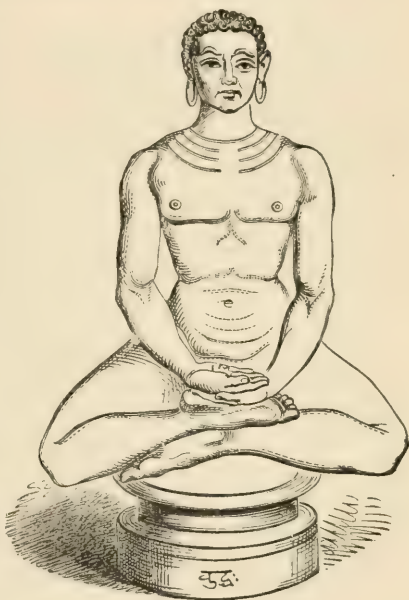
In addition to these there were poll-taxes, and so-called voluntary gifts. These political and social regulations were not calculated to lead the minds of the Indian people to the consideration of public affairs. They turned away from the miserable reality of a terrible despotism which, united with an oppressive taxation and official brutality, repressed every element of gladness and suspiciously watched every mental development, and sought their happiness and consolation in the world of faith, fancy, and dreams.

Manu's code of laws contains: (1) the precepts of the Vedas; (2) the habits of the good; and (3) the teachings and injunctions of the priests and wise men of antiquity. The whole is divided into twelve books, and in its present form it dates from the 7th century before Christ. The kings were compared in it to the gods. Brahma was declared to have created the king by taking a portion of the bodily substance of all the eight gods, Surja, Indra, Bajus, Jama, Baruna, Agni, Tschandra, and Ruvera, who were then united in the king's person.

*Brahminism and Buddhism.*—During their peaceful, monotonous life on the shores of the Ganges, the Brahmins devoted themselves more and more to speculations as to the relationship of the world to Brahma. They separated mind from matter, soul from body, and while they ascribed real existence only to the supernatural, and regarded absorption in Brahma as the aim of life, they indulged in fantastic theories as to the unreality of the world of phenomena, and the divine all-satisfying stream of life. They far preferred a peaceful contemplation, and a calm meditation, to the use of the mental and physical powers for the general welfare of mankind, and withdrew in haughty pride from all intercourse with the lower classes of the community. By means of a slavish observance of innumerable regulations, rules, and precepts regarding every event of existence; by means of penances, self-mortification, outward sanctity without moral elevation, abstinence from animal food (the result of the doctrine of metempsychosis), and the renunciation of every sensual gratification, the Brahmins endeavoured to solve the problem of existence, and to fit themselves for participation in the eternal rest of their god Brahma. Thus it was that the Indians on the Ganges completely estranged themselves from real and active existence,—that the “world of imagination became their country, and heaven their home.”

The speculations of the Brahmins at last reached such a pitch, that all real and practical life was threatened with destruction, when Buddha, the “awakened” (died B.C. 540), the son of the king of Kapilavastu, on the slopes

of the Himalaya, became the founder of a new system, which soon made rapid progress, and powerfully influenced Oriental thought. Buddha destroyed with a powerful blow the Brahmin system of the world, denied Brahma and all his company of gods, refused to allow any sanctifying power to the Vedas, recommended in place of a cruel asceticism, a religion of benevolence, compassion, and human love towards all created things, and broke down the arrogant distinctions of caste by the doctrine of human equality. But, confined within the narrow bounds of Indian thought, he likewise considered the rightful aim of earthly existence to lie only in the mortification of all the appetites and passions, and in the leading of a deedless life of passive virtue. Buddha renounced his high position, put on the garments of a beggar, withdrew to the solitude of the woods, where, amidst the severest penance and self-castigation he sought for eternal truth. When at last inspiration came to him, he came forth as a teacher and founder of a religious system ; but unlike the Brahmins who lived retired in the solitude of the deserts, he journeyed through the country of the Ganges, followed by a few disciples, and proclaimed his doctrine of earthly sorrow and its cure. He did not, like the Brahmins, appeal to the higher classes alone, but to all the people without distinction, to the "regenerate" as well as the Sudra and Tchandala ; he taught a law of "mercy for all," and consequently powerfully attracted the down-trodden and oppressed, who hoped that through him they might obtain release from the bonds of caste constraint and from the slavery resulting from low birth. The doctrine of the equality of all men, the hope of an eternal rest and ultimate dissolution in Nirvâna, through a life of virtue and human love, and the deliverance from the fantastic systems and pharisaism of the arrogant Brahmins, created a powerful impression. Faithful disciples, clad like their revered master in a beggar's yellow dress, quickly spread his teaching through the whole country, from the Himalaya to Ceylon, and large memorial halls (Stupas) with monastic edifices for those devotees who renounced the world (Bhikshu) arose in great numbers.



STATUE OF BUDDHA.

The Brahmins beheld the increasing spread of Buddha doctrines with great apprehension. They endeavoured to counteract the new creed by trying to bring their own religious system, through the doctrine of the Incarnation, into greater harmony with the people and practical life, by recasting the ancient national epic in this sense, and enlarging it by the addition of the thoughtful discourse Bhagavad-Gita. Buddhism had the greatest influence on the development of Indian art and industry. The dome-shaped stupas, usually called by Europeans pagodas, which the Buddhists erected as memorials over the divided fragments of their master's remains, which were venerated as relics, suggested to the followers of Brahma the idea of building temples and habitations to their gods also, and adorning these buildings with statues and



symbols. Thus arose the still-admired rock temples and grottoes of Ellora, Salsette, Elephanta, etc. But neither in caste distinctions, asceticism, or ceremonial worship and sacrifice, would the Brahmins allow any change; therefore their attempts to banish Buddhism were unsuccessful. Several kings even, especially Açoka, professed the new faith. At last the Brahmins succeeded in organizing bloody persecutions against their opponents, which soon assumed a fearful violence, and resulted in the final extermination of the Buddhists in Lower India with a few exceptions. Of the intensity of this persecution, which is believed to have reached its climax in the 6th century after Christ, the following royal command bears witness: "From the bridge to the snowy mountains, whoso slayeth not the Buddhists, old men and children alike, shall himself be slain!" The bridge here mentioned refers to the straits of Ceylon and the Deccan, and the snowy mountains are the heights of the Himalaya; the persecution therefore extended throughout the whole of India.

But what Buddhism lost in followers here was soon regained in an overwhelming degree by its great extension throughout Ceylon, Tibet, China, and other countries; only in its transmission it embodied foreign elements, and through adapting itself to strange conceptions of religion, took the first steps towards the degeneration in which we now see it. The religious system of the Buddhists also included a crowd of god-like beings and saints, their doctrine degenerated into a wild, extravagant mysticism, their religious writings multiplied indefinitely, their worship took the form of an ostentatious but superficial ceremonial conducted with festive pomp, and the teaching of the meritoriousness of an ascetic priesthood, and an indolent Bikshu life in the religious convents of Vihara, originated an imperious and powerful hierarchy.

According to Buddha's philosophy, the threefold world, namely, the ethereal and formless, the world of spiritual forms, and the material world, all had their origin in Nirvâna, the void, the space, that brings forth and receives again into itself all created things. His doctrine proclaimed "that the destiny of this life is strictly fixed and regulated by the actions of an earlier existence; that no wicked deed remains unpunished, no good deed unrewarded. From this fate, which compels man to undergo the process of the transmigration of his soul, he can only escape by directing his every thought to deliverance from this destiny to transmigration, remaining faithful to this aim, and persevering in strictly virtuous action, whereby he at last gets rid of all his passions, which were regarded as the strongest fetters in the prison of transmigration, and attaining the desired goal of rest, is born again no more. The diminution of the pains of earthly life by virtuous conduct and actions of charity, and the delivery of the soul from the torments of renewed life by the return to Nirvâna, is therefore the aim and object of Buddhist teaching. The numerous priests, regarding a contemplative, inactive existence as holy and meritorious, withdrew themselves from practical life and intercourse with the people, established orders and monasteries like the Christian monks, and sought by a life of celibacy, by an abnegation of every enjoyment, surrender of all earthly possessions, and observance of many superstitious rites, prayers, etc., to reach the state of holiness.

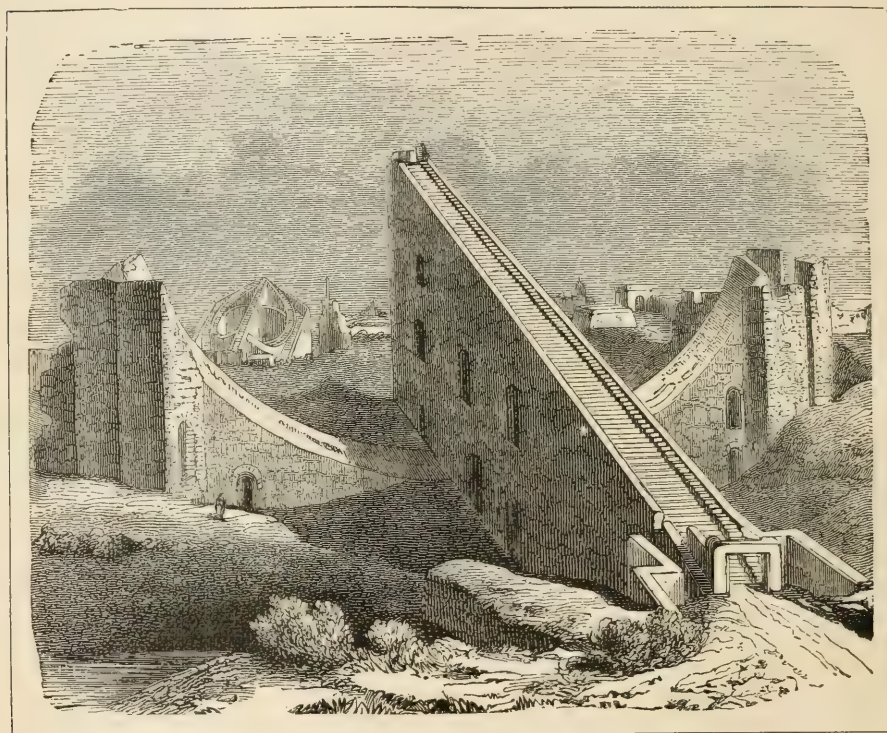
The Buddhist priesthood is most numerous in Tibet, where half the population, and the divinely venerated spiritual and temporal chief, Dalai-Lama, belong to it. It became the custom to enclose Buddhist relics in costly caskets, over which monuments were erected, generally in the form of a cylinder surmounted by a dome. It is said that king Açoka, of Magadha

(B.C. 250), caused the eight monuments or stupas, which originally contained Buddha's remains, to be opened, with the exception of one at Ramagra, and the seven little heaps of relics to be divided into 1,200 parts each, making 84,000 parts in all, which were separately enclosed in precious caskets and distributed in 84,000 towns and villages of his empire, and over each casket a monument was erected, beside which a convent was built. Every place that had been consecrated by the master's presence was distinguished by the building of some memorial, adorned with representations of Buddha himself, and with characteristic inscriptions and formularies. This endeavour to do homage to Buddha and his saints by the erection of monuments and memorial representations, gave a great impetus to Indian art and architecture, and excited the emulation of the Brahmins. Mention has been made of temples at Ellora, Salsette near Bombay, and on the island of Elephanta, where shrines and grottoes have been carved in the rocks for miles, still exciting the admiration of travellers, and testifying to the immense power of the priesthood, and the devoted efforts of the working population in the cause of religion. The sacred monuments at Ellora are particularly remarkable. They are composed of grottoes and temples which have been hewn in a rocky semi-circle of the mountains, more than a league in extent, and are covered with sculptured figures, and artistic decorations, representing an amount of skilled work that can only have been executed within an immense space of time.

*The Later Civilization of India.*—When, through the expedition of Alexander the Great, India was brought into closer contact with the civilized world of Greece and Western Asia, Indian life had already reached the point where creative activity becomes extinct. The speculative and contemplative spirit had created a number of systems, and imported them into daily life; now it reposed, wearied out, and left to posterity its marvellous forms as lasting models for inner and outer life. Indeed, religious conceptions in the course of years experienced many changes, and under the influence of Greek genius, science and art were greatly promoted, and the trade, industry, and commerce of India received a powerful impetus from intercourse with the civilized states of the Alexandrian period. Yet the productive power was exhausted, and the original forms of life remained unchanged. Then occurred that stagnation and mental stupor, which sooner or later overcomes every Oriental nation—the curse of despotism and caste restrictions. All the new creations of literature and philosophy were but continuations and expansions of old lines of thought. Forms of religion and worship fell more and more asunder, divisions of sects increased in the same way as the distinctions of caste; and polytheism prevailed to such a confusing extent that the original unity of the Brahma world was completely lost sight of. To this period of party strife belong the Purânas, a series of theological and philosophical homilies, ceremonial and ascetic precepts, legends, etc., which in their present form scarcely date beyond the eleventh or twelfth century, but have probably been borrowed from older records. On the other hand, certain branches of knowledge were zealously fostered and promoted. Thus grammar early attained high development, and formed the chief subject of Brahmin education, and astronomy prospered under the influence of the Chaldeans and Greeks, who probably also introduced the knowledge of the Zodiac into India; medicine was the object of special study, and algebra and the system of decimal calculation originated in India, and thence spread by means of the Arabs to Europe.



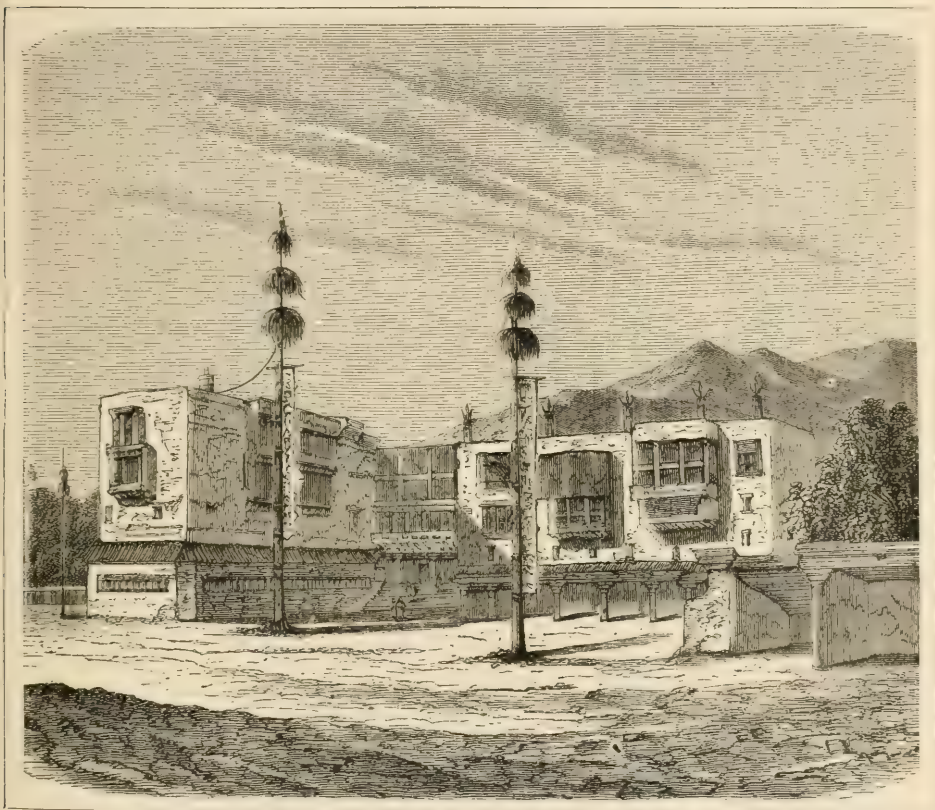
For historical life the Brahmins had little taste, yet the annals of the Buddhists are not without merit. The Indians of a later period have also made some magnificent contributions to poetry; and the drama, which, in combination with music and dancing, was known to the Indians at an even earlier period, attained under the influence of the Greeks to a high pitch of excellence. The graceful story of Sakontala, or the magic ring, by the poet Kalidasa, who lived in the second century of the Christian era, excited such immense admiration when it first appeared in an English version, that it was soon translated into all the languages of Europe. The animal fable also, and its expansion in the animal epic, was already known in India in Macedonian times. Through the medium of the Greeks, Persians, and Arabs, Indian



BRAHMIN OBSERVATORY AT BENARES.

tales and fables made their way to Europe. Many of our most familiar fables, and a large proportion of the Arabian tales in the *Thousand and One Nights*, originated, so far as their incidents are concerned, in the land of the Indus. Dancing, "the representation of the restless, whirling, fantastic life of earth," formed an important part of later Indian worship; and public dances, called *Bajaderin*, were introduced at religious festivals. Industry and commerce, for which the Brahmins cared little, and which they handed over entirely to the *Baisja*, received in time a considerable impetus,—the only good result of caste regulation. Shut out from the higher intellectual life, and free from outward distractions, the *Baisja* devoted their whole energies to the labour of their hands, and transmitted their artistic skill to their successors. They invented

the art of tempering iron into steel, and their metal work in bronze, gold, and silver had already aroused the admiration of the Greeks. Indian textures of cotton, wool, and even silk were noted among the ancients, and the people also possessed great skill in the setting of precious stones. Not less remarkable was the development of inland trade and navigation, partly through the despotism of the king, who promoted trading transactions to satisfy his love of splendour and luxury, and partly to increase his revenues by the imposition of customs. Trading routes and marts were established, and seaports for foreign commerce were opened. Large wagons and caravans transported the



BUDDHIST CONVENT IN TIBET.

precious commodities of the country, gold, precious stones, sandal-wood, saffron, incense and ointments and the pearls of the sea, as well as the products of art, industry, silken tissues, purple and coloured stuffs, and metal instruments, to distant towns, or to the sea coasts for further consignment ; and the trading communities, with their corporate rights and extended business intercourse, soon amassed great wealth, which not unfrequently excited the avarice of their kings and governors.

But of what avail were all natural gifts and artistic skill to the Indian people? Enslaved by caste restrictions and despotism, tortured by the fear of transmigration and the pains of hell, ground down by the penances and precepts of a pharisaic religion, separated through the dismemberment of the



country into a number of states and communities with no common bond of union, they needed the animating and elevating sentiments of love of country and freedom. Cowardly and unwarlike, they became the prey of every conqueror who set his iron foot upon their necks, and bowed in sullen resignation to every foreign yoke. They preserved, however, with a tenacious obstinacy and haughty contempt for other nations, all the regulations and institutions they had inherited from their ancestors, and regarded every attempt to free them from their superstitious and horrible customs, as a malicious encroachment on their sacred rights. Not even the old custom of imposing on a widow the tragic duty of following her dead husband into the kingdom of death by a voluntary sacrifice of herself in the flames, has up to the present time been entirely abolished. Endowed with entrancing natural beauties and inexhaustible wealth, India has ever been esteemed the land of prodigy. It has therefore been at all times the aim of foreign expeditions of conquest, and bold enterprises, while it has remained the charmed country of poetry, myths, and legends.

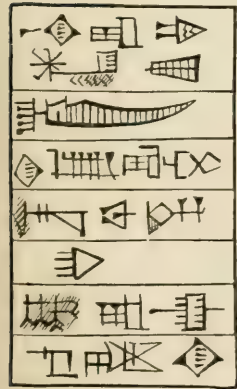


BRAHMA AND SARASVATE.



# BABYLONIANS AND ASSYRIANS.

THE COUNTRY OF THE TIGRIS AND EUPHRATES.—SHINAR.—THE BABYLONIAN KINGDOM.—NIMROD, NINUS, AND SEMIRAMIS.—BELETARAS.—TIGLATH PILESAR, SALMANASSAR, ETC.—SENNACHERIB AND ESARHADDON.—DEGENERACY.—SARDANAPALUS AND HIS FATE.—DESTRUCTION OF NINIVEH.—GRAND RUINS OF ANCIENT BABYLONIAN CITIES.—LAYARD'S RESEARCHES.—THE CHALDEANS.—SUCCESSORS OF NEBUCHADNEZZAR.—BABYLONISH WORSHIP.—ASTRONOMY.—PRESENT CONDITION OF THE BABYLONIAN COUNTRY.

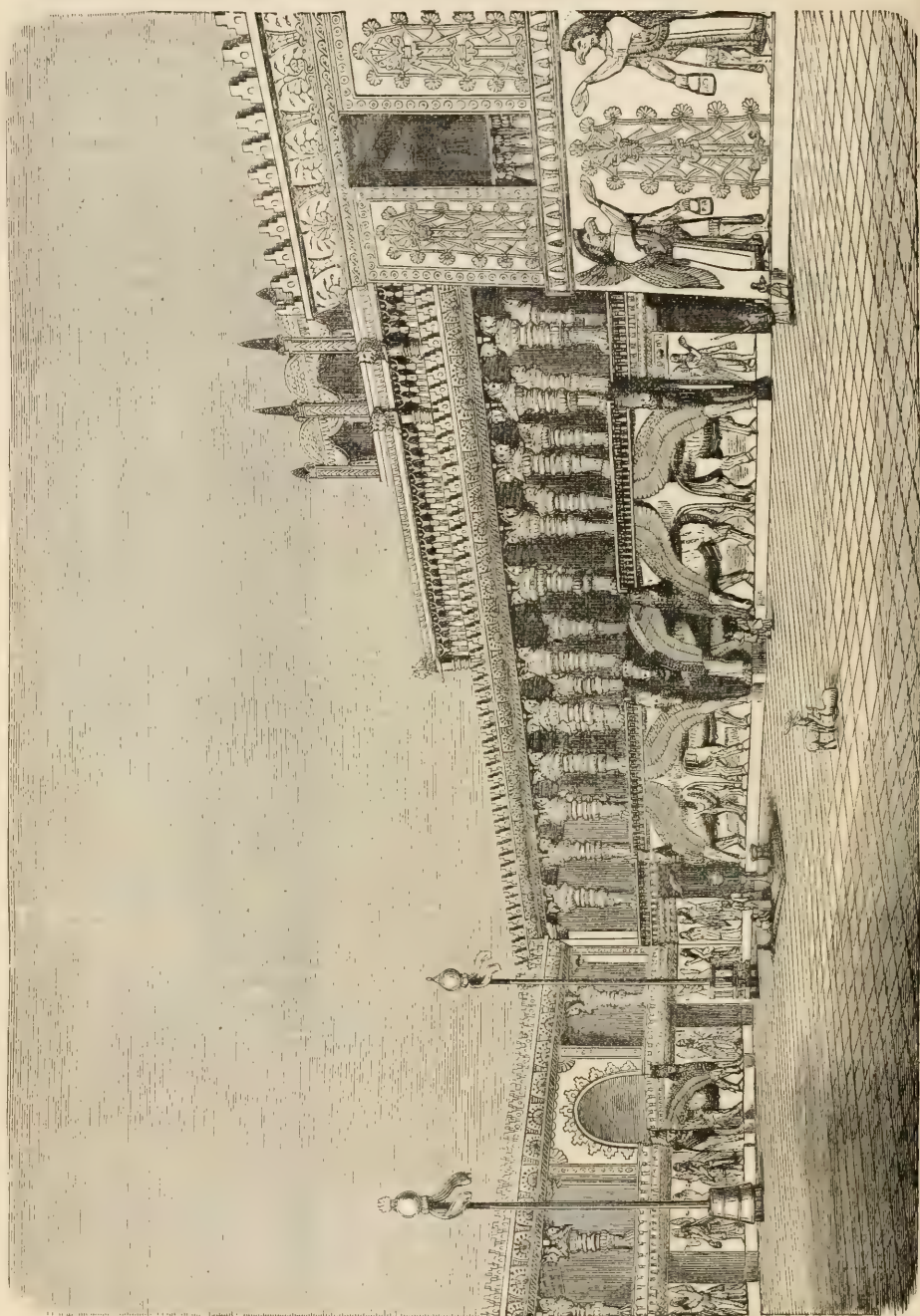


BABYLONIAN CUNEIFORM INSCRIPTION.

IN the fruitful country watered by the Tigris and Euphrates, and the verdant terrace-land (the land between the rivers) of Mesopotamia, there formerly dwelt in ancient times the Semitic nations, and among them the Babylonians and Assyrians. The primitive population, who from the time of the great flood had led an agricultural or a pastoral life in the legendary river district, were probably at an early period subdued by the Chaldeans, a people dwelling in the mountainous regions of Armenia. For it is not unlikely that "a part of the Chaldean nation, from the rocky heights of Armenia, followed the course of the streams down to the centre of the river country; and a portion of them, making their way onwards towards the south, possessed themselves of the fruitful country round the lower course of the Euphrates (Shinar). From this region warlike chiefs of the powerful mountaineers probably subjugated

the ancient inhabitants of the plains, and founded the great kingdom, of which Babel was the capital, and whose monarchs were called Chaldean kings." As the founder of the Babylonian kingdom, with its square built capital, Babylon, on the Euphrates, Nimrod is mentioned (2100 B.C.), who is entitled, "a mighty hunter before the Lord." A hundred years later, Ninus





(2000), king of old Assyria, is said to have established the great cosmopolitan city of Nineveh, on the Tigris, and conquered old Babylonia, with Armenia, Media, and other countries. The wife of Ninus, Semiramis, renowned by many legends, who after the murder of her husband assumed the reins of government, is described as a spirited, warlike woman, who advanced



ASUR MASIR HABAL, AN ASSYRIAN KING (FROM THE BRITISH MUSEUM, LONDON).

triumphantly as far as India, adorned Nineveh and Babylon with splendid buildings and pleasure gardens, and enriched the country with fine roads, canals, etc.

According to legendary accounts, Semiramis was the embodiment of the distinguishing characteristics of eastern people, possessing masculine boldness,



womanly beauty, and a love of cruelty united with the most luxurious voluptuousness. After she disappeared in an unknown manner from the earth, the kingdom of Assyria gradually deteriorated under the rule of her son Ninyas, and his effeminate, incapable successors, until, in the ninth century before Christ, the degenerate race of Semiramis was overthrown by Beletaras, the intendant of the royal gardens, and after prolonged internal warfare, the throne of Nineveh came into the hands of another princely house. Under its new rulers the Assyrian nation acquired fresh vigour. Warlike kings turned their armies toward the West, and conquered the Syrian territory near Lebanon and the Mediterranean. After Phul, about 770 B.C., had made tributary "the kingdom of the ten tribes," Ephraim or Samaria, and had carried off large treasures from the country, his successor, Tiglath Pileser (740), conquered



THE KING IN HIS WAR CHARIOT.

the magnificent city of Damascus, and imposed a heavy tribute on the king of Judah; and again, later, the renowned warrior Salmanassar, about 720, subdued the fertile coast of Phoenicia as far as the boundaries of Egypt, and carried off the population of the conquered country of Samaria into the interior of his own kingdom. His successor, Sennacherib (712), threatened Judah with a similar fate; but sudden mischances necessitated his hasty retreat to Nineveh, where he soon afterwards met his death at the hands of his sons. "And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword." But his son Esarhaddon (675-626) revenged his father's death and drove his unnatural brothers out of the country.

After the death of Sennacherib and Esarhaddon, the kingdom of Nineveh began to degenerate, and the Median king, Kyaxâres, formed a plan with



## ASSYRIAN ANTIQUITIES.

Ornamental frieze; a painting from the ruins of Khorsabad. Wall painting representing lions, from Khorsabad.

Winged Bulls, with human heads, crowned with tiaras, ornamenting the portal of the palace at Khorsabad.

A King in his hunting chariot, from Nimroud. Storming of a fortress.

King Sennacherib on his throne. Sculpture from Nimroud.

Vases of glass and alabaster, from Nimroud, with the name SARGON inscribed on them in cuneiform characters. Vessel of glazed pottery found at Babel. Drinking vessel of bronze, with animal's head.



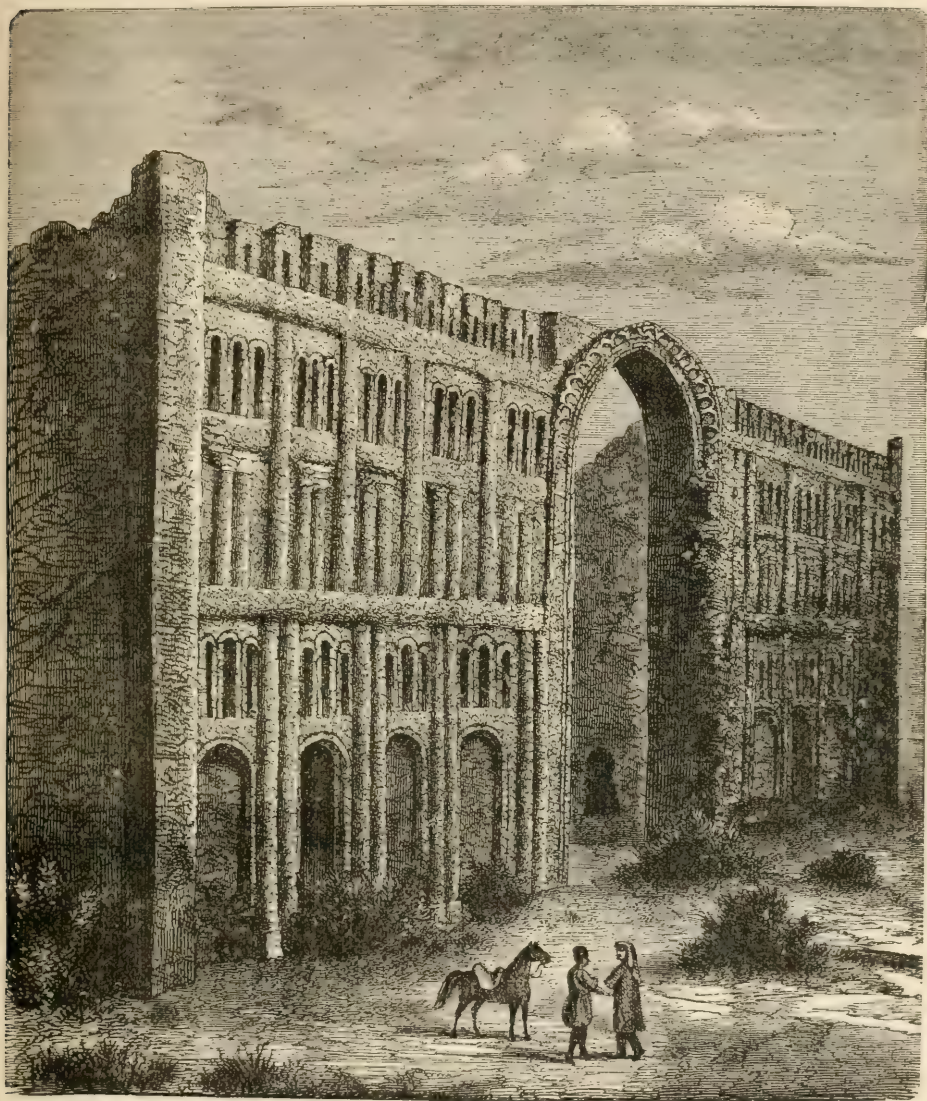
Nabopolassar, of Babylon, to fit out an armed expedition for the re-conquest of the country. They set out with large armies for the capital, Nineveh, but were repulsed by the last king, Sardanapalus (620-606), who, in spite of his proverbial voluptuousness and luxurious love of pleasure, displayed great courage in this desperate struggle, until the flooding of the river demolished part of the wall of the city, and so facilitated the ingress of the enemy. When Sardanapalus despaired of escape, he caused the royal citadel to be set on fire, and was by his own act burned to death in the midst of his wives and treasures. Thus Nineveh was razed to the ground (606), and the two conquerors divided the kingdom of Assyria between them. "Nineveh is laid waste," cried the prophet Nahum; "all that hear the bruit of thee shall clap the hands over thee; for upon whom hath not thy wickedness passed continually? Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them." "How is she become a desolation, a place for beasts to lie down in!" says Zephaniah, "every one that passeth by her shall hiss, and wag his hand."

The account of the effeminacy and incapability of Sardanapalus, under whom Assyria was destroyed, and that of the masculine character of Semiramis who founded the kingdom, are derived from a mixture of mythical, religious, and historical traditions. Some scattered accounts of antiquity give a fabulous picture of the greatness and splendour of the old city of Nineveh, which is said to have surpassed all eastern cities in extent, in the height and breadth of its walls, and number of its palaces and houses. And the grand ruins of costly, splendid buildings, with elegant sculpture and cuneiform inscriptions; long sacrificial processions of slender forms with well-curled beards and womanly garb in bas-reliefs, and wondrous winged figures of high technical perfection,—which have been brought to light in recent excavations on the right bank of the Tigris, near the villages of Nimroud, Kouyunjik, etc., prove the correctness of these estimates, and testify to the warlike deeds, the expeditions of conquest, and regal power of the ancient rulers, as well as to the artistic skill, luxury, and culture of the inhabitants of the Assyrian capital.

Layard considers the ruins of Nimroud, Kouyunjik, Khorsabad, and Karamles, which form a long quadrangle, to be portions of one and the same city, and the remains correspond perfectly with the dimensions attributed by Diodorus to the city of Nineveh. These four mounds of ruins were, in his opinion, palaces, each of which occupied the centre of a particular quarter. "Every quarter was at one time a royal residence, surrounded by walls and fortresses, and containing besides habitable dwellings, hunting grounds, and gardens. The space between was taken up with private houses, which stood in the midst of trees, gardens, and corn-fields. The most ancient portion was apparently near the point where the Zab flowed into the Tigris, where the present village of Nimroud stands. The small, intervening private residences must have speedily fallen to decay; for during the last few years not a trace of them has been seen, though a labourer scarcely ever draws his plough through the furrows without turning up some vestige of the primitive habitations. The size of Nineveh has probably not been exaggerated; the separation of women in special habitations in itself necessitating a great number of houses. But the number of the population, as in the case of Eastern cities generally, was not proportionately the same as in European cities.

*The Chaldeans.*—From that time the Chaldeans had the ascendancy,

particularly during the reign of the son of Nabopolassar, the warlike and powerful Nebuchadnezzar (604-561), who conquered the Egyptian king Necho, at Circesium (Karchemis), on the Euphrates, gained possession of the island-town of Tyros, made the Phœnician and Syrian territories tributary,



EL KASR, OR THE PALACE AT BABYLON.

brought the kingdom of Judea, with the chief city Jerusalem, under his dominion, and scattered the inhabitants. After he had subjugated all the country from the Tigris to the Mediterranean Sea, Nebuchadnezzar enlarged and beautified the town of Babylon, and erected citadels and buildings which



bear comparison with even the works of the Egyptians. For the overflow he had a large reservoir made in the upper part of Babylon, built a new town and palace on the eastern side of the Euphrates, and secured and adorned the whole with high walls, and numerous towers, gates, and temples. He also erected, in honour of his Median wife, handsome terraces, or the so-called "hanging gardens of Semiramis," one of the seven wonders of the world. The noble trees and bowery walks were to compensate his queen for the wooded mountain home she had quitted. But the grandeur of Babylon soon declined under Nebuchadnezzar's luxurious and effeminate successors. Evil times came over the land, which caused the name of the great despot to shine with a halo in the eyes of succeeding times. A generation later the Medes became the ruling nation, and they in turn were succeeded by the Persians.



BIRS NIMROUD.

Babylon, "the proud ornament of the Chaldeans," was built on both shores of the Euphrates, and surrounded by a lofty wall, which is supposed to have been forty or even fifty miles in circumference. The two royal palaces on the banks of the river, and the lofty, four-cornered tower of the sun-god Baal, or Belus, which was richly ornamented with gold and statuary, rising in pyramid form to a great height, were, next to the hanging gardens, the most remarkable objects. The magnificence of the court gave a great incentive to industry, and to the manufacture of fine woven goods, costly carpets, etc.

The worship of the sun and stars led the Babylonian priests to the study of astronomy. They calculated the course of the sun, and divided the year into twelve months, according to the signs of the zodiac; they fixed the course of the planets, dedicated to them the seven days of the week, and offered sacrifices "to the planet houses, and to all the hosts of heaven."

They also indulged in speculations in astrology, believing they could read the will of the gods in the heavenly constellations, and could foretell destiny from the position of the stars at the hour of a man's birth (horoscope); and from the changing aspect of the planets they thought to discover the propitious time for an undertaking. The first fixed system of weights and measures, as well as the rudiments of geometry and the art of medicine, have been ascribed to the Chaldeans, and from them spread to other Eastern nations, and even to the Greeks.

Of the condition of Babylon of to-day travellers give dreary descriptions. "At the present time this noble country lies almost uncultivated and useless under the savage, destructive power of Turkey, and the old garden of God has become a wide field for plunder; but old ruins of great cities and boundary walls with the canals and system of irrigation, show what prosperity once existed here." "More through the gradual diminution of its prosperity and population after it had lost its own kings, and was compelled to serve foreign rulers, than through conquest by enemies, Babylon was destroyed, and the splendour of its superb buildings sank into ruin." Already in the 4th century of our era, we are told by St. Jerome that wild animals dwelt within the walls, as the fulfilment of the prophecy of the prophet (Isa. xiii.); and even to this day the footstep of the wanderer among these ruins startles the wild animals. The masses of stone, fallen masonry, and great heaps of rubbish which here present themselves to view, are destitute of the traces of high splendour still found in many ruins, but are gigantic enough to leave the inquiring traveller no doubt that he is on the spot where once stood the world-famed Babylon.



ANCIENT ASSYRIAN WEAPONS AND ARMOUR.





## THE EGYPTIANS.

THE NILE.—THE SECRET OF ITS SOURCE.—THE VICTORIA NYANZA AND ALBERT NYANZA LAKES.—VALLEY OF THE NILE.—INUNDATIONS.—MEROË AND AMMONIUM.—DIVISION OF EGYPT.—MEMNON.—THE PYRAMIDS.—MEMPHIS.—THE KINGS' GRAVES.—THE PHARAOKS.—THE CITY OF THEBES.—THUTMOSIS.—ETHIOPIAN KINGS AND THEIR CONQUESTS.—PSAMMETICHUS.—NEBUCHADNEZZAR AT CIRCESIUM.—SAIS.—THE BATTLE OF PELUSIUM.—RELIGIOUS SYSTEM OF THE EGYPTIANS.

THE NILE.—Egypt, or the “black earth,” as it was called by the old inhabitants, to distinguish it from the dazzling Libyan desert, is a long, fruitful valley, which owes its very existence to the river Nile. But for the flooding of this stream, the sand of the desert, with its deadly power, would choke all vegetation as far as the Red Sea coast ; therefore the lower land was called by Herodotus, “a gift from the Nile ;” and according to Homer, land and river both bore the same name, Aigyptos. This fertilizing stream, as to the source of which full light has only recently been thrown by the investigations of Speke and Baker, was called by the natives, “the secret one,” and is the efflux of two large lakes, situated in a high tableland under the equator, called the Victoria Nyanza (Ukerewe) and Albert Nyanza (Luta N'zige, or M'wutan). The waters of both these lakes rise during the rainy season above their ordinary level ; the Ukerewe discharges its waters northwards through a number of outlets or channels, which unite to form the Nile before entering the M'wutan lake. The principal stream (Bahr el Abiad, or White Nile) flows in a delta, as at its mouth, from the Victoria Nyanza lake towards the north, passing through the Albert Nyanza at its north-eastern extremity from the west, receiving the Bahr el Gahzah, whose chief branch, the Bahr el Dzur, rises in the mountain region in the west of the Albert Nyanza. Farther northwards, in Nubia, there runs into the Nile, from the eastern side, the so-called Blue River (Bahr el Azrek), a comparatively insignificant tributary, which in summer is completely dried up, its waters being evaporated by the burning heat. The high-lying country on the Victoria Nyanza, whence the

Nile obtains its chief tributaries, is one of the most picturesque and salubrious localities in the world.

But when the stream reaches the Nubian territory, it passes through barren sandy plains, or is hemmed in by black mountain ranges, until it finally flows through the palm forests of Syene, and reaches the borders of Egypt. After precipitating its rushing waters between the beautifully-situated islands of Phylæ and Elephantine, dashing with fury over the dark, high-piled granite rocks, the character of the country changes. The descent of the rocky tableland of the desert forms two high ridges, between which the Nile flows peacefully towards the sea; on the east it is skirted by a rocky chain of mountains, which separates the valley of the stream from the sandy plains of the Red Sea, and contains many valuable stones, such as basalt, porphyry,

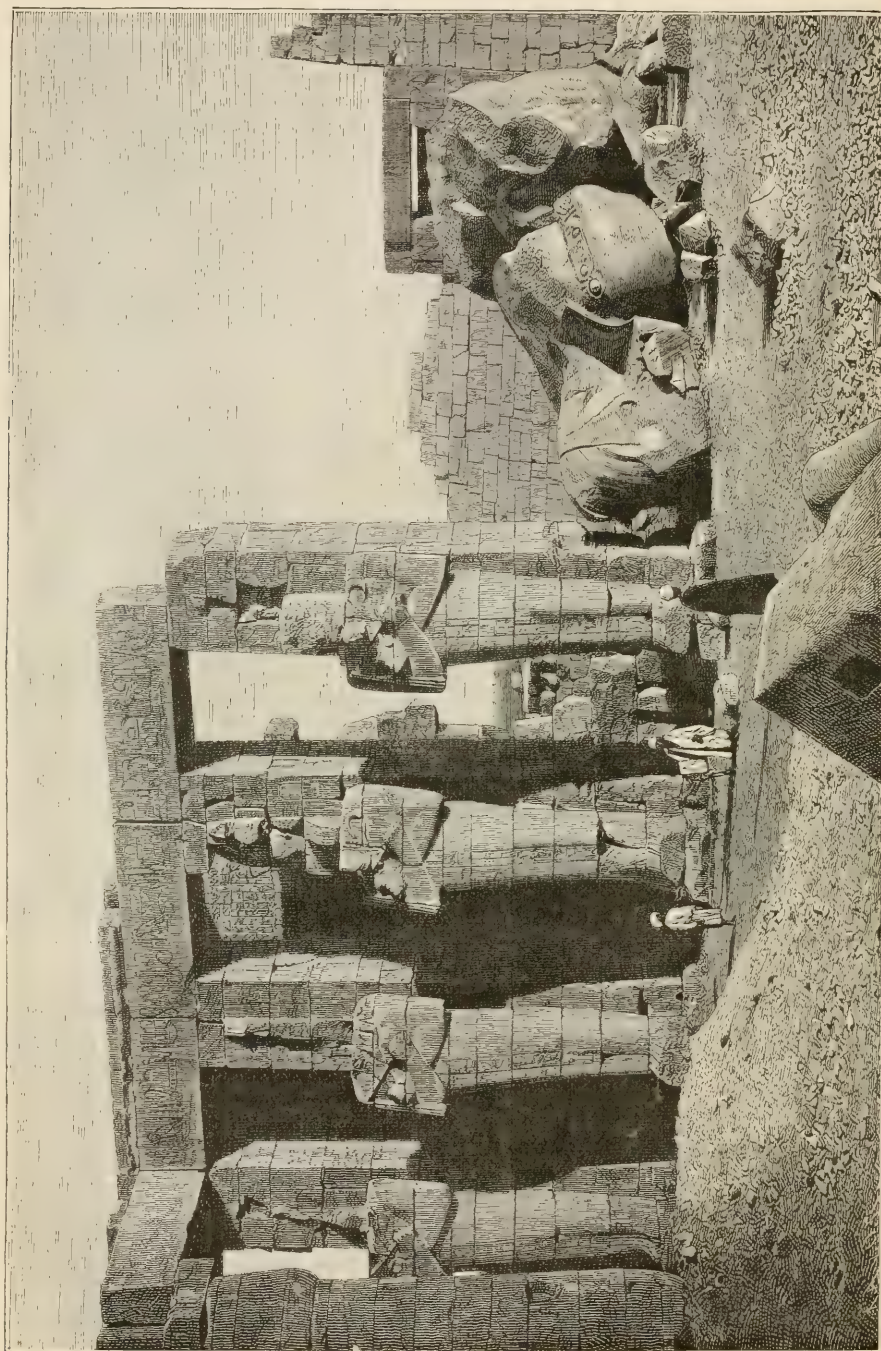


INUNDATION OF THE NILE.

and serpentine; on the west it is protected by a mountain plateau from the yellow sand-drifts of the desert, which are nevertheless sometimes carried by the hot south-west storms as far as the border of the valley. In this abyss the wide stream rolls silently and majestically along, its sandy shore becoming transformed into a verdant oasis wherever the fertilizing stream penetrates or is carried by the art of man, and without any increase from other rivers it waters and fertilizes the parched land, on which the bright, cloudless sky so rarely sends down a refreshing shower.

Below Memphis the river divides into two principal branches, with several small tributaries, and the valley widens into an expansive plain, where fruitful fields and grassy meadows are intermingled with forests of palm and of sycamore, until it finally breaks through the strip of sand and marsh land, and pours its stream into the sea. This is the Nile delta, or inundation soil, the astonishing fertility of which caused Egypt to be called the granary of the ancient world. The "brook Egypt," near the village of El Araish, the Rhinokolura of the ancients, was from ancient times the boundary of Palestine; and a strip





RUINS OF THE TEMPLE BUILT BY RAMESES II. AT THEBES

of desert on the sea-coast was the only means of communication between the Nile country and the civilized nations of Western Asia. Towards the west there were a few fruitful spots of vegetation, which kept open the road for the caravans, made possible by the domestic beasts of burden, the camel, horse, and ass. The fruitfulness of Egypt is entirely dependent on the overflowing of the Nile. When the periodical rains of the tropics have swollen the water-source, and the reservoirs of the two lakes can no longer contain it, the stream begins to rise at the time of midsummer, and continues to swell for three months, from the middle of June till the middle of September. In July it has already overflowed its shores; in August, when it has nearly reached its highest point, about twenty feet above its normal height, the dams are opened, and the flooded stream is carried into the canals with which human industry, even in ancient times, had intersected the country, that the water might be carried to distant localities. At this time the country has the appearance of a lake, the towns and hilly spots appearing as so many islands standing forth from the waters. Numerous boats are dotted over the flood, and the whole population, festively adorned, celebrate the joyful time of increase with manifestations of delight. When the tropical rains are over, the stream returns gradually to its proper level, leaving behind it everywhere the fertilizing soil it has swept down from the mountain regions in the shape of a slimy mud.

In October the land dries; seed is then planted, and quickly the green shoots show themselves, giving the country the appearance of a garden. The time of growth lasts till the end of February; in March the harvest takes place; and then follow three months of drought, during which the Nile is at its lowest level. The green ridges of the valley would soon become the prey of the sandy desert if the life-giving stream did not begin its course anew in the month of June.

*Meroë and Ammonium.*—According to old legends and traditions, there existed in olden days, in that part of Nubia where the White and Blue rivers unite to form the Nile, which then pours itself in numerous waterfalls over the intersecting mountain country, a civilized community, established in the midst of a population of negroes and smooth-haired Libyans, who led an uncivilized life either as hunters, fishermen (ichthyophagi), or shepherds, inhabiting holes and caves (troglodytes). This civilized state, which bore the name of Meroë, is believed to have upheld caste restrictions, in which the priests had the chief power, the king being chosen from their midst, who, if he sought to withdraw himself from their guidance, was sometimes deprived of both crown and life. It appears to have been an ecclesiastical state combined with an extensive trading system, and even now ruins are to be found of ancient temples as well as remains of pillars, monuments, pyramids, sphinxes, and sculpture of all kinds in the valley of Sennaar and the present Schendi territory, which bear witness to the former power and splendour of an Ethiopian kingdom, the chief town of which, Meroë, was probably a commercial centre between North Africa, Arabia, Babylonia, and India. Similarly constituted ecclesiastical communities existed also in other parts of the Egyptian country, and were long considered as colonies of Meroë particularly the temple-state Ammonium, with the world-renowned oracle of Zeus Ammon, on an oasis covered with dates, palms, and olives, in the Libyan desert; and the ecclesiastical colony on the Barhal mountain east of the Nile, near the still existing pyramids of the village Meraw'e.

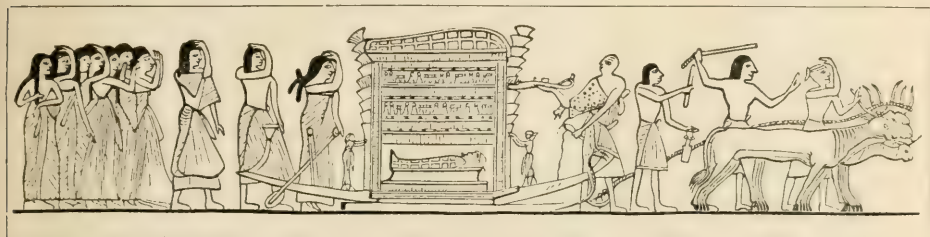
In all these communities, it is said, there existed a priest-king or pharaoh,



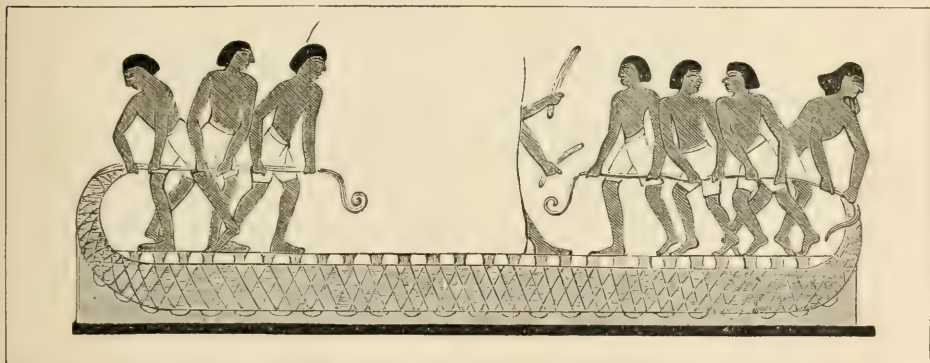


RUINS AT KARNAK.

responsible to the priest-caste, who as the representative of the sun-god, was the head of the whole, a hierocracy-commonwealth which was divided into castes. That view of historical tradition that attributes to Meroë the source of Egyptian civilization, and supposes that even the mighty metropolis of the Upper Nile, Thebes itself, received its civilization and institutions from the south, has been found from more recent investigations to be erroneous; it has probably arisen through the human propensity of endeavouring to trace back to a remote past every valuable possession of mankind, whether of an intellectual or material kind. All appearances point to the fact that the civilization of the southern lower land gradually penetrated to the upper. The character of Egyptian civilization is too much regulated by the nature of the river and the land for its origin to be found anywhere but in the



FUNERAL RITES OF THE ANCIENT EGYPTIANS.



ANCIENT EGYPTIAN LABOURERS OR SLAVES.

Nile valley itself. Meroë was without doubt a colony of Thebes. Even the intermediate theory that ancient Thebes obtained the beginning of its civilization from Meroë, and after outstripping the mother-state, brought its higher development back to Ethiopia, has little probability.

*Division of Egypt.*—In very early times the Nile country was already divided into Upper and Lower Egypt, the northern part being designated as the land of Set, and the southern as the land of Horus. Each of these was sub-divided into twenty-two divisions or districts, which included Nubia, as well as Napata and Meroë. In the southern district, that extended as far as Memphis, are the remarkable and gigantic ruins of Thebes, standing on both sides of the river; and the temple-palace of Karnak, with its massive ruins of pillars, colossal figures, and statues of coloured sandstone, beautiful marble, and of red and black granite. The approach to this from the ruins

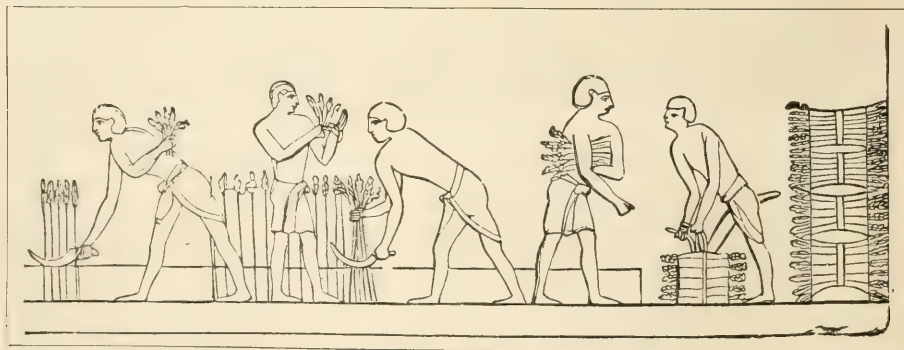


of Luxor is by the second great palace of the Pharaohs, a path 6,000 feet long, with colossal sphinxes placed at a distance of about ten feet from each other, forming "the grandest avenue ever laid out by man." Among the other remarkable objects of Upper Egypt are the colossal figure of Memnon; a statue of the ancient king Amenophis, which is said formerly to have given



PYRAMIDS OF GIZEH.

forth harmonious sounds at sunrise; the forty graves of the kings, dug in the black walls of rock in a dreary wilderness, with gigantic arches and halls; and the underground catacombs, with their burial-chambers, labyrinths of passages, and treasures of ancient vessels, ornaments, mummies, rolls of papyrus, etc. In the valley of the kings' graves everything seems dead, and

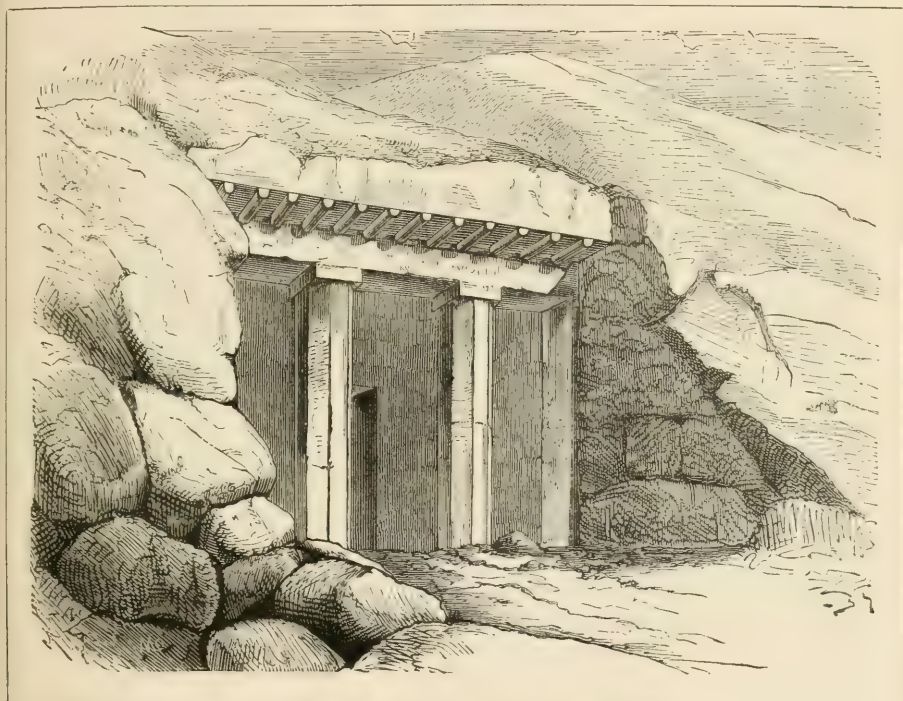


ANCIENT EGYPTIANS AT WORK; HARVESTING.

desolation lies spread over the silent region. A more dismal spot than this could not have been chosen by the kings for their last resting-place, for we might almost imagine that the gates of the lower regions were opening. Down the river, near the old city of Memphis, are the remains of the labyrinth,

among which that erected by King Cheops, near the village of Ghizeh, excites special astonishment on account of its gigantic size and height (over 450 feet) ; and Lake Moeris, which appears to have served as a regulator of the flooding of the Nile. Below Memphis, the Nile divides into different arms and branches, seven of which were known in ancient times. At the present time there are only two principal branches, the Rosetta and the Damietta.

The piece of land bounded by these branches, and by the sea, is called a delta, on account of its three-cornered form. On it stood, besides the ancient city of Heliopolis, which was afterwards eclipsed by Alexandria, the historically interesting places, Sais, Naucratis, and Busiris, the supposed residence of the fabulous tyrant and murderer of strangers of that name.



ENTRANCE TO ONE OF THE KINGS' GRAVES.

As in India, the higher castes were a mentally and physically superior race of the Caucasian family, while the lower probably belonged to a race which was a transition between the latter and the pure negro. In their religious conceptions, and many of their sciences (geometry and astronomy), customs, and regulations, the Egyptians exhibit so much similarity to several Asiatic nations, to the Semitic tribes as well as to the Indians, that the existence of some Asiatic influence on the population of the Nile cannot well be denied. This influence, however, can only have made itself felt in the earliest times, before civilization and special Egyptian peculiarities had become firmly established ; for the situation of the country, shut in by mountains, deserts, and sea, combined with the unsocial character of the people, who regarded all strangers as enemies, constituted a formidable barrier to the spread of foreign influence and civilization. The Egyptians considered themselves



autochthonic, and called themselves Reta ; they appear, represented in pictures, of a reddish brown colour, and are distinguished from three other human families: the Aamn, of the Semitic type and pale complexion ; the Nehesu, or Negroes ; and the Temehu, or northern nations, with clear skin and yellow beards.

Egyptian history has been partly compiled from the fragments of an historical and religious work written by an Egyptian priest, Manetho, in the third century before Christ. Egyptian chronology dates from the so-called era of Menophres, generally considered to be Menephthah I., which commenced B.C. 1322. In that year the rising of the constellation Sothis coincided with the commencement of the civil year, which only occurred once in every 1461 years, as the civil year consisted of 365 days, while the Sothian year had  $365\frac{1}{4}$  days.

*The Pharaohs.*—At the commencement of the delta, where the stream divides into several branches, there existed an ancient state, the central point of which was the city of Memphis. From Menes (about 3000) the supposed founder of the town, to the invasion of the Hyksos, a foreign shepherd-tribe of Semitic descent, there existed a long line of kings, who adorned the state of Memphis with large buildings, especially along the western side of the precipitous mountains, where the catacombs with their monuments, and the kings' graves with their pyramids, extended for miles. The most remarkable names among the royal race of Pharaoh at Memphis were Chephren and Cheops (2500), the builders of the highest pyramids ; Sesortosis (2300), who first turned his arms towards the south, and conquered the Nubians, as recounted on a column found in the upper falls of the Nile ; and the third Amenhema, who, on account of the overflow of the Nile, is said to have made Lake Moeris in the valley of Fayum, not far from Memphis, and consequently in many histories bears the name of Moeris. The extensive and wonderful structure called the Labyrinth, an imperial palace, with innumerable reception halls, courts, and porticoes, both above and below the ground, which served as a common centre for all the solemn celebrations of the whole of the provinces and districts of the empire, has also been ascribed to him.

Soon after the death of Moeris, according to the Egyptians, some wandering tribes from Syria and North Arabia made their way into the Nile country, conquered the kingdom, and ruled despotically and oppressively over the subdued population. This tyrannical dominion of the shepherd-tribe, Hyksos, lasted over five hundred years, until finally some of the kings of Upper Egypt (Thebes) succeeded in the liberation of the country. Long did the Hyksos defy the attempts of their enemies, from their entrenched camp, protected by water and marshes on the eastern mouth of the Nile, until they were compelled to retire by king Thutmosis (about 1580). The place where they encamped was first called Abaris, the Hebrew fortress, and afterwards Pelusium, city of the Philistines. From that time Thebes became the seat of government of the Pharaohs. Thutmosis erected the royal palace of Karnak, whose ruined walls and pillars even now excite admiration ; and one of his successors, Amenophis (about 1500), distinguished himself by warlike expeditions in the east and south, and by the founding of the large palace and temple of Luxor, south-west of Karnak, on a terrace thrown up on the bank of the Nile. His second successor, Sethos (1445–1396), carried the conquests still farther, as we gather from the representations of a temple erected by him in Nubia ; and his son, Rameses the Great, called by the Greeks Sesostris (1266–1228) was the most renowned warrior-king of Egypt. He succeeded in

bringing the Ethiopians under his sway, and marched victoriously with his armies and war-chariots through Syria, Asia Minor, and Mesopotamia.

For many centuries after his death, numbers of monuments and inscriptions in the conquered countries bore testimony to the greatness of his power and dominion. He had beautified his kingdom by the erection of royal palaces and temples, whose former grandeur can even now be recognised among the broken columns and gigantic remains of statues and sculptured work. His fourth successor was Rameses, or Rhampsinitus the Wealthy (about 1270), the builder of the great treasure-house, whose memory has been preserved in the popular story of "the sly thief." The four centuries of the Pharaohs' rule in Thebes formed a period of great splendour and renown for the Egyptians. "The victorious arms of the Pharaohs swept over the land, and penetrated to Nubia and Dongola, to the Negroes, to Libya and Syria in repeated expe-



COLOSSAL STATUE OF MEMNON.

ditions of conquest; and more than once the Egyptian armies came within sight of the Euphrates and the west coast of Asia Minor. None of these conquerors neglected to carry off their booty to the temple of Ammon at Thebes, or omitted to decorate their principal city with new buildings.

The mighty city of Thebes, with her "hundred gates," and countless palaces, temples, monuments, and catacombs, was the pride and admiration of the ancients, as her ruined remains are still the marvel of travellers in the present day. But the gigantic memorials of Memphis and Thebes are equally the speaking witnesses of the slavery of a people and the despotism of rulers. Only with the most abject prostrations might any one approach the majesty of the king; even commanders, governors, and priests crawled in the dust before the master, on whose will and pleasure the life and death of all his subjects depended. The Egyptians have surpassed every other nation in their veneration for their rulers, to whom they have given divine honours. "As in the beginning of all things, according to the teaching of the priests,



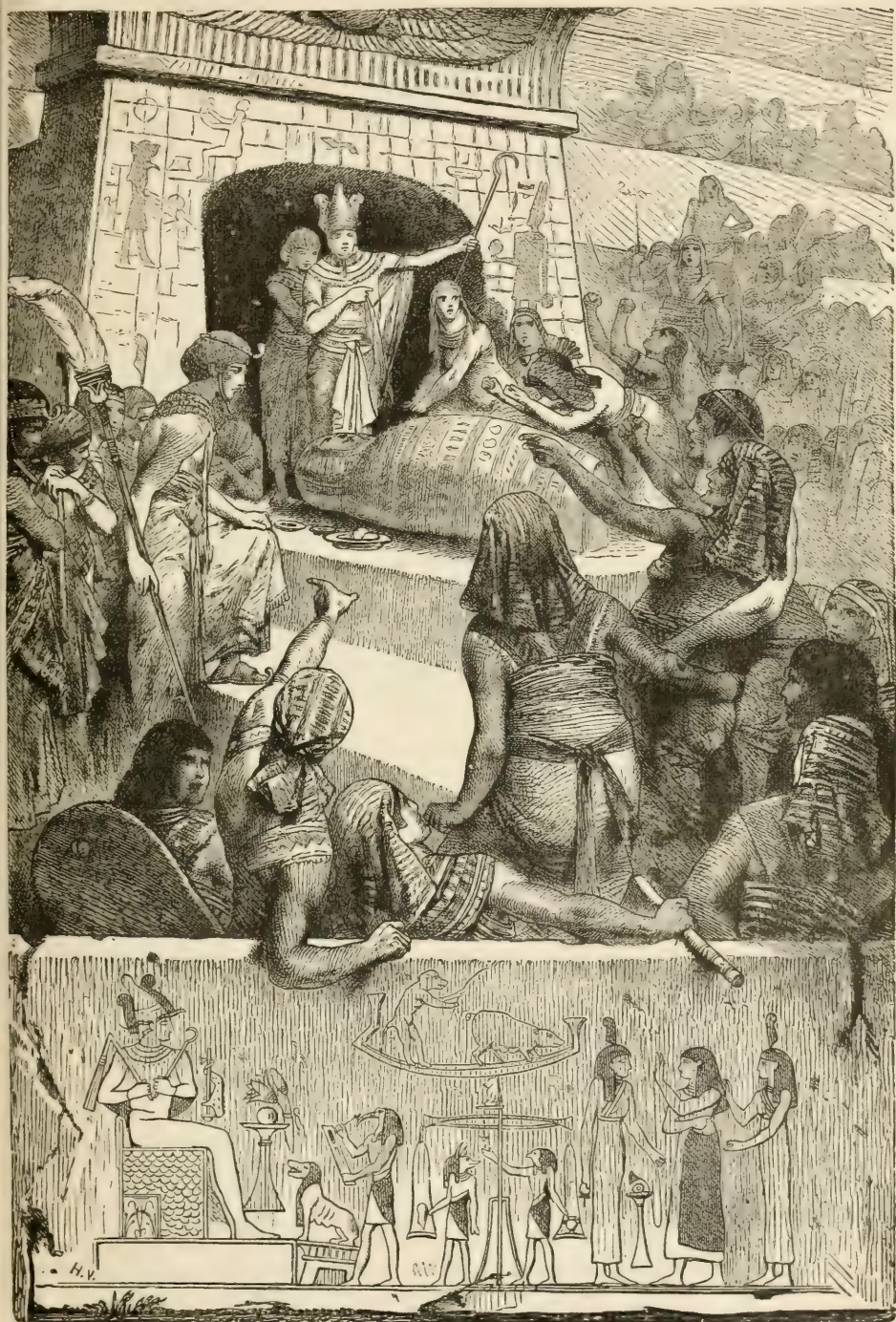
the gods ruled over the Egyptians, so, afterwards, the Pharaohs ruled in the place of the gods. They are not merely descended from the gods, they are themselves gods of the land." The king was the unlimited ruler of the state, as well as of religion and of the ecclesiastics, and was the fountain of all justice and all legislation; while a rigorous ceremonialism, and a numerous and brilliant court retinue, shut him off from any contact with his subjects.

But even the sovereignty of Thebes passed away. Ethiopian kings conquered the country, and ruled it for several generations. Tirrhaka (about 700), one of the Ethiopian kings, carried on war with Syria and Palestine, and with the valiant Assyrians on the Euphrates and Tigris. After his death the Egyptians took courage, and threw off the foreign yoke, whereupon the chiefs of twelve of the temple-districts divided the royal power between them, and constituted themselves into a Government of twelve, or dodecarchy.

This Government was overthrown by Psammetichus, of Sais (670-616), who with the help of Ionian and Carian mercenaries, overcame his co-rulers and obtained sole possession of the kingdom. He and his successors established themselves in Lower Egypt, and entered into alliance with the Greeks and Phœnicians. Psammetichus introduced Greek soldiers into the country, promoted their settlement in Lower Egypt (Naucratis), and favoured their foreign customs and mode of warfare at the expense of the natives. Thus in Memphis there arose "an encampment of Tyrians." Exasperated at this innovation, 200,000 Egyptians out of the priest and warrior castes emigrated from the country to Nubia, and founded a state of their own north of Elephantine, under the sovereignty of the king of Meroë. From that time the Egyptian characteristics were greatly modified by foreign influences, and the original four castes were increased by three: shepherds, navigators on the Nile, and interpreters. Necho, the son of Psammetichus (616-600), followed in his father's footsteps. He encouraged trade and navigation, and endeavoured by the continuation of the old canal from the Mediterranean to the Arabian gulf, to provide new openings for trading communication. He also formed the basis of a maritime power, and caused the southern part of Africa to be circumnavigated. Necho likewise renewed the warlike expeditions of the old Pharaohs into Asia. Syria and Palestine were already conquered, and an immense army with countless chariots made its way through the Syrian desert to the confines of Mesopotamia.

But the overwhelming defeat of the Egyptians by Nebuchadnezzar near Circesium (Karchemis), on the Euphrates, set a limit to their plans of conquest. Under Necho's second successor, Hophra, called by the Greeks Apries (died 570), all the conquests were again lost; and during an unfortunate expedition against the commercial town of Cyrene, in North Africa, the Egyptian soldiers, irritated by the prominence given to the Ionian and Carian mercenaries, rebelled against the king, slew him, and raised the valiant commander-in-chief, Amasis (574-526), to the throne of the Pharaohs. But the hopes of the Egyptians for the expulsion of the foreigners remained unrealized. Amasis followed the example of his predecessors; he also promoted colonizing by Greek traders and soldiers, and encouraged Hellenic culture, habits, and religious observances. Lower Egypt now became the centre of wealth, luxury, and pleasure; trade prospered, and Sais could compete with Memphis and Thebes in artistic splendour and magnificence.

But the days of its grandeur were numbered. Scarcely had Amasis been laid in his last resting-place in the court of the temple of Sais, when the Persian king, Cambyses, carried war into the famous old Egyptian land.



FUNERAL OF A KING.



Amasis' son, Psammenitus (525), was defeated in the bloody battle of Pelusium (Suez); his kingdom passed into the possession of the Persians, who from that time ruled over the Egyptians for two hundred years, without, however, being able to bring about any close alliance with Persia. For however much Cambyses declared war against Egyptian habits, institutions, and religious customs, the oppressed people remained steadfast to their national characteristics and dislike of innovation, and testified by repeated insurrections—which, however, always proved unsuccessful—their intense hatred of their oppressors.

In the middle of the fifth century, the Egyptians roused themselves to a still more persistent effort to obtain their freedom; they entered into a league with the Libyans, and with the assistance of the Athenians endeavoured to shake off the Persian yoke, and though they succumbed at last to superior force, yet the attempt was glorious. "This struggle for freedom is more commendable in a nation than many exploits in the time of their greatness and prosperity." The Persians were at a later period supplanted by the Greeks and Macedonians, who in their turn yielded to the Romans; but the Egyptian people remained unchanged in their characteristics, preserving their primitive customs and peculiarities, and serving their foreign masters with a resentful submission. Even at the present day, the Christian Copts, whose language and characteristics point back to the primitive race, have nothing in common with their Mahometan rulers.

*Religious System.*—As the whole existence of the Egyptians was limited by the conditions of their country, so their religion had a close affinity to the national features of Egypt. In the valley of the Nile, where life and death approached each other so nearly, it must have been the great endeavour of men to weaken the power of death, and to strengthen and glorify the creative powers of nature. Thus Egyptian religious worship was almost exclusively dedicated to that great force of nature which in its changing course bestowed life and fruitfulness on the land,—the sun. Notwithstanding that the gods and forms of worship were so manifold that every town possessed its own local divinities, and but a few of these deities received the combined adoration of the whole nation, yet all information we possess tends to the fact that the worship of the sun was the earliest germ and universal principle of the Egyptian religion, and the special national worship.

Not only were a number of deities, that appear with separate names and separate forms of worship in their own temples, brought into connection with the idea of the sun, generally through symbolism, but the majority of local gods and gods of tribes were associated with the sun for the heightening of their dignity, frequently by the addition of the title Ra—the oldest designation of the sun god—to the name of the local deity. Thus not only was the Theban chief god, Ammon, converted by the appellation Ammon-Ra, into the most powerful national god; but the greater part of the other local gods, such as Mentu, Atmu, Thoth, etc., were placed within the sphere of sun-worship by the affix of the word Ra. This Ra, or Phra, whence Phara, the father and king of the gods, who was enthroned in the sun and held dominion over the whole heavenly space, was worshipped principally in Memphis and Heliopolis, "the city of the sun." Here stood a venerated sanctuary, visited, according to Egyptian legends, by the mysterious Phœnix, which came from the east every five hundred years, burnt himself to death in fragrant incense, rose again re-juvenated from the ashes, and on the third day returned to his eastern home, a symbolical representation of the movement of the sun in unchanging, ever-recurring periods.



## SPECIMENS OF ANCIENT EGYPTIAN ART, DECORATIONS, ETC.

Architrave with the sun ornament and two pillars from the temples at Dendera and Karnak.

Pylonæ.

Temple of Isis at Philæ.

Various representations of the Lotos-flower in full or in partial bloom.

Portrait of a King's daughter; Relief from Domanhour.

Ornamented doorpost.

Ornamented doorpost.

The strong guardian of heaven, the sphinx form, the lion with the sun-god's head, was its symbol. As the primitive and most ancient god, Ra has no creator, but is "self-originated, and begotten out of the watery chaos, like the lotus-flower out of the moist valley; he is the sun-god of both spheres, and the lord of heaven to all eternity."

Next to Ra, Ptah and Osiris were held in highest esteem. Near the temple of Ptah, the "father of light," at Memphis, was a magnificent court, in which was kept the sacred bull Apis, held in such veneration by the Egyptian people, as the emblem of the sun and its creative power, that at its death the whole land was thrown into mourning until the priests found a new bull bearing the necessary distinguishing marks, when a seven days' festival of rejoicing took place, and the happy event was celebrated with processions and banquetings. The animal was black with a white spot on his forehead, double hairs in his tail, and an excrescence under his tongue, in the shape of the holy beetle.

The special national divinity of the Egyptians was, however, the sun-god Osiris, with his wife, his sister Isis, and her son Horus. Concerning him alone have the priests composed significant legends, typifying the course of the year with its accompanying natural phenomena. Osiris, the benefactor of



the country, is murdered by his envious brother Typhon (Set) and seventy-two companions, and his corpse is placed in a chest and sunk in the river. With sorrowing and lamentation Isis seeks for her lost husband. When she finds the body, she buries it with her sister Nephthys in the sacred river-island Philæ, or, according to other accounts, in Abydos. Osiris appears to Horus from the kingdom of death, where he is now a ruler, and exhorts him to avenge his murder. His noble son collects his faithful followers round him, conquers Typhon, and drives him with his swarthy companions into the wilderness. Horus then ascends the throne of his father and rules as the last of the gods over Egypt. In this allegorical legend, the course of nature in the valley of the Nile is symbolically represented. Typhon and his companions are the seventy-two days of heat and drought. Isis, representing the country of Egypt, laments and cries out for the blessing of water; Osiris, who symbolizes the fertilizing, life-giving power manifested in the Nile, has gone away during his wicked brother's reign, or slumbers on the rocky gate near the water-falls of Philæ and Elephantine. But his son Horus, the early spring, drives off, with youthful energy, the "blazing-fire man" Typhon, and gives back to the land its well-being and fruitfulness. The death of Osiris is only a trance, he lives and acts both on the earth,—through his son Horus, who is his father's avenger ("revealer"), the type of the Egyptian kings,—and in the lower world, the kingdom of death, where he judges departed souls, and awakens them to new life. The Greek-Egyptian god Serapis, in the later city of Alexandria, whose worship was in such favour with the Ptolemies, that forty-two sanctuaries in his name existed in Egypt in the third century before Christ, also belonged to the circle of sun-divinities.

Next to these gods, Neith, the mysterious personification of the maternal, conceiving, and fruitful power of prolific nature, the tutelary goddess, was held in great veneration at Sais, in Lower Egypt. In her honour a lamp-festival was celebrated every year, similar to the torch procession at Athens in honour of the virgin, Pallas Athene, with whom she has often been compared. In course of time the original representations of nature became more and more spiritualized in ecclesiastical doctrines, and took the shape of philosophical and ethical conceptions. Like the Indian Brahma, a mysterious primitive being (Ammon) was gradually developed in theological speculations, as the sole and perfect unity, embracing the other gods, who appeared but as different representations of him, one divine race emanating from another, and ever approaching nearer to human comprehension.

The veneration of sacred animals was a form of religious worship peculiar to the Egyptians, and held such a prominent place in the national religion that it excited the greatest attention even in ancient times, and many explanations were originated as to its cause and meaning. Besides the Apis bulls in Memphis, who possessed their own palace and a magnificent sepulchre, cows, cats, the ibis, sparrow-hawks, dogs, crocodiles, and many other animals received divine veneration. Whoever intentionally killed a sacred animal was punished with death. Herodotus relates that if a conflagration occurred, the Egyptians exhibited much more solicitude for the safety of the cats than for the extinguishing of the flames, and if a cat happened to be burnt to death, great lamentations were raised. In this worship of animals, a barbarous superstition appears to have been united with some higher conceptions or ideas; for while the mass of the people probably gave themselves up to a coarse fetishism, which regarded the sensual object of veneration as if it were the divine being itself, the initiated fostered views of a



AMMON,  
THE ALL-CREATING.



PTAH,  
THE ALL-ACCOMPLISHING.



OSIRIS,  
THE PERSONIFICATION OF LIFE.



ISIS,  
ALL-BOUNTEOUS NATURE.



HOR,  
THE RESURRECTION.



NEBT-HA,  
A SUBTERRANEAN DEITY.



ANUBIS,  
THE ESCORT OF THE DEAD.



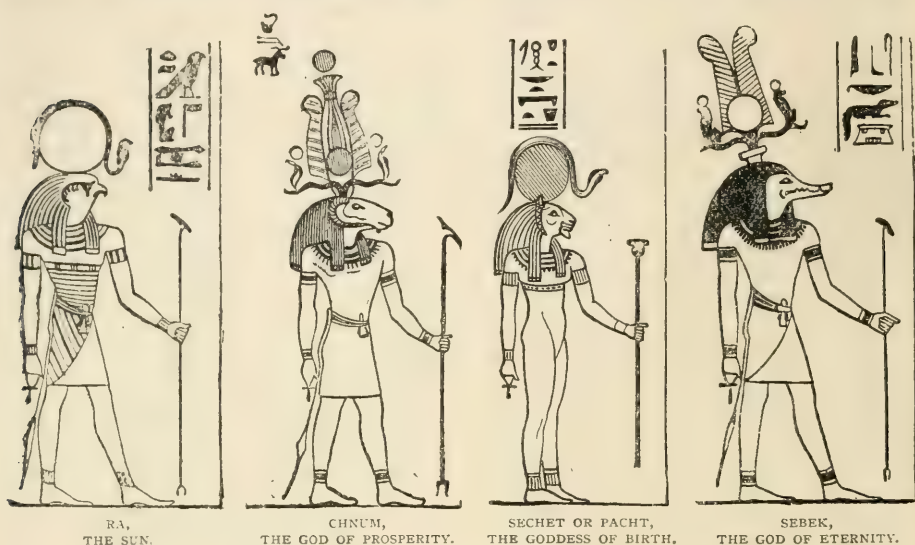
TOTH,  
THE MOON-GOD.

### EGYPTIAN DEITIES.

more spiritual kind, "by which, in the instincts of animals, the wondrous, impenetrable spirit of nature was recognised and adored in its immediate action as it moved mightily, without passing through the stages of deliberation and reflection." Or animals were worshipped as images of the divinities to whom they were dedicated,—in so far as the gods were looked upon as the representatives of the powers ruling in nature,—or the celestial bodies. The Egyptians believed in the continuation of life after death, in the punishment of the wicked and the reward of the good. After the soul of the dead man had overcome all hostile powers, and passed through every dangerous



portal, he was conducted by Ma, the goddess of justice, into the hall of "double truth," on the threshold of the lower regions, where, before the throne of Osiris, in the presence of forty-two judges, he had to undergo a severe examination, in which the heart of the dead man was weighed in the



EGYPTIAN DEITIES.

balance of justice, the result being recorded by Thot, the god of the art of writing. The souls of the just, adorned with ostrich feathers, enter into the plains of the sun-god, to be united, in various degrees of glorification, with the divine being; while the souls of the wicked depart to the kingdom of darkness to undergo purification.

With this doctrine of retribution the Egyptians also united a belief in the migration of souls, in the manner of a purifying process; that the souls of the dead returned again to earth, and according to the measure of their sinfulness entered into the bodies of men or animals, particularly of birds, in order to accomplish anew their earthly course, which wandering continued until they were considered by the judge of death to be purified, and being once more united with their original body, the sacred mummy, were allowed to enter into the regions of heavenly light and life; while the souls of the godless were condemned to eternal annihilation.



RUINS OF A TEMPLE AT PHILÆ.

## MONUMENTS, ARTS, SCIENCE, AND CHARACTERISTICS OF THE EGYPTIANS.



SCULPTURE FROM MEMPHIS.

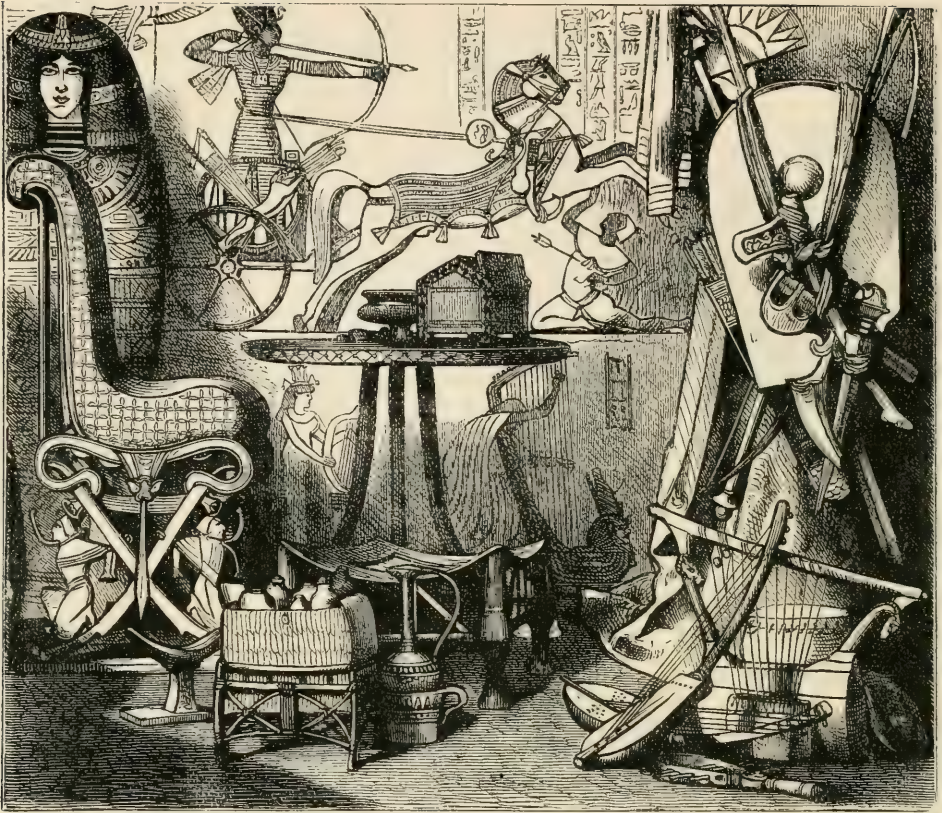
**E**VEN in the earliest times, Egypt possessed numberless towns and villages, and a high standard of civilization. Science, arts, and social industry were all fostered ; so that the country of the Nile was at all times regarded as the mysterious cradle of all human culture, and its inhabitants as "the wisest people of the earth." Both in knowledge of the heavenly bodies, calculation of the stars, and the division of the year, the Egyptians had made great attainments ; but they abused their astronomical knowledge by pretended divination, fortune-telling, and astrological dreams. They were regarded as the best

doctors through all periods of the ancient world, and the rudiments of geometry and chemistry are also ascribed to them.

But the curse of tyranny and priestcraft, of mental stagnation, and the need of free development, weighed upon the nation ; so that at the end of centuries it still remained at the same point, and the work it had begun other nations were obliged to finish. The rigid-looking sculptured figures produced in the service of an ancient, transmitted religion, with their typical fixed expression, only attained beauty and freedom under the influence of the Greeks ; while medical knowledge, geometry, and other branches of learning which were given over to the priests, were in like manner only developed into sciences by means of Greek genius.

On account of the Egyptians' religious belief in the connection between the immortality of the soul and the preservation of the body, the peculiar custom prevailed of embalming the dead, to preserve them from decay, and of placing the mummies in underground passages and catacombs. Over the bodies of their rulers they erected colossal royal tombs or pyramids. The structure was commenced from the interior vault of rock, over which a four-cornered pile was erected, gradually tapering towards the top, formed of blocks of rock. Every king began to construct his pyramid as soon as he ascended the throne. He commenced it on a small scale at first, in order to be sure of having a completed grave. But as the years of his reign passed on, he increased it by laying on additional coatings of stone. After he died, only the outer covering was completed, and thus the monument stood as a lasting memorial of the king, and as an index of the length of his days. After the body had been deposited in the tomb, the entrance was closed up with flat pieces of rock, and in the interior the passage was also stopped here and there with massive blocks of stone. Around it were grouped the graves of the relatives and associates of the king. The pyramid of Cheops is said to have engrossed the labour of 100,000 men for forty years. In a similar manner the kings of Thebes, on their accession to the throne, immediately began to excavate their last resting-places, and continued to make fresh entrances, chambers, and staircases, until the death of each one brought the work to an end, and after the coffin had been placed in the "golden chamber," the grave was closed up. In this way arose the "city of the dead" at Thebes, where countless graves, "like bees' cells," are hewn





## SPECIMENS OF ANCIENT EGYPTIAN ART, DECORATION, ETC.

Mummy case, richly gilt and ornamented, from Thebes.

Chair or throne supported by four captives, from the grave of Rameses III. at Thebes.

Basket on a stand containing bottles, the original in the Museum at Berlin.

Wall-painting, representing Rameses Meiamun in a war chariot, from the Ramesseum at Thebes.

Table from a wall-painting at Thebes.

Ebony chair from British Museum.

Various weapons of war, etc., and musical instruments, from Thebes, etc., including an instrument differing from the harp, lyre, and guitar, a five-stringed instrument, and a Sistrum or Kemkem.

in rows in the rock, with straight and winding staircases, passages, shafts, and galleries leading up and down.

The Egyptians compared earthly life with the course of the sun, and consequently placed their dead towards the west, in the direction of the sunset. Through the superstitious temper of the people, which showed itself in their numberless divinities, temples, and sanctuaries, and in a multitude of religious festivals, formularies, rules for purification, penances, sacred observances, and sacrifices of all kinds, the priests obtained considerable power and influence. They were the administrators of all religious matters, regulated the numberless sacred ordinances which accompanied the whole of human life, from circumcision to burial, engrossed all dignities and magisterial offices, and were the sole depositories, cultivators, and promoters of the arts and sciences, which they preserved by means of their sacred hieroglyphics, as the special prerogative of their order.

The language of the Egyptians was closely allied with Semitic languages, probably with a more ancient language, from which the present Semitic

tongues have originated. In ancient times they made use of hieroglyphic picture characters, as well as the rounded hieratic script characters. Hieroglyphics were used by preference on obelisks,—the four-cornered, tapering granite pillars hewn out of single masses of rock, which were placed before the entrances of temples,—as well as in the numerous inscriptions with which the monuments and walls of temples and sepulchres were covered; the hieratic is found principally on scrolls prepared from the water-plant papyrus. From the hieratic writing, at a later period (the seventh century before Christ) was developed the demotic writing and language, which to some extent possess other grammatical words and forms. From the demotic, with the addition of Greek elements, the Coptic language took its origin, which is still the liturgical tongue of the Coptic Christians. The grotto-temples also, which were hewn in the rocks of the Upper Nile valley by the Pharaohs, and



INSTALLATION OF A HIGH OFFICIAL.

adorned with splendid sculptures, representing warlike scenes from their lives, testify to the great power of the ecclesiastical body, and of the theocratic monarchical power associated therewith. The enslaved people, on the other hand, were without cheerfulness, energy, or spirit, and had neither warlike virtues nor qualities. The want of personal freedom robbed them of the feeling of honour and self-respect, the source of all true morality. The happiness of the Egyptian's way of life was limited to the exercise of the domestic virtues.

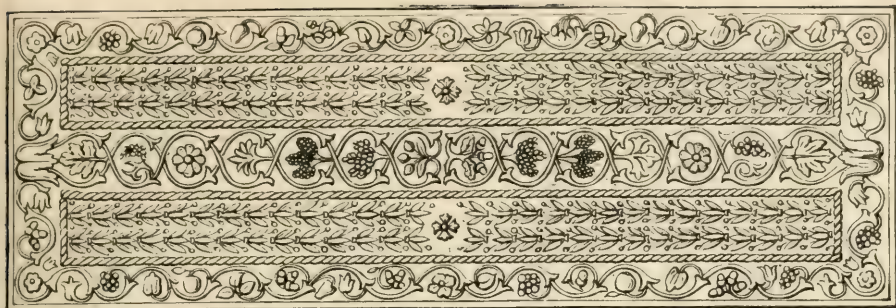
The care which the Egyptians showed in the burial of the dead, and the preservation of mummies in cool resting-places, is remarkable. "They insisted that these resting-places should be situated in solitary, sequestered spots, in which nature suggested by its features the stillness of the grave, and that the tombs should be firm and strong, in order to protect the dead from



disturbance and the graves from desecration ; for it was neither in the power of nature nor the will of man to touch the bodies of the departed. The Egyptian dead were thus laid to rest in secure, indestructible graves. Therefore did each Egyptian head of a family build the tombs of his relations, and even his own sepulchre beforehand, making it as strong as possible, and adorning it to the best of his power. The embalming of the dead, in the preparation for which a kind of mountain asphalt was the most important ingredient, was undertaken at greater or less expense, according to the rank and wealth of the deceased. When the embalming was completed, every portion of the body was wrapped many times in the finest materials, and the whole swathed in cerements. In the swathed bandages over the body and breast are frequently found gold and silver idols, especially images of Osiris, beetles, etc. Mummies that were expensively prepared were further enveloped in a covering, consisting of cotton with plaster thickly glued upon it, and over the face a likeness was painted, while the rest of the body was covered with hieroglyphics ; and the completed mummy was then frequently adorned with rich necklaces and other ornaments. It was afterwards placed in a coffin of sycamore wood, and this again was sometimes deposited in a granite sarcophagus decorated with sculpture ; it was then placed upright in the grave chamber. These grave chambers, or catacombs, which every Egyptian town possessed, and which are to be found in the rocky mountainous country west of the Nile, may be considered as real depositories of all the arts and sciences of the domestic life of the ancient Egyptians ; for all the splendour and decorations were lavished not on the dwellings of the living, the resting-places for a night, but upon these vaults of the dead, the permanent dwellings of the soul which they regarded as bound for ages to the body.



PORTRAIT OF A PHARAOH.



## THE PHŒNICIANS.

THE PHŒNICIANS AND THEIR COUNTRY.—MANNERS AND CUSTOMS.—ANCIENT SETTLEMENTS.—SIDON AND TYRE, CRETE, RHODES, ETC.—ANCIENT COMMERCIAL AND MARITIME IMPORTANCE.—COLONIZING ENTERPRISES.—FOUNDATION OF UTICA, CARTHAGE, GADES, ETC.—WORSHIP OF BAAL, MOLOCH, AND ASTARTE.—MELKART, THE PHŒNICIAN HERCULES.—PHŒNICIAN SCIENCE AND ART.—HISTORY.—SPIRITED DEFENCE OF THE ISLAND OF TYRUS AGAINST SALMAN-ASSAR THE ASSYRIAN.—CONQUEST OF THE COUNTRY BY NEBU-CHADNEZZAR.—PHŒNICIA A PERSIAN PROVINCE.—TYRE DESTROYED BY ALEXANDER.



THE PHŒNICIAN ASTARTE.

**B**ETWEEN the coast of the Mediterranean and cedar-crowned Lebanon dwelt the maritime and commercial nation of Phœnicians. Their chief towns were Sidon, "the market of the nations," and the rich and powerful Tyre, comprising both the old coast-town and the island Tyrus, with its magnificent harbours and waterworks, and the very ancient sanctuary of the "city-king," Melkart.

Industry and intellectual activity led the people to many kinds of inventions, such as the manufacture of glass, of purple dye, and of phonetic writing. They also distinguished themselves in the practice of metal founding (bronze), weaving, architecture, and other arts and industries; and in mining and the preparation of metals they surpassed all other nations. The favourable position of the country led them naturally also to maritime enterprise. Not only did they navigate their graceful, round ships to the coasts and islands of the Mediterranean

Sea, both to dispose of their own produce and to carry the products of the far East; they even ventured beyond the "Pillars of Hercules," or Gibraltar, trafficked in tin from the British Isles, in amber bought of the dwellers on the shores of the Baltic, and took enterprising voyages to South Arabia and India (Ophir). Through their hands passed "the gold and pearls of



the East, Tyrian purple, ivory and lion skins from the interior of Africa, Arabian incense, Egyptian linen, the pottery and the noble wines of Greece, with copper from Cyprus, silver from Spain, tin from England, and iron from Elba." Indeed, they are even said to have rounded the southern point of Africa on a three years' voyage, under the command of the Egyptian king Necho.

They founded settlements or colonies in Crete and Cyprus, in the islands of the Ægean Sea, in the south of Spain (Tartessus, Hispalis, and the wealthy Gades, or Cadiz), and in North Africa. Not less active was the Phœnician caravan trade in connection with the ancient civilized states on the Euphrates, and with Arabia Felix and Egypt. "All that courage, shrewdness, and enterprise could effect, has been put in action by the Phœnicians, in order to bring trade and the advantages it brings by navigation, manufacture, and colonization to the fullest development, and to establish a communication between the east and west." Tyre reached its greatest pitch of splendour under the government of King Hiram, the contemporary of Solomon. Magnificent palaces and temples and gigantic fortresses adorned and strengthened the town, and commerce received a powerful impetus from the patronage of the friendly Israelite king. But the Tyrians developed their powers only in one direction. More inclined to peaceful industry and commercial profit, than to warlike renown and conquest, they submitted at home to foreign supremacy and tribute; while abroad, they were guided chiefly by mercantile aims in the establishment of their colonies, and seldom ventured into the field of battle. This pliability of temper did not, however, proceed from cowardice. Voyages into unknown waters and with armed ships demand courageous hearts, and the Phœnicians often proved that such hearts were among them. It probably arose from lack of the spirit of citizenship, which, in spite of the most intense feeling of nationality, and the most steadfast attachment to their native town, yet formed a peculiar characteristic of the Phœnicians. Freedom had no attractions for them, neither did they long for dominion: "They dwelt careless, after the manner of the Zidonians," says the Book of Judges, "quiet and secure, and in possession of wealth." When Hiram's race was exterminated by the high-priest of the goddess Astarte, who then united in his own family the regal power and priestly office, the Tyrian commonwealth became entangled in dissensions resulting in civil war. Pygmalion, the great-grandson of the high-priest, murdered his uncle, the husband of his sister Elissa, who is generally known as Dido, which induced the latter to emigrate from the country with a certain number of the discontented Tyrians. They founded the "new town" of Carthage, on the north coast of Africa, opposite the island of Sicily, which soon outshone the fame of the mother country, through warlike undertakings, trade, and navigation. The story of the bull's hide, in connection with the establishment of the town, is typical of the character of the Phœnicians, who, from the oldest times, were famed for their cunning and shrewdness.

This strip of coast-country, inhabited by immigrants of various nations (Phœnicians and Philistines),—which extended about twenty-eight miles in length and from four to five miles in breadth, to the Lebanon, and can be regarded as little more than the skirt or margin of Syria,—was covered with numerous towns, among which, besides the above-mentioned, are to be specially noticed Arados, Tripolis, Byblos, and Berytos; so that the coast resembled an "uninterrupted town," which, with its many seaports and mighty fleets, must have awakened the most exalted conception of the wealth, the

power, and the enterprising spirit of its inhabitants. The Phœnicians were too energetic a nation to submit to the tyrannical restrictions of caste, or the unlimited despotism of a monarchy; but each of the Phœnician towns, all originally offshoots of Sidon, formed, with the surrounding district, an independent commonwealth, at the head of which was a hereditary king, controlled by the aristocratic and ecclesiastical classes. A general confederacy of towns—first under the presidency of Sidon, and then under that of Tyre—gave material strength to the union. In the colonies also, a council, composed of the old families, was entrusted with the management of affairs.

The principal Phœnician manufacturing industries were those of weaving, producing the Sidonian cloths; the dyeing of woollen and linen goods with the Tyrian purple, the crimson tint obtained from the purple snail, or with other colours procured from shell-fish or dye-plants; and the manufacture of



PILLARED HALL FROM THE TEMPLE AT PHILÆ IN EGYPT.

glass. But they were also skilful in making vessels and ornaments of all kinds out of ivory, gold, and other metals, and their articles of commerce included spices, frankincense, oil, wine, corn, and slaves—for their trade had its origin in freebooting and kidnapping.

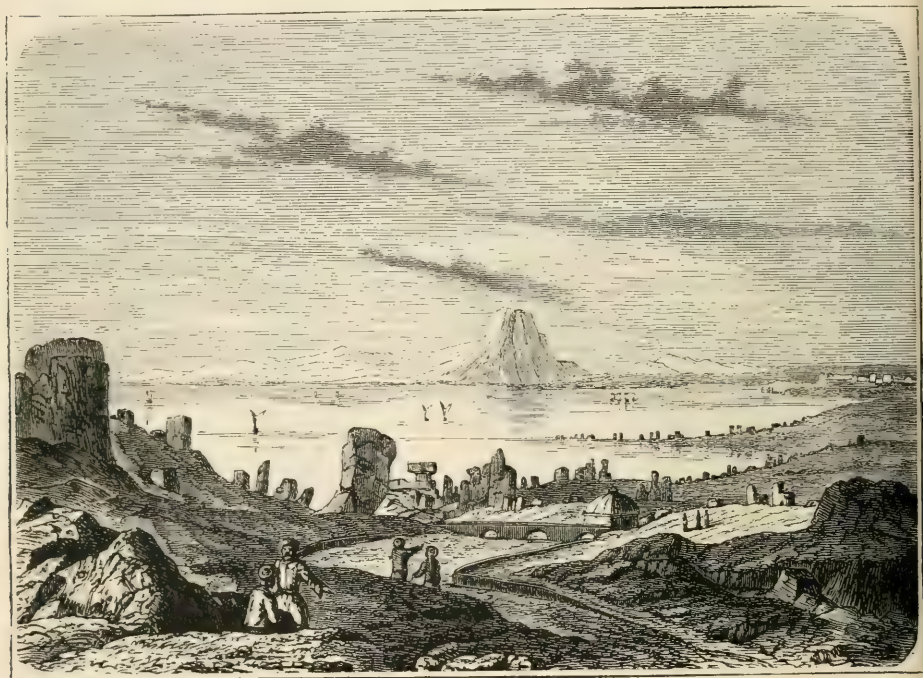
Their colonizing enterprises (from the fourteenth to the eleventh century B.C.), first undertaken on account of increase of population, and later from commercial considerations and love of gain, were chiefly directed towards islands and coast countries favourably situated for trade and industry.

At Cyprus (Amathus, Citium), Crete, Rhodes, Thasos, Lemnos, Samothrace, and other places, the Phœnicians possessed exceedingly ancient settlements; and at a later period, they established themselves in Sicily, Sardinia, Malta, and the Balearic Isles. On the "three-cornered" island, Trinacria, afterwards called Sicily, they founded thriving commercial settlements and factories, particularly "the warehouse of coloured weavers" at Solœis or Panormus, and



the western Motya, with its weaving and dyeing manufactories ; while they made the splendid harbour of Melita, or Malta, the central point and station of western navigation. The most important Phœnician colonies, however, arose on the north coast of Africa (Hippo, Utica, and Carthage), in southern Spain, a country rich in gold and silver, where they gained possession of the southern portion of the present province of Andalusia, both sides the Straits, from the mouth of the Anas, or Guadiana, and both banks of the Bætis, or Guadalquivir, to the borders of Granada and Murcia ; moreover they also opened mines and trafficked in the products of the country. Their chief commerce was in wine, oil, honey, and wool.

The Tyrians were fond of building their new towns on the model of their native original city ; and with an island-fortress which contained the citadel



THE SITE OF THE ANCIENT CITY OF CARTHAGE.

and sanctuary, and afforded a secure harbour and warehouse for their merchandise, they endeavoured to combine the neighbouring coasts into a double town. They proceeded in a similar manner at the founding of Utica, Carthage, and Cadiz, near the "Pillars of Hercules." Wonderful are the traditions of the wealth which the Phœnicians obtained from the country of Spain, whose streams rolled down in abundance, tin, gold, and copper, mineral treasures which the energetic voyagers carried back to their own country. Amber, which they made into trinkets, necklaces, and gracefully-shaped vessels, they probably obtained by secondary traffic from the dwellers on the Baltic.

The Phœnicians did not give so much attention to the cultivation of their religious conceptions as various other eastern nations ; their religion was a

combination of cruel severity and immoral customs, and appears to have been more calculated to awaken a spirit of license and savagery, than to restrain it. The habits of the wealthy Phœnician merchants were luxurious and magnificent; their lives, with no higher aim than the acquisition of wealth, were based on no firm moral principle. Thus the worship of Baal, the old sun-god, and of Ashera, the goddess of fruitfulness and of the productive force of nature, was replete with licentious and immoral customs. While this religion of sensuality is revolting on account of its immorality, the worship of the destructive powers of devastating and murderous wars, of the fire-god Moloch, and the spear-armed Astarte, who, with Ashera, was united in the popular faith into one divine being, inspires horror on account of its cruel rites.

Human beings, especially children and youths, the most precious possessions



PHŒNICIAN MERCHANTS AND TRADERS.

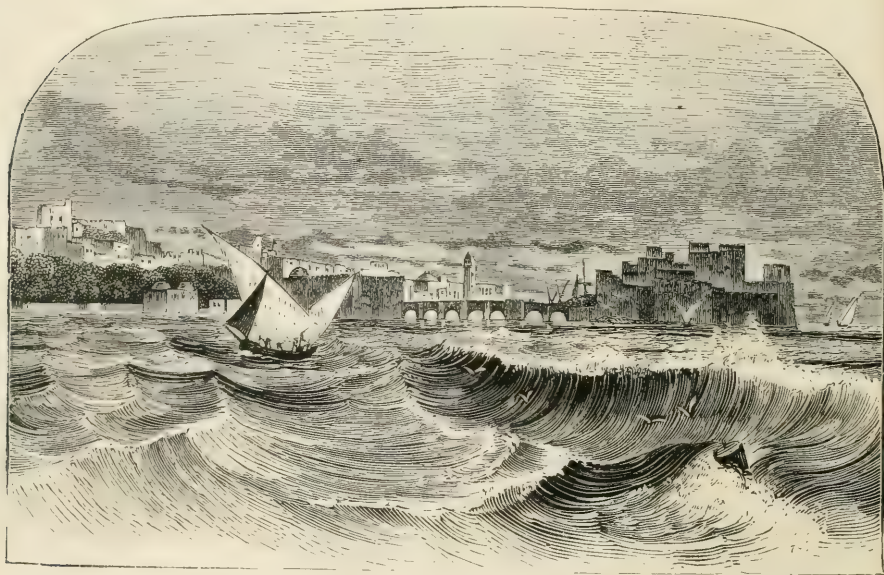
of men, were placed as propitiatory sacrifices in the fiery arms of the angry and powerful god, Moloch,—this was the “passing through the fire to Moloch,”—and their cries of agony were drowned in loud bursts of sound from flutes and kettledrums. Young maidens, also, were sacrificed to the austere maiden goddess Astarte, of Sidon, and at the noisy celebrations of her feasts, flagellation and self-mutilation of the priests and worshippers took place. These customs, some sensual, others ascetic and barbarous, give a faithful representation of the Semitic character, which fluctuated between luxurious self-indulgence and fanatical frenzy, slavish servility and obstinate pride, effeminate idleness and deeds of warlike prowess. One of the chief divinities of the Phœnicians was the god Melkart, the king or lord of the earth, coinciding with the Greek Hercules, the sun-god, who became a man. Magnificent temples in his honour were erected at Tyre and Cadiz, and the navigators



through the Pillars of Hercules offered up sacrifices to him on the rocky mountain Calpe. To him, as to Hercules, many adventurous wanderings, and the founding of many cities, have been ascribed.

In common with the Syrians, the Phœnicians also upheld the worship of Adonis, with its mournful and joyful celebrations, representing symbolically the decay and the renewal of nature. The death of the beautiful youth Adonis, who was killed by a wild boar on a wet and stormy day in the autumn, was solemnized by a seven days' festival of mourning, and the re-awakening in the cheerful spring-time was celebrated with wild and sensual rejoicings.

In science and art the Phœnicians did not attain to the rank of other civilized nations of the ancient world. The accounts that tell of the existence of a very ancient Phœnician historian, Sanchuniathon, are as untrustworthy, as the fragments put forward as belonging to his work are spurious.



THE PORT OF SIDON.

Syria, with ancient Damascus, "the eye of the East," with its wealth of native produce, is only important as an intermediate country for trading. The sites of Syrian temples served as market-squares and places of public amusement.

*History.*—In the wars with the valiant Asiatic nations, the Phœnicians manifested the courage and patriotism inherent in all the free states of the ancient world. When the Assyrian, Salmanassar, conquered the Phœnician towns of the continent, and brought them under his sway, 722 B.C., the island Tyrus offered a spirited resistance. The inhabitants completely repulsed the attacks of their enemies, and protected by the position of their rock-built town, continued for five years to resist every attack, although cut off from all access to the coast, and kept from the river and canals by the enemy's sentinels, so that they could only obtain their necessary drinking water, sparingly and laboriously, from wells and cisterns. Soon the Tyrian mercantile fleet

ruled once more over the sea. Even the Babylonian, Nebuchadnezzar, who conquered the Phœnician continent, and transported the inhabitants of Old Tyre, like the Jews, to the interior of his kingdom, failed to shake the courage of the island town, 590 B.C. In vain did he throw up elaborate fortifications on the shore against the island, so that "every head was made bald, and every shoulder was peeled" (Ezek. xxix. 18); confident of their secure position, the inhabitants continued for thirteen years to resist the superior forces of the enemy, and then only surrendered with stipulations; and the Chaldean and his army "had no wages for Tyrus, for the service that he had served against it." But the repeated attacks appear to have broken the strength of the town, for when the Persians soon afterwards conquered the countries of Western Asia, Tyre also lost her freedom and independence, 540 B.C., and Phœnicia became a Persian province. The aristocratic races, and the old commercial families of Tyre, settled for the most part in the secure and flourishing new town of Carthage, and took thither their intelligence, their capital, and their traditions. As the leading maritime and trading power, however, the Phœnicians were in a better position, even under Persian rule, than the other provinces of the Asiatic kingdom. Trade and navigation continued to flourish, and industry and social activity preserved the country from the stagnation and impoverishment which brought about the rapid decline of other civilized states of antiquity.

In the "triple town," Tripolis, one special day was set apart by the confederacy of the three communities, Sidon, Tyre, and Arados, for commercial arrangements and minor matters relating to the administration of justice. But in the middle of the fourth century before Christ, the tyranny of the foreign governors excited an insurrection, at the head of which Sidon placed herself. It failed. Sidon fell into the hands of the Persian king Ochus, and when he issued his command that the noblest citizens should be executed, the inhabitants set fire to the town with their own hands, and immolated themselves with their treasures. Tyre continued a little longer. But when Alexander of Macedon overthrew the Persian kingdom, and Tyre, in the pride of her former greatness, ventured to resist the conqueror, she was overcome after a seven months' siege, and partly destroyed, 332 B.C. From this blow the town never recovered, though a remnant of the old population, after their dispersion, found their way back to the scene of havoc and destruction. Their commerce and maritime power passed away to Alexandria.



RUINS OF ANCIENT TYRE.





THE CAPTIVE JEWS MOURNING BY THE WATERS OF BABYLON.  
(From the celebrated picture by C. Bendemann.)

## THE ISRAELITES.

ORIGIN OF THE ISRAELITISH NATION.—ABRAHAM AND HIS DESCENDANTS.  
—ISRAEL IN EGYPT.—MOSES AND PHARAOH.—THE EXODUS.—THE  
MOSAIC CODE OF LAWS.—DIVISION OF THE COUNTRY.—THE  
JUDGES.—THEOCRATIC MONARCHY OF THE ISRAELITES.—SAUL AND  
DAVID.—SOLOMON.—THE DIVIDED KINGDOM AND ITS DESTRUCTION.  
—AHAB AND JEZEBEL AND THEIR SUCCESSORS.—ATHALIAH.—  
UZZIAH.—THE ASSYRIAN CAPTIVITY.



WHILE the whole world recognised and venerated the Invisible Being in the forces and phenomena of nature and the heavens, one nation of shepherds, of Semitic descent, dwelling in Mesopotamia, held to the belief in one God, who, as the creator and preserver of the universe, was omnipotent over all the changing life of nature. Abram, afterwards called Abraham in the Scriptures (2000 B.C.), one of the progenitors of this nomad nation, at the command of Jehovah quitted his native pastures, and with his herds, young men, and maids, and his brother's son Lot, settled in the lowland Canaan or Palestine, where they continued their shepherd life, and were called by the inhabitants Hebrews, a word meaning "the strangers from the other side." Isaac, whom Sarah bore to Abraham in her old age, established his race; while Ishmael,

Abraham's son by his bondwoman Hagar, wandered into the wilderness, and is regarded as the progenitor of the race of Arabs. Isaac married Rebecca, one of his relatives, a believer, who bore him two sons, Esau and Jacob. Esau became a hunter, but Jacob remained in the tents, and followed a shepherd's life. Through the stratagem of his mother, and contrary to the usual custom, the younger son, Jacob, was declared the chief of his tribe; but did not enter into possession of his inheritance until after a long period of service with his uncle Laban. During this service Jacob, by his patience, fidelity, and shrewdness, obtained two wives, Leah and Rachel, Laban's daughters, and great wealth in flocks and herds. He transmitted his race in a direct line; while Esau, who allied himself with the daughters of the land, became the progenitor of the Edomites. Jacob had twelve sons; but as his chief affection was centred on Joseph the son of his beloved Rachel (about 1800 B.C.), the others were so filled with envy that they conceived the wicked design of ridding themselves of their brother by selling him to some caravan merchants, who carried him away to Egypt. Here Joseph resisted every temptation to sin, and held fast to virtue; wherefore God rewarded him with happiness and wisdom. By means of his skill in the interpretation of dreams, he obtained the favour of the Egyptian king, and attained to high dignities and honour. This position he used for the advantage of the nation, by saving the country from famine; and also for the elevation of the king's power, by instituting the law that all the field belonged to the Pharaoh; so that from that time the people cultivated the land as perpetual tenants, paying one-fifth of the produce as rent.

In this way Joseph obtained such esteem, that he was allowed to send for his father and brothers, who came to Egypt, where the fertile pasture-land of Goshen, in Lower Egypt, was assigned to them. Here, in the neighbourhood of Heliopolis, the Hebrews grazed their herds for several centuries. On account of his purity of life, and virtuous character, Joseph has remained the favourite figure of Eastern poetry and tradition through all time. From Jacob's surname, Israel, the Hebrews were thenceforth usually called Israelites. The names of Jacob's twelve sons are as follows: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin.

The religion of the Israelites is a Monotheism, radically distinct from the religious conceptions of the heathen world; for while the heathen divinities, however much they may have been personified, are still identified with the natural forces, having a certain agreement with those they represent, the God of the Israelite patriarchs is the Being raised above all nature, the Ruler of all the natural and spiritual forces, the Creator of heaven and earth, the one, self-sustaining, holy God, who rewards that which is good and punishes that which is evil.

The history of the patriarchs is such a true and charming picture of the simplicity of manners and honesty of peaceful nomads as cannot be paralleled by any other we possess of the ancient world. Before all, Joseph's noble form shines forth; he stands grandly forward as the man who even in the deepest distress remained true to himself, through whom was spread abroad a far-extending deliverance, as a luminous demonstration that good—alike as the serene strength of the individual and as the Divine will—is more powerful than its opposite. He appears calm and composed in unmerited misfortune. As a faithful servant of his Egyptian master, he withstands dangerous temptations, and at last obtains the reward of his virtue through his acute interpretation of dreams, a gift greatly admired in the East. The agrarian



regulations, which, according to the traditions of the Israelites, originated with Joseph, prevailed in Egypt at every period under the different governments.

*The Setting out from Egypt.*—At first the Israelites prospered in the fertile land of Goshen. But when Joseph was dead, and a new ruler came to the throne who knew not of his past services to Egypt, dislike and contempt of the shepherd class excited the Egyptians to hardness and cruelty against the foreign nomad tribe. They began to oppress the Israelites by hard field-labour and compulsory service, compelled them to build Pharaoh's treasure cities, Pithom and Raamses, and put them to heavy task-work in brickmaking and pottery. And when, in spite of this oppression, the people multiplied so quickly that the Egyptians feared danger from their superiority of numbers,



EASTERN AGRICULTURE. OXEN TREADING OUT THE CORN.

Pharaoh issued a command that every new-born male child should be drowned in the Nile. This would have been Moses' fate (1500 B.C.) had not the king's daughter, with her women, happened to come near the bank where the child was hidden in a basket among the bulrushes, when she took pity on him, and had him removed to the palace, where he was carefully reared, and instructed in all the wisdom of the Egyptians. The murder of an Egyptian, whom Moses beheld ill-using an Israelite bondsman, compelled him, in his fortieth year, to flee to the Arabian desert, where, on the holy mountain of Sinai, he was inspired with the noble desire to become the deliverer of his people from the bondage of the Egyptians. The Pharaoh at first refused to allow the Israelites to depart, and increased their burdens; but when the ten plagues

sent upon the land spread terror and dismay abroad, he gave his consent to the departure demanded by Moses and his brother Aaron.

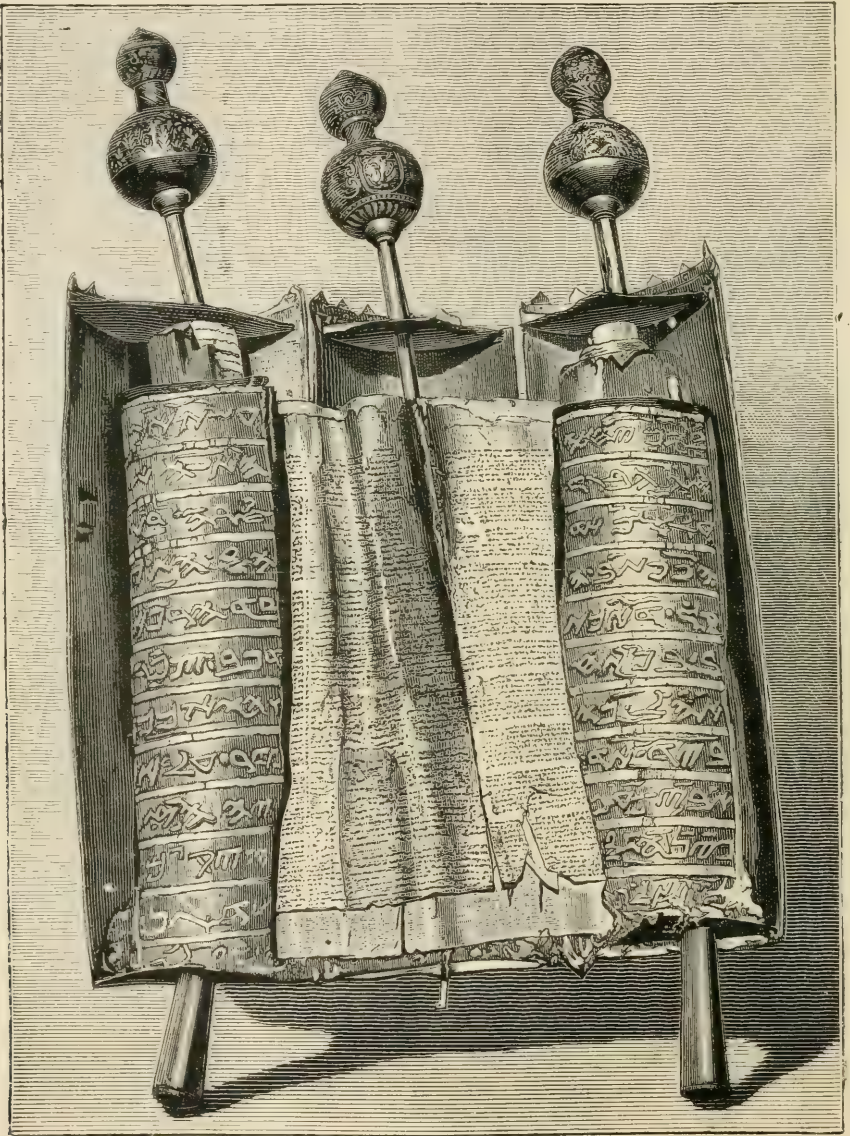
In remembrance of this exodus from the land of Egypt, and the death of the firstborn of the Egyptians connected therewith, the Jews instituted the feast of the Passover,—or the passing over of Jehovah,—when they sacrificed the lamb of the passover, “with the loins girded, and a staff in the hand.” The attempt of the Egyptians to bring back the Israelites by force when they traversed the Red Sea, brought about their own destruction. The flooding of the water covered Pharaoh’s whole army, with his horses and chariots ; and Miriam, Moses’ sister, and all the women of the Israelite people sang a hymn of praise with harps and timbrels to Jehovah, whose powerful arm had destroyed the enemy, and had sunk Pharaoh’s war-chariots and armed hosts beneath the waves. “Thou didst blow with Thy wind, the sea covered them ; they sank as lead in the mighty waters.”

*The Mosaic Code of Laws.*—For a long time Moses continued to lead the murmuring and rebellious people in the Arabian desert, that they might grow in physical strength, that moral feeling and love of freedom might once more enter into them, and that a young hardy race might grow up, possessing the courage and vigour to conquer the promised land. During the wandering—a time of probation and purification which a later record has described as comprising forty years—Moses, whose fervour, constancy, and immovable trust in God only increased with dangers and obstacles, drew up the code of laws for the religion, customs, and government of the Israelites, which he had received from Jehovah on the terrible Mount Sinai or Horeb. Jehovah Himself was lord and king ; His will was made known in the laws, which were preserved in the “holy of holies,” in the ark of the covenant, and which were interpreted by priests under the authority of one high-priest. Aaron and his successors were to fill this office, as their hereditary privilege. With them also stood the Levites, as sacrificing priests, teachers, expounders of the law, and physicians. The chiefs and elders of the Jews conducted the temporal government in the name of Jehovah. “At the head of each tribe was the prince of that tribe, surrounded by the chiefs of the united tribes, and the elders of kindred branches. These elders were the judges and law-givers of the people. But the conclusions which concerned the whole community, were either received with approving acclamation by the collective tribe which surrounded the assembly of its elders, or rejected with a cry of dissent. Thus the chiefs and leaders of the united tribes formed, with Moses and Aaron, the chief council of the nation, which was composed of seventy or seventy-two members. Sacrifices and festivals, such as the Passover, Pentecost, and Feast of Tabernacles, composed the peaceful bond of union between Jehovah and His people ; and the Sabbath year, every seventh year, and the year of Jubilee, every fiftieth year, were instituted to prevent the great inequality of property.

Instead of the old wandering life, Moses appointed agriculture as the chief occupation of the people. In accord with the fundamental theory that Jehovah, as the highest ruler and possessor of the land, appointed his portion of territory to every member of the covenant, the land could not be sold, but the owner could only sell the usufruct for a certain period ; thus arose the arrangement that every fiftieth year, the Jubilee-year, all property reverted to its original owner, and all demands for debt had to be remitted. In the Sabbath year the ground was not tilled, and what grew of itself was not reaped by the owner of the land, but was the common property of all. As



the centre of the monotheistic worship of Jehovah, Moses established a sanctuary for the people, the sacred tent or tabernacle of the covenant, in "a movable temple, such as their wandering life made necessary." It consisted of three parts: 1, the holy of holies, only accessible to the high-priest, in

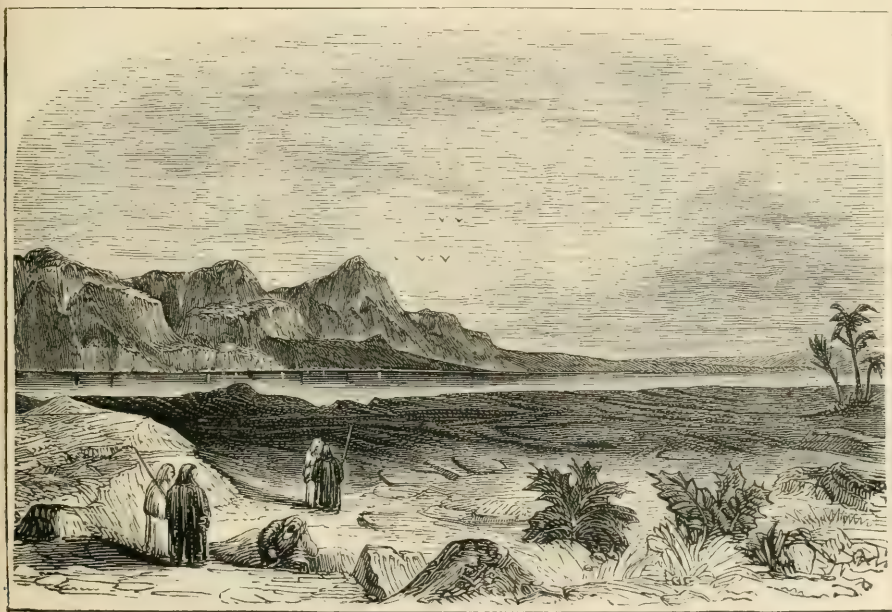


ANCIENT SCROLL OF THE PENTATEUCH.

which stood the ark of the covenant, of acacia wood, with the tables of laws ; 2, the holy place, separated from the former by a curtain, and containing the seven branched candlesticks, the altar of incense, and the table with twelve loaves of shewbread ; 3, the court of sacrifice, with the altar of burnt-offering,

and the basins of purification for the sacrifices. The anointed high-priest, at the great feast of atonement, had to procure pardon for the sins of the people by a propitiatory sacrifice. The rigid observance of the laws of sacrifice and purification was strictly inculcated.

*Division of the Country.*—It was not granted to the great prophet and lawgiver to crown his work by leading the Israelites into the promised land. From Mount Nebo he looked down on the beautiful valley of Jordan, and then departed from the land of the living. "His eye was not dim, nor his natural force abated." Before his death (1450 B.C.), he appointed Joshua the son of Nun, of the tribe of Ephraim, to be his successor; exhorted the assembled people to steadfast reliance on the God of their fathers, and urged them to the extermination of the Canaanites. He desired by these means to prevent their falling into idolatry. Scarcely had the nation, under the guidance of the brave Joshua, conquered the Amorites and other tribes, than they gave up fighting



THE RED SEA ; PLACE OF THE PASSAGE OF THE ISRAELITES.

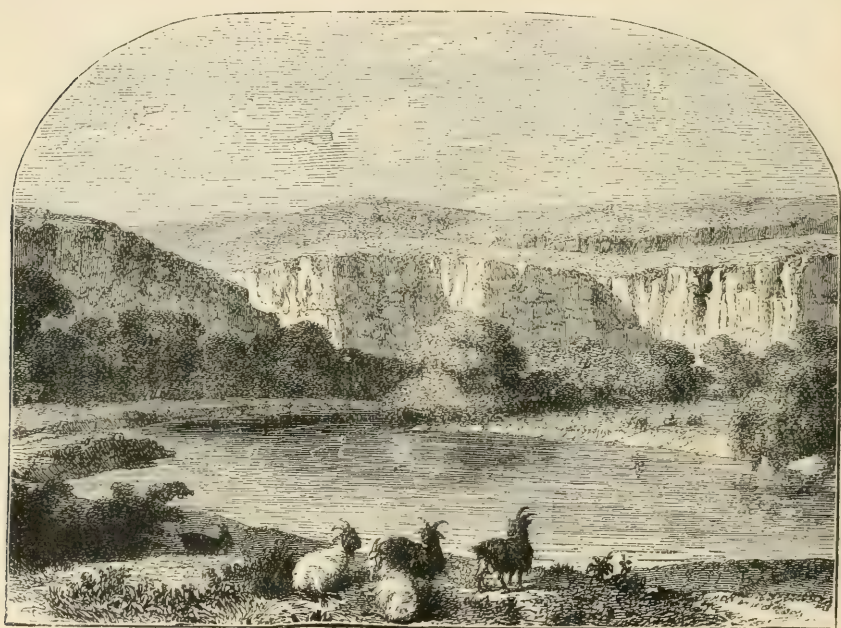
and desired the division of the conquered country. It was divided by lot, pursuant to Moses' regulations, among the successors of the twelve sons of Jacob, according to tribes and families; so that Joseph's sons, Ephraim and Manasseh each obtained a portion, while the successors of Levi received no appointed share, but only a few towns, and tithes of the produce of the soil. The Egyptians and other strangers who had joined the expedition were dispersed among the tribes and families. Reuben, Gad, and half Manasseh chose the pasture land to the east of the Jordan, and the remainder settled on the west side of the river. The tribe of Ephraim, which furnished the leader, and had been most victorious in the battlefield, established itself between the Jordan and the sea, in the centre of the conquered country, "on green hills and in shady valleys."

Judah and Simeon turned towards the rocky, mountainous country in the



south ; the tribe of Dan obtained the most northerly point of the Israelitish territory round the Phœnician town of Lais, after many fruitless attempts to obtain possession of the adjacent mountain from the Philistines ; the four tribes of Issachar, Zebulun, Asher, and Naphtali settled after many battles on the grassy ridges of the table-land near Mount Tabor and Lake Chinnereth ; and the tribe of Benjamin dwelt among the Jebusites, in the neighbourhood of Jerusalem.

The unity of the tribes was soon dissolved, and each tribe was obliged to make war on its own account with the Canaanites. This struggle was carried on with horrible cruelty ; the gradual subjugation of the native race was accomplished with fearful violence, which increased in the Israelites the innate hatred to strangers. The inhabitants on the eastern shore of the Jordan continued their shepherd life, while the rest soon grew accustomed to



THE BANKS OF THE JORDAN.

agriculture, the cultivation of vines, figs, and olives, and learned from the Phœnicians the first principles of handicraft, commercial transactions, and civil life ; for many of them preferred a peaceful and secure subsistence in the service of the Phœnician world of commerce, to a toilsome life of freedom.

*The Judges* (1300–1100 B.C.).—The Israelites had soon cause to repent their neglect of the last counsel of their lawgiver. Powerful nations like the Moabites, Midianites, Ammonites, Philistines, and others were still unconquered, and interfered with the full enjoyment of their possessions. Bloody and devastating wars gave birth to a spirit of savagery and lawlessness ; days came, of public insecurity, “when the towns kept their gates closed, all trade was at a standstill, and the wanderers kept to byways.” At times also the people forgot the living God who had saved them from bondage, and fell into idolatry ; until misfortunes and defeats led them back into the

right path. Then there rose up courageous leaders, who overthrew the enemy in victorious battles and re-established the ancient customs and the faith of their fathers. They receive in the Bible the name of the Judges. The most celebrated among them, besides the heroic Deborah, were Gideon, Jephthah, and Samson the Strong. Their deeds were kept alive in the traditions of the nation; and as the country people sat under the shade of their palms and olive trees, or encamped at night with their flocks under the stars of heaven, they related the story of the sacrifice of Jephthah's daughter, of Gideon's heroic battle with the wandering tribes of the southern desert, or of Samson's courageous exploits, and how he shook and destroyed the edifice in the land of the Philistines; and for many centuries the northern tribes sang the heroic war-song of Deborah over the defeat of the warlike chief Sisera, of Hazer, and of his death at the hand of Jael, the wife of Heber.

But heavy trials came upon Israel. The Philistines won a great victory and



JERUSALEM; THE POOL OF HEZEKIAH.

carried off the ark of the covenant. On hearing of this disaster, the old high-priest Eli was seized with such dismay that he fell backwards from his seat, at the gate of Shiloh, and broke his neck. The conquerors then subdued all the country on this side the Jordan, seized the weapons of the Israelites, and reduced the people to cruel bondage. The tribes beyond the river were threatened with a similar fate by the Ammonites. At last Saul, a valiant man from the tribe of Benjamin, roused the people to arms, and put himself at their head. He was successful in repulsing the Ammonites, and turned his arms victoriously against the Philistines. At the same time the hero-priest Samuel, of the tribe of Ephraim, 1100 B.C., Eli's successor in the office of judge, a pious, patriotic man, who from his youth up had dedicated himself to the service of the sanctuary, succeeded in reconstructing the ancient bond between the Israelites and their God, in awakening national feeling, and arousing renewed respect for the Mosaic code of laws. He elevated popular religious



culture, and re-organized the old schools of the prophets, to which the youth of Israel resorted to receive instruction in law, oratory, music, poetry, and singing. From these schools came the popular orators of the people, full of inspiration for freedom, religion, and virtue, who are designated in the Bible as the prophets. Standing next to the priestly class, they had the greatest influence on the formation and development of religious conceptions, and of the belief in the Divine Being. But from the fact that they were not appointed by law or popular choice, but were entirely impelled by their own consciousness and religious inspiration, they restrained the progress and development of law and government.

### THEOCRATIC MONARCHY OF THE ISRAELITES.

*Saul and Samuel.*—Samuel had imbued the people with energy, self-confidence, and warlike courage; and had also elevated the priestly power. His sons, however, did not follow in their father's footsteps, but perverted the law; therefore the Israelites, dreading new danger to their liberties, and desiring to follow the example of neighbouring nations, demanded a king, who, as their permanent chief, should lead them to battle and victory.



EASTERN HEAD-DRESSES.

In vain did the venerable guardian of theocracy attempt to dissuade them from an intention which was completely at variance with Mosaic law, by depicting in startling colours the miseries and oppressions that awaited them under the government of a king; the Israelites held firmly to their intention, and Samuel found himself compelled to anoint Saul as the chosen king of Israel (1050 B.C.).

Saul was a goodly man to look upon, brave, warlike, and victorious in the battle-field; but as he rested his authority more on his army and warlike power than on sacred ordinances, and did not adhere strictly to the Mosaic laws, for he offered

sacrifice with his own hand, and, after a victory over the Amalekites, disobeyed the command of Jehovah to destroy everything that fell into his hands, he was rejected. Samuel, and the ecclesiastical body whose power had increased through him, were angry with the warlike prince, who went his own way in the pride of his martial deeds and royal power; therefore Samuel secretly anointed the youthful David, of the tribe of Judah, a shrewd, enterprising young shepherd, who was devoted to the priestly body. At this time there came upon Saul a dark mood of deep melancholy, and he could only be soothed by the playing of David's harp. But partly jealousy of the youth's warlike fame, and partly a secret foreboding of his future destiny, excited Saul to hate and persecute the young shepherd, although the latter was united in the closest friendship with Saul's own son Jonathan, and was married to Jonathan's sister Michal. David, however, amid many dangers and much persecution, escaped the snares that his adversary laid in his path. With a band of wild companions he led a warlike, freebooter's existence, and even entered for a time into the service of the king of the Philistine town, Gath. When at last Saul, who was the terror of his enemies and the protector of

Israel, after losing a battle against the Philistines, threw himself on his sword in a fit of despair, David became king over the tribes of Judah and Benjamin, among whom the Mosaic law had taken firmest root. For six years he dwelt in Hebron, as a tributary of the Philistines, whilst Saul's son, Ish-bosheth ruled over the reigning tribes. But weakened by the revolt of the powerful commander Abner, Ish-bosheth gradually lost his power and influence, until



THE DEATH OF SAUL AT THE BATTLE OF GILBOA.

he at last perished through the treachery of his own people ; whereupon David was acknowledged as king by the whole nation. The whole family of Saul was exterminated.

David, who, at the news of the death of Saul and Jonathan, composed the beautiful lament over the fallen heroes, "who were swifter than eagles, and stronger than lions," and who cried to the daughters of Zion, "Weep over Saul, who clothed you in scarlet, with other delights ; who put on ornaments



of gold upon your apparel,"—was forgetful, from motives of policy, of the kindness he had once experienced in the house of Saul. The new king, however, soon made the Israelites the ruling nation in Canaan; and the means by which he had attained the throne were soon buried in oblivion through the renown of his mighty deeds.

*David and Solomon.*—David's reign (about 1030 B.C.) is the most splendid period of Israelitish history. By means of successful wars he extended the kingdom towards the south as far as the Red Sea, and eastwards where the Euphrates formed the boundary. He made himself master of the Syrian town of Damascus, and completely destroyed the power of the Philistines. In conjunction with his brave captain, Joab, he subjugated the hostile tribes of Moabites, Ammonites, and Edomites, and avenged former defeats with ruthless severity. "He laid the Ammonites under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln;" he conquered Jerusalem, the chief town of the Jebusites, with the strong citadel of Zion, and selected it as his residence, and the centre of religious worship. Then he caused the ark of the covenant to be brought from Kirjath-jearim, in a triumphant procession with harps, cymbals, and lutes, and established a solemn worship, of which the singing of religious songs or hymns and psalms, the most beautiful of which he himself composed, formed the principal element. To him was it given to entwine with the royal crown the laurel wreath of lyric poetry. In spite of the dark deed through which he won the beautiful wife of Uriah, and many other grievous sins, David still remained "the man after God's own heart," for he always succeeded, by deep humiliation and penitence, in obtaining the pardon of Jehovah. "His variable temperament was susceptible both of the most elevated poetic and religious inspiration, and of temptation to enervating, sensual weakness." He regulated the affairs of the army, and surrounded himself with a brave body-guard of strangers; he reformed the government and the administration of justice, increased the royal revenues and the imperial treasure, and raised the power and authority of the crown.

The close of his reign was darkened by the rebellion of his beloved son Absalom, who was blinded by ambition and misled by wicked counsellors. Confiding in the favour of the people, who, alienated by his father's severity and repression, were won over by his gracious bearing, the youth of the beautiful locks endeavoured to seize the crown for himself. David abandoned his capital, and fled across the Jordan. But fortune soon returned to the wise king. Absalom was put to death during his flight, being caught by his long hair in the branches of a juniper tree.

On his death-bed David made over his crown and kingdom to Solomon, the son of that Bathsheba whom he had so faithlessly taken from her husband Uriah, and with politic foresight enjoined him to punish his enemies. Solomon the Wise, who attained to the throne over the dead body of his elder brother Adonijah (about 1000 B.C.), completed the work of his father. While David was mighty in war, Solomon shone in the arts of peace. He adorned the capital with magnificent buildings, and caused to be erected on Mount Moriah, by Tyrian architects and builders, that glorious Temple, surrounded by numerous priestly habitations, altars, and shrines, which from the richness of its gilding, carved work, and ornament, was the object of universal admiration. At the same time, the ecclesiastical body was newly organized and regulated, and the celebration of the "Feast of the Tabernacles" was instituted, which was held at the time of vine and fruit gathering, when all

Israel flocked into the capital. In many ways, however, Solomon departed from Moses' laws. He associated himself with the expeditions of the Phœnicians to Ophir; and by large trading transactions amassed untold wealth, which increased his tendency to pomp, luxury, and pleasure. He obtained horses from Egypt, and established a standing army, with war-chariots and horsemen; he caused magnificent palaces to be erected, and surrounded himself with a brilliant court; and also established a harem of foreign women, whom he permitted to exercise their idolatrous worship, himself taking part in their sacrificial feasts. Thus his powerful mind, admirable



DAVID BRINGING HOME THE ARK IN TRIUMPH.

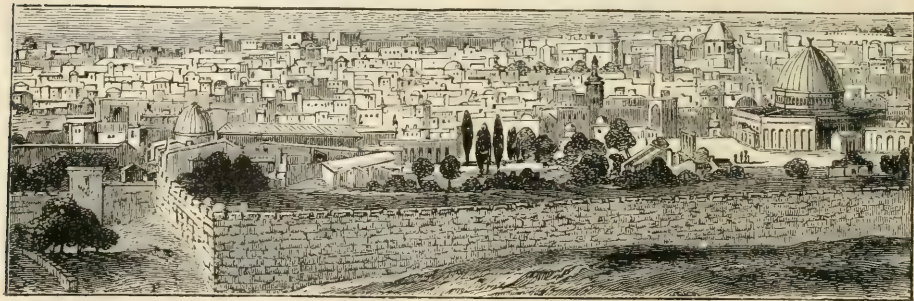
judgment, and much-extolled wisdom, "which excelled the wisdom of all the children of the East, and all the wisdom of Egypt," did not preserve him from foolishness.

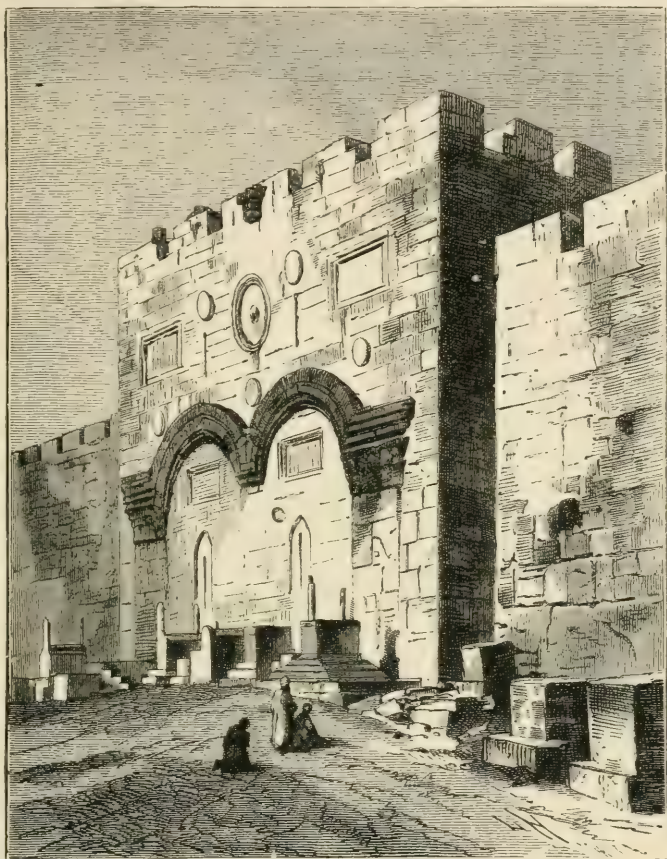
For a long period popular tradition preserved the remembrance of Solomon's wise judgment in the dispute of the two women over the possession of a child; of his riddles propounded to Hiram of Tyre and the queen of Sheba; and of his acuteness in suggesting and solving difficult questions. He appears as the representative of the brief golden age of the kingdom of



Israel, and all the glory of it was consequently poured forth on his head. The majesty of the priesthood and of the company of poets, and whatever was considered as lofty, noble, and enduring in the nation, was regarded as the work of Solomon, and recorded in association with his name, as "the judgments," "Solomon's song," and the didactic poem Ecclesiastes, "the preacher." The accounts of the superhuman wisdom, wealth, and splendour of the king of Jerusalem, the founder of Tadmor, were so much exaggerated by succeeding generations, that "Suleiman" appeared to them as a powerful magician, the ruler of spirits and demons, and the controller of the secret powers of nature; which character he has maintained unto the present day in the tales and fables of the East, amid every change of circumstances, population, and religion. In this character also his name likewise pervades the whole domain of poetry. To later generations he appeared, in the mirror of tradition, as the personification of wisdom.

But even Solomon's brilliant reign had its darker side. Out of the patriarchal government a despotic monarchy had arisen, with Oriental splendour and luxury, and with taxes and villeinage, which weighed upon the people with a heavy burden, and devoured all the revenues; so that on one occasion the king sold twenty towns on the Galilean frontier to Hiram, for a sum of money. In place of the paternal authority of the elders and chiefs, whose judgments had formerly been considered binding, kingly officials now ruled, who exercised their power arbitrarily, interpreted the laws according to their own pleasure, and exacted tribute from possessions which till then had been free. The warlike Jeroboam consequently endeavoured to excite an insurrection, even in the lifetime of Solomon. This was however repressed, and the instigator was compelled to take flight to Egypt; but when Solomon's own son, Rehoboam, followed in his father's course, and, influenced by "the young men that were brought up with him," rejected with scornful threats the petitions of the people that he would abstain from tyrannical measures and mitigate the burden of taxes, ten tribes revolted from him, and chose Jeroboam, of the tribe of Ephraim, for their king. Only Judah and Benjamin remained faithful to the legitimate ruling house.





THE GOLDEN GATE AT JERUSALEM.

## THE DIVIDED KINGDOM, AND ITS DESTRUCTION.



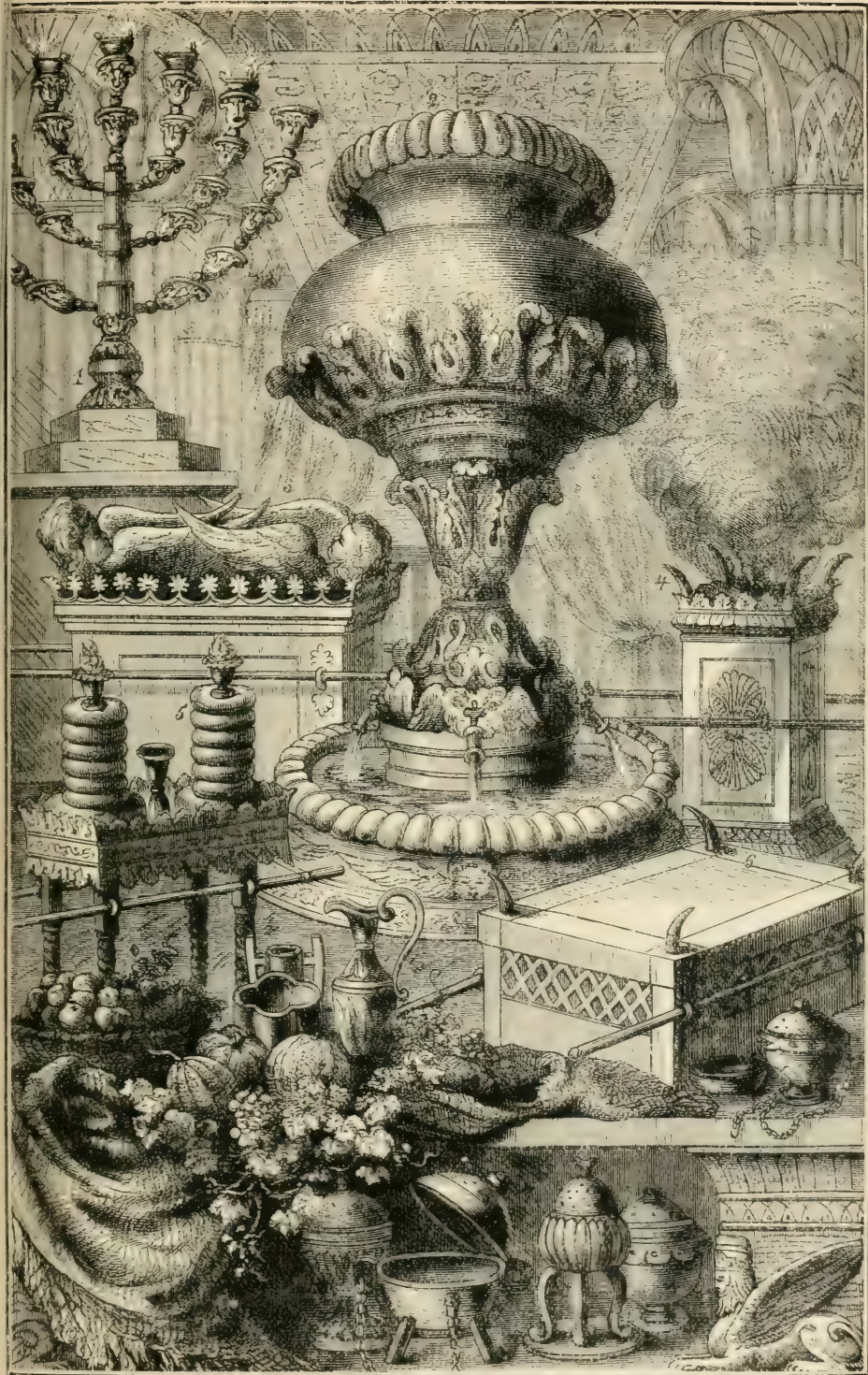
BRINGING OBLATIONS.

**I***DOL Worship and the Prophets.*—Through this division of the government there arose two kingdoms, of unequal size: the kingdom of Israel, or Ephraim, composed of ten tribes, with the chief towns, Sichem, Thirza, and Samaria; and the kingdom of Judah, consisting of two tribes, with Jerusalem for its capital. As in this city the ark of the covenant was deposited in the magnificent temple, Jerusalem was regarded by the Levites and many pious Israelites, as the real metropolis, and the centre of the worship of Jehovah. Jeroboam (979-957 B.C.) accordingly set up in the south and north of his kingdom, on the old altars at Dan and Bethel, golden images of bulls, which were intended as symbols of Jahve, and brought the practice of sacrifice on the mountain heights again into use.



His successors adorned Thirza with splendid buildings, and enriched the land through trade; but its outward strength was weakened by wars with Damascus and Judah, while increasing idolatry destroyed the old popular trust in God, and gave a shock to the moral earnestness that had depended on the national faith. Judah also experienced dark days under Rehoboam's successors. The Egyptian king, Sesonchis, captured Jerusalem, and carried off the valuable treasures which Solomon had left behind. At the present day there is still to be seen on the southern outer wall of the great temple at Thebes, the representation of a victorious ruler brandishing a sharp weapon over a group of his enemies who have been taken prisoners and bound; and a half-effaced inscription designates one of these captives as the "Juta-malk," or king of Judah. Not until the Jews had destroyed the altars of the strange gods throughout the land did a better time come, under king Jehoshaphat (918-893 B.C.). One of the richest and most powerful kings in Israel was Jehoshaphat's contemporary, Ahab (about 900 B.C.), a prince devoted to the worship of nature, who not only transformed Naboth's vineyard into a garden, but also planted "the fair-blooming poisonous weed of heathenism in the vineyard of Jehovah." He dedicated sacred trees and symbols to the divinity of nature, and at the instigation of his idolatrous wife Jezebel, of Tyre, erected in his new capital, Samaria, a temple to Baal, in which 450 priests administered the pagan rites. In vain did the priests of Jehovah denounce this vicious, sensual, Phœnician worship of Baal and of Astarte; the powerful, strong-willed queen drove out of the country those who resisted, and they were compelled to conceal themselves in deserts, caves, and mountain gorges. Among them was the prophet Elijah, who found a place of refuge on Mount Carmel. Then a drought and famine came over the land, which was declared by Elijah to be a Divine judgment on Israel and which caused the excited and angry people to massacre the whole of the priests of Baal; after which the fugitive prophets and priests returned, and the worship of Jehovah was once more established. But Elijah was compelled to seek refuge again in the desert from the pursuit of the enraged queen. Ahab carried on successful wars with the Syrians at Damascus; but when, in opposition to the advice of the prophet, he granted the conquered king his life and liberty, his fortunes changed. The Syrian king requited the clemency he had received with ingratitude, and failed to fulfil the conditions of peace.

In the third war, which Ahab undertook in conjunction with Jehoshaphat of Judah, against the Syrians, he received his death-wound; but fought on, standing erect in his chariot, until he died from exhaustion and loss of blood—a valiant man, though his name has been delivered to posterity laden with a weight of hatred, by theocratic histories. The unfortunate event had been foretold by the prophet Micaiah, who had consequently been thrown into prison by the king, previous to the campaign, "until he returned in peace." Ahab was succeeded by his son Jehoram (895-883 B.C.), under whom Samaria sustained a long siege from the people of Damascus, so that a very grievous famine came upon the city. All these disasters were declared by the prophets to be Divine judgments on account of the worship of Baal, to which the house of Ahab was devoted; and as by the marriage of Athaliah, the daughter of Ahab and Jezebel, to the son of Jehoshaphat, this wicked idolatry had been spread abroad in Judah also, it was decreed that the house of Ahab should be entirely destroyed. To this end Elisha, the chief of the prophets at that time, anointed Jehu (883-855 B.C.), Jehoram's captain, with the holy oil of consecration, and in the name of Jehovah declared him king of



# APPURTENANCES TO THE WORSHIP OF THE ISRAELITES.

1. The golden candlestick.
2. Bronze basin for washing the priests' hands and feet.
3. Ark of the Covenant.
4. Altar of Incense.
5. Shewbread.
6. Altar of burnt offering.
7. Vessels of incense.



Israel. Jehoram was sitting wounded in his royal palace at Jezreel, with his nephew Ahaziah, of Judah, when Jehu with his followers entered the town; the two kings, who endeavoured to escape in their chariots, were pursued, overtaken, and killed by him; and Jezebel was thrown out of a window at his command, so that her blood spouted out upon the wall, and on the horses of Jehu. The fierce murderer drove on over the corpse, and commanded the elders of the tribes, and the warlike chiefs, to exterminate Ahab's whole race, and to send him the heads of the slain. Thereupon seventy sons and grandsons of Ahab, and forty-two of Ahaziah's brothers and relatives, were slaughtered.



DEATH OF JEZEBEL.

But Jehu's hope of bringing about a union of the two kingdoms over the corpses of the royal house was not fulfilled. Athaliah, the daughter of Ahab, seized the reigns of government in Judah, and destroyed in a similar fashion all who stood in her way, not sparing even her own grandchildren, the sons of Ahaziah. Only Jehoash, the son of Ahaziah, an infant of one year old, was saved with difficulty by his father's sister from the fury of the idolatrous queen, and secretly brought up in the temple. The same cruelty that Jehu had shown towards the royal house, he also exercised upon the priests and wor-

shippers of Baal. They were massacred, their temples were destroyed, and the worship of Jehovah was re-established. But these deeds of blood weakened the strength of Israel, so that under Jehu and his three successors a large portion of the country was taken by the Syrians, and the army dwindled down to 10,000 men, ten war-chariots, and fifty horsemen. Not until Jeroboam the Second's reign (822-761 B.C.) did the country once more revive. The lost towns were won back again; Israel gradually extended to the Brook of the Desert, on the boundary of Edom, and commerce brought wealth and prosperity to the country; "the children of Israel dwelt in their tents as aforetime," and splendour and luxury reigned in the magnificent houses of the chief town Samaria. Judah also fared in a similar manner. Athaliah (884-878), after a six years' reign, was deposed and put to death at the instigation of the high-priest Jehoiada, the temple of Baal was destroyed, and the worship of Jehovah reinstated in its former glory. But neither Jehoash (878-838) nor his son Amaziah (838-809) was able effectually to resist the attacks of their numerous enemies, and a civil war with the neighbouring state of the ten tribes proved fatal to the southern country and to the chief city Jerusalem. Both kings died a violent death.

At last Uzziah (809-759) gave new strength to the kingdom. He roused the self-confidence and warlike courage of the people by successful wars with the Philistines, and other hostile tribes; and also promoted commerce, cattle-breeding, and agriculture. But the evening of his days was darkened by the heavy affliction of leprosy; he retired, a smitten man, to a special habitation, and his son Jotham henceforth took up his abode in the palace, and ruled the people of the land.

#### THE ASSYRIAN CAPTIVITY.

In the ninth and eighth centuries very troubled and grievous times came upon the divided kingdoms. The Assyrian empire sprang up in the east with renewed warlike strength, and sent expeditions of conquest towards the countries of the Lebanon, which were weakened by internal wars and distracted by new idolatries. The kingdoms of Israel and Judah, instead of standing together to oppose the powerful enemy with their united forces, instead of putting their trust and confidence in the protection of Jehovah, and maintaining the old national laws and customs, disputed with each other, made alliances with foreign nations, implored aid and protection at the altars of heathen gods, and gave themselves up to sloth and luxury. They persecuted the divinely inspired prophets, who with courageous frankness foretold the destruction of the kingdom if the worship of Jehovah were supplanted by idolatry, and if discord and wickedness continued to prevail. But the courage and power of the prophets increased under persecution. In the solitudes and deserts, amid privations and mortification, their faith was strengthened, and inward vision became stronger and more vigorous. In the name of Jehovah, whom they had the grace to comprehend as a living, personal God, as a spiritual, moral Being, to be worshipped, not with altars and sacrifice, but with the service of an irreproachable life, and heart, and lips, they insisted on the necessity of an amended life, with the practice of virtue and the fear of God;—and denounced the anger of the Lord upon those who refused to return to the God of their fathers, and to put their trust in Him alone.

But the hearts of the Jews were hardened. In vain did Amos,—who had been a shepherd tending his flock in Judah until he was summoned



by Jehovah,—denounce the luxury and profusion of the great men of Israel, the deceit, oppression, and wicked perversity with which they “turned judgment into gall, and the fruit of righteousness into hemlock.” The priests of Bethel rose up once more, and compelled him to fly to Judah. In vain Hosea warned the Israelitish king, Menahem (760-750 B.C.), of the consequences of the foolish design to obtain the help of the Assyrians against the threatening Damascenes, and represented the dangers which would come upon the nation if it did not return to the paths of moderation and justice, and re-establish the rule of law and order. King Pul was appealed to; he crossed over the Euphrates into the land of Syria, made the misguided Menahem his tributary, after having robbed him of cities and treasures, and carried away a part of the inhabitants as captives to Mesopotamia.

This event did not, however, deter the kings of Judah, Jotham (757-741) and Ahaz (741-725), from also suing for the favour of Assyria. When Pekah, of Samaria, in league with the Syrians of Damascus, made war on Judah, and invested Jerusalem, Ahaz invoked the aid of Tilgath-Pilneser, Pul’s successor,

made his country a dependency of Assyria, and sullied the temple of Jehovah with Assyrian idolatry, unmoved by the denunciations of the zealous, fiery-hearted seer, the inspired prophet Isaiah, whose soul was kindled with love for his country and for the religion of his fathers, and from whose hallowed lips poured burning words for the re-establishment of the old customs and virtues. The people offered sacrifice and burned incense to strange gods; the horrible worship of Moloch was introduced, images of the sun were erected, trees to Ashera planted, and the doors of the temple that had been erected to the honour of Jehovah were closed. The evil results of these deeds of wickedness and folly were soon manifested. When Shalmaneser, the most warlike of the Assyrian kings, invaded the fertile coast country, conquered Phœnicia,



THE TOMB OF ABSALOM.

Old Tyre, and the coast towns of the Philistines, and pressed forward as far as the boundaries of Egypt, Hoshea, of the kingdom of Ephraim (727-719), entered into an alliance with the Egyptians to obtain protection against the overwhelming forces of the Assyrians, and shook off the oppressive supremacy of Shalmaneser. Enraged at this resistance, the Assyrian invaded the kingdom of Ephraim, conquered the chief town Samaria after a three years’ siege, and carried off the king and the greater part of the population into Assyrian captivity, in 719, to the farther side of the Euphrates and Tigris. The captives found new abiding-places in distant Armenia, and the “towns of the Medes;” while foreign tribes, whom the Assyrian king sent for from Babylon, Hamath, and the Euphrates, peopled the green hilly country of Samaria.

A few tottering ruins alone preserved the remembrance of the former power

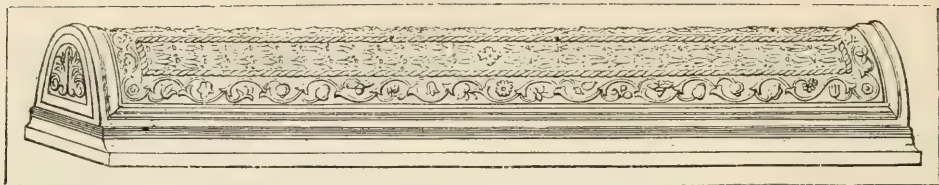
and prosperity that had existed under David and Solomon. The land was laid waste, so that men were destroyed by wild animals, and once fertile



ROYAL PERSONAGE AND ATTENDANT. (*From a Wall Sculpture.*)

regions became as a wilderness; and the calamity of the vanquished was complete. From the mingling of the new occupiers with the remnant of the Israelites, the Samaritans took their origin.





## THE BABYLONIAN CAPTIVITY AND RETURN.



WAILING-PLACE IN JERUSALEM.

JUDAH remained tributary to Assyrian sway, and was treated with some consideration. When the powerful Shalmaneser died, however, Hezekiah, king of Judah (725-696 B.C.), thought the hour of deliverance had come. He entered into an alliance with the Egyptians, and fortified Jerusalem.

In vain Isaiah admonished the people that they should not rely on a broken staff, or seek from men the help and protection which Jehovah alone could render. Hezekiah remained steadfast to his plan, though the prophet's threats of punishment had the effect of causing him to turn from strange gods, and withdraw from "the worship on the mountains." He sought Jehovah earnestly and fervently, and his faith was not deceived. Sennacherib, the warlike

successor of Shalmaneser, invaded the land with a mighty army, and threatened Jerusalem. But Judah's hour was not yet come, and Jehovah protected His city as Isaiah had predicted. Before help from Egypt arrived a terrible pestilence destroyed the Assyrian army, and Sennacherib arose and quitted the country in dismay. Jerusalem was saved. A little while afterwards Sennacherib was slain, and the Assyrian kingdom went rapidly towards its fall. Even before the end of the seventh century, proud Nineveh lay in ruins. But Judah fell back into the old evil ways. Hezekiah's son, Manasseh (695-640), turned from his father's worship of Jehovah to the heathen gods whom his grandfather Ahaz had adored. The religion of Baal was once more established, and a sensual worship again supplanted the adoration of the one holy God of heaven. Like Ahaz, Manasseh sacrificed his son to the fire-god Moloch. The prophets—who opposed the immoral sacrifices and sensual worship with all their might, and raised the voice of warning to declare that if kings and people sought not after the living God with purity of heart and life, "the line of Samaria would be stretched over Jerusalem"—were cruelly persecuted. "Your own sword hath devoured your prophets like a destroying lion." But their voices were still raised; and Isaiah bade the desponding people rest full of confidence in the future Messiah, who should spring from David's race, and become the Saviour of His people.

Once more was the ancient covenant between Jehovah and His people solemnly renewed, when king Josiah, who ascended the throne as a boy of eight years of age (638-608), received the written statutes of Moses from the hands of the priests of Jehovah (622), and as a sign that he had returned to the ancient

faith and obedience, caused the altars of Baal and the star-gods to be destroyed, drove the priests and magicians from the land, and exterminated the worship of pleasure and of terror, as represented by Astarte and Moloch. The worshippers of the living God obtained a brilliant victory, and the priesthood of Jehovah shared with the royal house in the sovereignty over the people.

These were the last short years of happiness in Judah. A war had broken out between Egypt and Assyria. Josiah, as a tributary of Assyria, wished to prevent the Egyptian king, Pharaoh-necho, from passing through his territory; but he lost both the battle and his life near Megiddo, in the plain of Jezreel (608). His firstborn, Jehoahaz, whom the people of their own accord proclaimed ruler, was carried away captive into Egypt after a short reign, and Josiah's second son, Jehoiakim, ascended the throne as a tributary king (607-598). Thoughtless and extravagant, the new king paid no consideration to the distress of the country; he turned again to the strange gods, and persecuted the fearless prophet Jeremiah, who powerfully denounced the wickedness of the king and the nation, and declared that the day of reckoning was at hand, when the temple of Jerusalem would fall into ruins, and the people and



WINGED FIGURES FROM THE EXCAVATIONS AT NINEVEH.

the land of Judah would become the prey of foreign troops of war. Pharaoh-necho's defeat at Carchemish by Nebuchadnezzar (604) brought no relief to Judah; for the Egyptian tyrant was now succeeded by the powerful and warlike king of Babylon, who, as the inheritor of the Assyrian sovereignty on this side the Tigris, renewed the plans of conquest of Shalmaneser and Sennacherib. Within four years he subjugated the country of Syria, with the town of Jerusalem, plundered the temple, and carried off Jehoiakim's son, Jehoiachin, together with the warriors and the principal men of the land, into the interior of his own kingdom.

Zedekiah, the third son of Josiah (596-586), was set up as a tributary king over the defenceless remnant of the population left by Nebuchadnezzar in the conquered town; and both city and country were oppressed with heavy bondage. But still the indomitable spirit of the Jews was not broken, the longing for freedom and independence yet glowed within them. No heed was paid to the prophetic voice of Jeremiah, who, despairing of the future of his country, admonished the people to submission and patience under the foreign yoke.



In full confidence of receiving help from Egypt, Judah, with the king at her head, rose once more against the foreign despot, but with slight success. In spite of the brave defence of the Jews, Jerusalem, weakened by famine, fell, as Jeremiah had predicted, into the hands of the enemy (588 B.C.). Nebuchadnezzar burnt the temple and town, laid hands on the sacred vessels and works of art, put out the eyes of the king, and, after killing both his sons, carried him off with the chief of the people in chains to captivity in Babylon (586). Only the poor country people were left behind, and placed under the command of a man named Gedaliah, who took up his abode at Mizpah.

But, detested as a partisan of the Chaldeans, Gedaliah was soon struck down by the hands of a murderer, when another leading away of the people into captivity ensued. Jeremiah, who had opposed the war with the Chaldeans, and had consequently been imprisoned during the siege, withdrew with a number of emigrants to Egypt, and bewailed in the "Lamentations" the destruction of his country. "How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks. The ways of Zion do mourn, because none come to the solemn feasts." In their misery the Jews turned again to the God of their fathers; their wretchedness was a means of regeneration; through death Judah passed to a second life. By the waters of Babylon the captives listened once more to the voice of their priests and prophets, who, like Ezekiel and the great "Babylonian Isaiah," predicted their future return home; and they found mercy in the sight of Jehovah. When a few decades had passed, Babylon was conquered by the Persians, and Cyrus allowed the Jews to return to their homes, rendered them assistance, and gave up to them the plundered treasures belonging to the temple (539). "I stirred up Koresh (Cyrus), mine anointed, for a deliverer," cried the mighty unknown prophet, whose prophecies were subsequently collected with those of the elder Isaiah, "and I will make plain all his paths. He shall build me a city, and release my captives."

But only a small portion of the people at first returned, under the guidance of Zerubbabel and Joshua, and they immediately set about the building of the temple. But as they repulsed the Samaritans, whom they looked upon as unclean, the latter endeavoured, out of national hatred, to disturb their work in every possible manner. They contrived to obtain a prohibition of the rebuilding that had been commenced, which was consequently not completed till the reign of Darius (514), and was consecrated with atonements and thank-offerings. When Artaxerxes ruled over the Persians, fresh congregations of the people, generously supported by the king, and under the leadership of Ezra "the scribe," and Nehemiah, returned to their homes (457); and amid perpetual wars with their enemies, built the town, with walls and gates, and re-established the Mosaic code of laws. Nehemiah was a wealthy man, full of patriotism and the fear of God. He divided the people into two bodies; and while the one kept guard fully equipped with sword and shield, the other was employed in building and carrying loads with their swords ready girded upon them; so that while they put one hand to their work, the other was ready at need to grasp a weapon.

Misfortune had taught the people that only in a steadfast fidelity to the faith of their fathers could they find safety and prosperity; therefore from this time they turned conscientiously from idol-worship, and avoided all communication with idolatrous and heathen nations. All mixed marriages were

dissolved, and the children born of such marriages were shut out from the community. By means of such exclusion, however, the Jewish kingdom gradually became a "sacred dominion," a hierarchical, priestly government, with an inflexible code of laws and observances. "While the stream of



ISRAEL CARRIED AWAY INTO CAPTIVITY.

thought, with ice gathering at its margins, became continually narrower, Judaism drew around itself concentric circles, within which it fortified and shut itself from contact with a freer atmosphere."





"THUS SOLOMON FINISHED THE HOUSE OF THE LORD."—2 Chronicles vii. 11.

#### LITERATURE OF THE ISRAELITES—BIBLICAL RECORDS.



AN ISHMAELITE.

THE literature of the Israelites, as well as their history, government arrangements, and social existence, was permeated with the worship of Jehovah; consequently their poetry, as the pouring forth of religious feeling, is entirely lyrical; and the higher forms of poetic literature—the epic or heroic poem, based upon historical events freely treated and manipulated, and the drama, that depends on a clear conception of the real and a natural representation of life—are not found portrayed. The religion of Jehovah is the central point of the whole of the literature of the Israelites, which is divided into historical, poetic, and prophetic writings. The historic books contain the history of the establishment of the theocratic kingdom, with its strictly defined code of laws. Separated from the history of the nations that made up the world's story, and limited only to the particular nation and people of Palestine, the older portions of these books exhibit an epic character in their strictly national and religious peculiarities. The poetic writings are in part purely lyric, as the psalms addressed to Jehovah, which David has imbued with their special character, though the chief part of the present collection, called the Psalter, or Psalms of David, does not proceed from him, or combined with some dramatic elements and an idyllic narrative as a foundation, as the "Song of Solomon;" and partly

didactic, as the glorious history of the devout, heavily afflicted Job and the glorification of the Divine Providence and Justice overruling the destinies of men, or the poetry of proverbs and wise sayings proceeding from the popular mouth, and collected and compiled under Solomon's name. This "Book of Proverbs," which imparts its wisdom, either in simple aphorisms or ingenious antitheses and similes, its moral and religious precepts having their origin in a rich experience of life, is, on account of its deep meaning and significant conciseness of expression, and its appropriate choice of images, specially adapted to the Oriental character; and the practical life of many centuries, taking its root in morality and fear of God, is mirrored forth in "Solomon's Proverbs," just as the inward religious life of the soul is set forth in the Psalms. The Psalms are the pearls of Hebrew poetry. A fiery stream of inspiration carries the poets strongly upward to the God who manifests himself, not as a Being living in creation and identified as its essence, but as the Lord ruling over nature as over a thing He has created. The language and expression have an elevation, the images a sublimity and grandeur, and, in their glorious fulness and reality, a stamp of power, the trustful prayer to God, the outbursts of gratitude and praise, have an intensity, the lamentations a fervour, which have remained unequalled in the poetry of all nations and all times.

Like the Psalms, the exhortations, denunciations, and precepts of the devout prophets, inspired by love of their religion and country, are a striking picture of the religious and spiritual development of the Israelitish nation. According to their belief, all happiness arises from the fulfilment of the commands of God, all unhappiness from the rejection of those commands; accordingly they see in all trials and misfortunes, both those that are past and those that can be recognised as impending, the chastening and requiting hand of God, and declare the only safeguard to consist in conversion and repentance. This conversion and repentance was not to consist, however, in outward piety, sacrifices, prayers and fasts, but in moral improvement and righteousness of life. The idea of the almighty, holy God, as Moses had revealed Him, was their guiding star. From this point of view they denounced the evils of their time, prophesied a day of judgment, when all the wickedness which was the cause of the misery in the world should be destroyed; and in the background there shone on their sight a mighty spiritual kingdom of God, in which virtue and piety prevail and find their reward. Entirely absorbed as the prophets were in the contemplation of Divine things, to which the longing and earnest tendency of their soul especially moved them, the words that streamed forth from their mouths are regarded not as their own, but as Jehovah's thoughts, warnings, threats, and commands, as a charge or burden from the Lord.

The most remarkable of the divinely inspired prophets lived at the period of the Assyrian wars; and among them, the elder Isaiah stands grandly prominent. The Jews have accomplished little in science and art; their character was inartistic, and their severe monotheism restricted the development of sculpture and painting. Hebrew writings are not the result of scientific thought or artistic creative power. They are throughout the expression of an ardently excited feeling, the cry of a soul languishing for God, and are raised and exalted by the stream of religious inspiration. For this very reason they speak so powerfully "from heart to heart." Handed down through many generations, these books unroll before us a complete picture of the growth of religion, from its first commencement to its fullest development; and they thus form an imperishable treasure for the hopefulness of



religious piety, and an inexhaustible mine for the theological enquirer. Israel has been the vessel in which the waters of life were collected, and wherein they were kept clear and cool for the refreshing of the world for all time.

To the historical books of the Bible belong the following: the five books of Moses, or Pentateuch, which are not the work of a single author, but have been prepared at different periods by the priesthood from legend and tradition, and are derived from ancient records, precepts, and institutions. The oldest portions, such as the records of the stages of the journey through the wilderness, and the most important laws, proceed without doubt from Moses himself; while the others probably belong to the times of Samuel and the earliest kings. The last book of the Pentateuch was not compiled till towards the end of the 7th century B.C. (622), under king Josiah.

After the exile a new record and review of the collection was undertaken by Ezra. The first book, Genesis (creation), contains the most ancient history of the human race, and the destinies of the Israelites until their sojourn in Egypt; the second, Exodus ("going out"), treats principally of the calamities of the people in Egypt, the departure, and the law as delivered on Mount Sinai; the third, Leviticus (book of priests), concerns itself with the religious and civil laws and the priestly office; the fourth, Numbers (counting), contains, besides further laws and precepts, the number of the people, the register of the Jewish race, and the commencement of the conquest of Canaan; the fifth, Deuteronomy, repeats the history of the wanderings in the desert and the most important laws, and then describes Moses' last words and death. The Book of Joshua recounts the conquest of Palestine under this leader, and the division of the country as it was projected, but never carried out.

The Book of Judges, the most life-like historical book of the Israelites, which depends on verbal traditions and popular legends, on altars, monuments, and memorial places, treats of the heroic time of the Judaic people, and of the warlike deeds accomplished under the guidance of their divinely inspired champions. The idyllic historical incident which forms the substance of the book of Ruth, the ancestor of David, appears to have been written in glorification of this king, though later than his time. The two books of Samuel and the two books of Kings give a lifelike and instructive representation of the history of the Israelite people alike during the period of splendour, and the time of decline through the division, and the final leading away into captivity. Later, and of less importance, are the two books of Chronicles, which, besides containing a register of tribes, present chiefly the history of Judah and of the Levitical tribe. They are not a continuation of the books of Kings, but treat principally of the same period of time, though from a strictly sacerdotal and prophetic point of view.

The last three historical books, Ezra, Nehemiah, and Esther,—in the latter of which is represented the saving of the Jews by Esther, while in their captivity, from the danger threatened by Haman,—describe the destinies of the Jews on their return, and contain the account of the new building of the temple.





## MEDES AND PERSIANS.

THE IRANIANS.—RELIGION OF THE MEDES AND PERSIANS.—THE MAGI OR PRIESTS.—THE ZEND-AVESTA AND ITS TEACHINGS.—KINGS OF THE MEDES.—CONQUEST BY THE PERSIANS.—CYRUS THE CONQUEROR.—THE CAPTURE OF BABYLON.—CAMPAIGN AGAINST THE SCYTHIANS.—DEATH OF CYRUS.—CAMBYSES.—CUSTOMS, LAWS, AND GOVERNMENT OF THE PERSIANS.—SUMMARY.



THE Medes and Persians belong to the Zend nation, and were consequently descendants of the primitive Iranians, who probably made their earliest settlement in Bactria.

Like the kindred race of Aryans on the Indus, the Iranians at first worshipped the powers that ruled over the life of nature. The sun, which dispelled the winter frost and melted the snow on the mountains; the morning dawn, which chased away the veil of night; the blazing, mounting fire, the earthly reflection of the heavenly light, in whose rising flames the upward passage of the human soul to the eternal source of light was said to be symbolised,—were worshipped as divine beings by the shepherd people of Eastern Irania, as well as by the Aryans on the Indus; while the parching winds, the terrors of the desert

and wilderness, where the spirits of night and destruction dwelt, were dreaded as malicious demons. While, however, under the smiling sky of India, where nature only showed herself in her kindest aspect, there arose the conception of a divine world-soul, from whom all creation took its origin, and the idea of a benevolent providence; in Irania, where there existed great contrasts of nature and climate, there was developed that faith in good and evil spirits, benevolent powers of light and hostile powers of darkness, which forms the basis of every religion of nature,—a dualism, which in time was



transferred from the domain of natural symbolism into that of ethics. But just as Indra always maintained the chief place in the popular faith of the Indian Aryans, so the sun-god Mithras was the principal divinity of the Iranians. This worship of nature was early formulated into a system by Zoroaster, an old philosopher and religious teacher, whose doctrines and precepts are laid down in a sacred book, called the *Zend-Avesta*. Starting from the perception that good and evil exist in nature as in the human soul, and relying on the old dualistic creed of the people, he divided the universe and all created things into two kingdoms : the pure world of light,—under the divine prince Ormuzd or Ahuramasda,—which included everything good, pure, and holy ; and the world of darkness,—which was governed by the “wicked one,” Ahriman, or Ariamangus,—the abode of all that was pernicious, wicked, and destructive. Each of these principal gods had legions of similar spirits divided into ranks : Ormuzd the seven Amchaspands, with the Fervers or Fravachi and Izeds or Jazata ; and Ahriman the Dews, Devas, and Drudsha, also formed into classes and ranks.

Both of these original principles had existed from the beginning, but Ormuzd was the more powerful. Undisturbed by his malicious opponent, he created the world with his sacred fiat, into a kingdom of light, in which only goodness and purity reigned. When he had retired, however, to his heavenly abode, Ahriman, in the form of a serpent, entered the created world, and filled it with evil spirits, dangerous and impure animals, sin and wickedness. While Ormuzd was the creator of light, day, and life, Ahriman was the author of darkness, night, and death ; as Ormuzd created the bull, dog, and cock, Ahriman produced the animals of prey, serpents, and poisonous insects ; while Ormuzd with his Fervers sought to keep men in the path of virtue and rectitude, Ahriman lay in wait with his Devas for an opportunity of taking up his abode in the hearts of men in unguarded moments, and leading them into the ways of wickedness and sin.

Thus an eternal war, an incessant struggle, is waged between the two powers to obtain the sovereignty over the world and the human race. But at the end of time the good principle will conquer, the kingdom of light will fill the world, and a state of everlasting happiness will commence. Then the servants of Ormuzd, whose souls after death have been found without blemish at the ordeal on the bridge Tchinavat, obtain glorified, luminous bodies, that cast no shadow, and enjoy at the throne of the god of light an eternal happiness and heavenly glory. Thus it is the duty of the worshipper of Ormuzd, during his earthly wandering, to resist the evil spirits with all his might ; he endeavours to propitiate them, or to appease their wrath with sacrifice and humiliation. In nature he combats them by the destruction of dangerous animals, and the assiduous cultivation of useful fruits and trees ; and in his own breast, by observance of the holy law, with prayer, and fire-worship, with religious converse and good deeds, with propitiatory sacrifices of bulls and horses, and at a later period, even of human beings. By attention to the “righteous law,” in which, in the words of Zarathustra, or Zoroaster, Ormuzd has declared his commands, man is enabled to escape all the snares of the Devas, who roam through Turania, the wild desert country towards the north, whence the rapacious nomadic bands are accustomed to break into and overrun Iran, the kingdom of light. This theory afforded the priests or Magi an attractive opportunity for filling the *Zend-Avesta* with a number of precepts and statutes, which bowed down the life of the Iranians under the yoke of a slavish law. As Zoroaster had declared purity of thought, word, and deed, to be the securest

safeguard against the Devas, the priests gave to the conceptions of purity an outward significance, and instituted a number of precepts, ceremonies, and observances, by means of which purity could be preserved, or in case it had been lost by an unwitting error, could be regained. With these rules of purification, sacrifice, prayer, and liturgical services, they transformed the religion of light into a slavish worship of the law.

According to a tradition, the sacred book Zend-Avesta was burnt by Alexander the Great, with the exception of writings on the art of healing and astronomy, which he caused to be translated into Greek; subsequently, however, the sacred books were restored from memory. Another and a more credible



MAGI, OR PRIESTS OF THE PERSIANS.

tradition declares that the sacred writings were collected anew under the rule of the Sassanides, in the second century of our era, and that a notification was then added, as to how much of the former contents of each book had been lost. According to this tradition, the Zend-Avesta had originally twenty-one books; that is, the same number of books as there were words in the most sacred commandment of the worshippers of Ahuramasda: "How the Lord must be revered," etc. Of these one-and-twenty books of Persian tradition, only the twentieth, the Vendidad, has come down to us, and it principally owes its preservation to the rites of purification laid down in it,—and the Yacha, a col-



lection of invocations and hymns of praise to the gods, which probably once belonged to the first and fifteenth books, and perhaps has been preserved more or less independently of the great canon, through its use in the liturgy.

For five centuries the Medes remained under the rule of the Assyrians, until, like brave men, they shook off the foreign yoke, and dwelt in independence in their fruitful country, which was specially adapted to the breeding of horses. Soon, however, disorder and lawlessness crept in among them, and threatened to bring them once more into subjection under their powerful neighbour. The Medes therefore chose Dejokes (780-655 B.C.), who had won renown

as a just and wise judge, to be their king. He at once surrounded himself with a body-guard of lance-bearers, and built, in a charming mountainous region, the new capital of Ecbatana, surrounded by seven walls, the innermost circle of which passed round the royal castle and treasure-house. He also established a hereditary military despotism, with spies, listeners, and informers, and with Oriental ceremonial and parade. His successor, Phraortes (655-633), commenced the great war against the Assyrian empire, but in a decisive encounter lost both battle and life.

Under his son, Cyaxares (633-598), the Median territory was overrun and greatly injured by rapacious hordes of Scythian nomads from the Caucasian region, who for twenty-eight years held the country in oppressive bondage. The conquerors extended their depredations to the Syrian Ascalon and the boundaries of Egypt, and laid everything waste with violence and rapacity. At last, however, the king of the Medes succeeded not only in liberating his country from the hostile nation of herdsmen, but, in conjunction with the Babylonian king, Nabopolassar, accomplished the conquest and destruction of the kingdom of Nineveh, and materially enlarged his own territory (606). The new kingdom of Media founded by Cyaxares soon became so powerful, through extended conquests, that it rivalled even the Babylonian empire. It included among its subjects the kindred race of Bactrians, and the Persians who had settled round Pasargada and Persepolis, and extended towards the west to the boundary river Halys.

In artistic manufactures, the preparation of fine materials and rich colours, the Medes vied even with the inhabitants of the mighty city on the Euphrates, as is testified by the renown of Median stuffs throughout the whole ancient world. But already, under Astyages (593-529), the effeminate son of Cyaxares, the Persians obtained the sovereignty over the Medes. Astyages, terrified at a dream, which had represented the son of his daughter Mandane, as ruler over Asia in his stead, caused this daughter to be married to a prince of the subject race, so that no child of hers could be heir to the throne of Media. But her son, Cyrus (558-520), escaping in a wonderful manner from the death prepared for him,

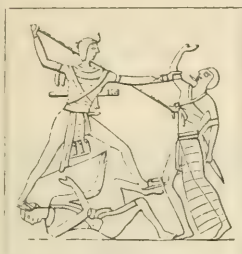


ASSYRIAN OFFICIAL.

and brought up among the shepherd people, drove his grandfather from the throne by a successful insurrection, and became the founder of the Persian empire.

Subsequent attempts were made by the Medes to regain the sovereignty, but all of them entirely failed.

### THE PERSIANS—CYRUS.



Among the warlike mountain people called Persians, famed for their skill in riding and shooting arrows, who for centuries had pastured their herds, in patriarchal, simple fashion, and had carried on their sports and feuds in the beautiful "horse-country" of Farsistan, there arose, in the 6th century before Christ, a man named Cyrus, who surpassed all his contemporaries in power and heroism. He must have been one of those powerful men, who by their very appearance influence numbers to follow them; and who, if they accomplish

any great revolutions, are regarded by the nations as special instruments of God. He escaped by a wonderful fortune from the death prepared for him by his suspicious grandfather, Astyages; liberated his people from their miserable slavery; and after he had defeated the Medes in successive battles, and seized their throne, became the founder of a kingdom that embraced nearly all the civilized countries of Asia.

During his thirty years' reign he subdued the two most powerful kingdoms of Babylon and Lydia, and a number of smaller nations partly free, partly dependent. In Sardis, the capital of Lydia, Cræsus, whose name has become proverbial on account of his great wealth, at that time held sway over nearly all the tribes of Asia Minor. He was a credulous man, who relied more on oracles, dreams, and priestly prophecies than on his own strength. He was in league with Astyages, and endeavoured to replace his ally on the throne of Media, and therefore made war upon Cyrus; but deceived by an ambiguous sentence of the oracle, he crossed the river Halys, only to suffer a complete defeat, which obliged him to make a precipitate retreat to his capital. Cyrus, however, followed him, conquered Sardis (549), and, according to tradition, commanded that the captive king should die in the flames. Cræsus already sat bound with chains on the funeral pile, when the remembrance of the Athenian philosopher, Solon, who had once warned him of the vicissitudes of fortune, and the uncertainty of all human things, saved him from destruction. Cyrus, struck with the truth of the proposition of Solon, "that no man can be pronounced happy before he dies," set the captive king at liberty, treated him with great respect, and referred to him for advice in every undertaking.

The possession of Asia Minor, including the Greek colonies on the coast, which had either not assisted the Lydian king at all, or had given him but the feeblest support, was the fruit of the victory over Cræsus. The Lydians, who, on account of an attempted rising, were deprived of their arms by Cyrus, and encouraged in peaceful pursuits, music, singing, and luxurious living, soon sank into a condition of self-indulgence and effeminacy; so that in subsequent history they appear as a degenerate, unwarlike people. Some of the Greek colonists on the coast emigrated; such as the Phocæans, the founders of Elea, in southern Italy, and Massilia, in Gallia; and the Teians, the inha-



bitants of Teos, who found a second home at Abdera, in Thrace. The remaining towns maintained their independent autonomy, and were only compelled to pay a tribute. They remained wealthy and prosperous, but the genuine free Greek spirit diminished visibly under Persian rule. The islands followed the example of the continent, and after a feeble resistance did homage to the powerful Persian king.

With equal success Cyrus afterwards attacked and subjugated the Babylonian kingdom, where the captive Jews were still languishing in bondage. As the armies approached, a prophetic voice cried in the name of Jehovah: "To Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates. I will



SOLON IN THE TREASURY OF CRÆSUS.

go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." Repulsed in the field, the Babylonians retired into their strong city where their king, Belshazzar, had caused great quantities of provisions to be stored up, and mocked at the Persians who besieged the walls. But on one occasion, when they were celebrating a great festival, and were making merry together, the Persians, who had turned off the waters of the Euphrates through canals into an artificial lake, entered the town by night, slew the king in his palace, and conquered the country (539). Consequently, Syria, Palestine, and Phœnicia also fell under the dominion of the Persians, and the way to Egypt now lay open before them. "How hath the oppressor ceased!" cried the same prophetic

voice, "The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth." Cyrus gave back to the captive Jews the sacred vessels and utensils of the temple, which Nebuchadnezzar had in former days carried off from Jerusalem, and allowed them to return home. He probably intended them to prepare the way for him when he should march against Egypt. But an unfortunate campaign against the uncivilized, well-mounted, nomadic nation of the Massagetae, an offshoot of the Scythians, on the Caspian Sea, brought about the fall of the victorious king before he could turn his arms against the fertile valley of the Nile. By strategy Cyrus had got into his power a large portion of the



THE PLAINS OF BABYLON.

enemy's army, with its leader, a son of Tomyris, queen of the Massagetae, which caused such vexation of spirit to the royal commander, that when Cyrus loosened his bonds, he killed himself with his own hand. Filled with sorrow and longing for revenge, the queen then collected all her people about her, and at the river Jaxartes obtained a complete victory over the Persians, in which Cyrus himself, with the flower of his army, was killed.

The corpse of the powerful Persian king, whose sceptre had ruled all the nations from the Mediterranean sea to the Indus, was abandoned to the derision of a woman. Tomyris is said to have caused his head to be placed in a leather bag full of human blood, with the words, "Now mayst thou take thy fill of blood, since in life thou couldst not have enough!"



## CAMBYSES.

The reign of Cyrus' fierce and warlike son, Cambyses, the conqueror of Egypt, lasted only seven years (529-522 B.C.); but those years were full of calamity both for the Persians and the population of the Nile valley. The unfortunate king Psammenitus, who, after the battle of Pelusium, and the subsequent conquest of Memphis, fell into the hands of the victor, was compelled to witness the ill-treatment of his people and the dishonour of his children. For Cambyses, angry that the Egyptian king had given him the daughter of his predecessor in marriage, instead of his own, compelled the

king's daughter and the most distinguished maidens of the country to assume the garb of slaves, and carry water; and commanded that the king's son, with two thousand young Egyptians, should be led away to death. While all the spectators broke out into loud lamentations at the sight of such woe, Psammenitus alone remained tearless. But when one of his former friends, who had been his intimate companion, now a beggar in his old age, passed before him soliciting alms of the soldiers, he began to weep aloud. Questioned by Cambyses as to the cause, he replied: "My domestic misfortunes are too great to be wept over, but the distress of a friend is deserving of tears." Such depth of sorrow moved even Cambyses himself to compassion, and he treated the king with greater leniency. But when the latter



EGYPTIAN PILLARED HALL.

was afterwards convicted of an attempt to incite the Egyptians to rebellion, he was compelled to drink the blood of a bull, whereupon he fell dead on the spot. The king's love of warfare proved disastrous to the Persians also. Not content with the subjugation of the fertile land of Egypt, he determined to conquer also the country of Ethiopia, with its wealth of gold, and the ancient ecclesiastical state of Ammonium on the oasis of Sirvah, in whose centre towered the temple of the ram-horned Zeus Ammon. But the two armies perished in the Libyan desert; some of the soldiers fell a prey to hunger and exhaustion, while the rest were overwhelmed by the terrible whirlwind of sand.

Furious at these disasters, Cambyses returned to Memphis. There he found a city rejoicing and gaily decorated, for a new Apis had been found. Filled with the dark suspicion that the people were rejoicing over his misfortunes, he treated the Egyptians, and particularly the priests, with the greatest cruelty. After striking the Apis dead with a dagger with his own hand, he caused



CAMBYES KILLING THE APIS.

some of the people and the priests to be tortured and put to death, committing cruelties without limit or measure. The hatred of the oppressed people accordingly caused them to ascribe the speedy death of the tyrant, who soon after expired from an accidental wound from his own sword, to the vengeance of the Egyptian gods for their desecrated temples and sanctuaries, and their murdered priests.



## DARIUS.

Shortly before the death of the cruel and licentious Cambyses, an insurrection had broken out in Susa, which, under the leadership of the Magian priesthood, appears to have had for its object the transferring the government of the kingdom once more from the Persians to the Medes, and of substituting for the customs and religious forms of the Persians the ancient Median precepts. In consequence of this movement, a Magian, who declared himself to be that royal brother Smerdis, who had been murdered some years before by Cambyses, out of suspicion, succeeded in obtaining the throne for a short time. But before his designs could be accomplished, the deception was discovered, and the "pseudo-Smerdis" was put to death after a reign of seven months. After this, Darius, the son of Hystaspes, of the royal house of Achæmenids, ascended the throne (522-485 B.C.). According to tradition, his elevation, by the seven chief nobles of the empire, was in consequence of an oracle of Mithras, the



ARAB OF THE DESERT.

horse of Darius being the first to neigh at the rising sun. Darius, in addition to his noble descent, united the acuteness and perseverance of a statesman with the earnestness and heroism of a warrior; and was moreover a devout believer in Zoroaster's religion of light, without inheriting the fanatical intolerance of his predecessor Cambyses; and as the husband of Atossa, the daughter of Cyrus, he was esteemed and beloved by the Persian nation. He reigned for thirty-seven years with energy and wisdom. He divided his kingdom into twenty governments, under satraps, and he regulated the administration and taxation. "Twenty provinces," he says in the cuneiform inscriptions of Bagistan, "brought me tribute; and what I commanded they accomplished by day and by night."

Like his predecessor, Darius carried on great wars, made Arabia tributary, and extended the boundaries of his immense kingdom in India, in North Africa, and the wild steppes of the Scythians. But his arms were not invariably victorious. The wandering Scythian tribes on the Lower Danube retreated with their tents and cattle, and abandoned their desolate fields and treeless wastes to their enemies, who, for want of provisions, were soon brought to the brink of destruction, and being pursued by the Scythians, would probably have perished on the banks of the Danube on their return journey, if the Greek princes, to whom the defence of the bridge was entrusted, had been able to agree concerning the destruction of it according to the advice of the Athenian Miltiades, then ruler of the Thracian Chersonesus. More fortunate was Darius in combating the insurrections which broke out in his kingdom. According to the cuneiform inscription of Bagistan, he won nineteen battles and took nine kings prisoners, who had set up as independent rulers in different parts of the Persian kingdom.

Babylon, which had attempted, under a descendant of the Chaldean royal family, to free itself from Persian bondage, was re-conquered through the stratagem and self-sacrifice of a Persian nobleman, named Zopyrus, who mutilated himself in order to win the confidence of the enemy; and it was severely punished for its revolt. Miletus also, and the Greek towns in Asia Minor, expiated their attempts at freedom by a still more cruel slavery. In order to immortalize the hard-won unity of the kingdom by a symbolical monument, Darius caused the new capital and city of the dead, Persepolis, to be built by native and foreign builders; a city which was to be for the whole empire what Pasargadæ (that is, the camp of the Persians) was for the district of Persis. Persepolis became, as it were, the outward exemplification or symbol of Djemshid, the worshipper of light, immortalized in popular tradition.

*Customs, Laws, and Government of the Persians. Races and Tribes.*—Persia was fitted by natural conditions, both for agricultural and pastoral life, as well as for the development of a warlike race of mountaineers. The ten tribes of the nation (wandering, agricultural, warlike tribes) therefore shared between them these three occupations; while the government remained in the



ARTISANS BUILDING A BOAT.

hands of three military, aristocratic races, among whom the Pasargadians held the first rank, from whose noblest branch, the Achæmenides, sprang the line of kings. From among them were chosen the officials, military leaders, retinue, "companions," and "guests" of the king. The Persians composed a ruling aristocracy in comparison with the remaining tribes. They were free from taxation, and whenever the king passed through the country, it was the custom for him to distribute money and presents among the people. Their male children were brought up under a careful system of instruction.

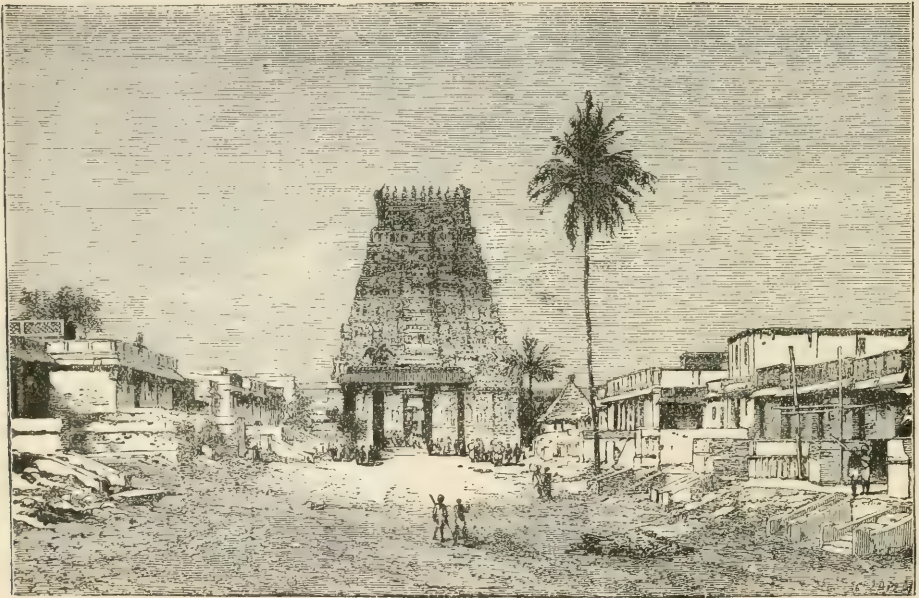
*Form of Religion.*—The Ormuzd doctrine of Zoroaster was altered in various respects by the Persians. The sacred fire and sun, to which white horses were dedicated, formed the central point of Persian religion, which was based on the worship of nature and the stars. The worship of Mithras, associated with mysteries, and which was symbolized by the representation of a youth killing a bull, had also a connection with sun and star worship. The Median priestly tribe of Magians was transferred to the Persians.

*Court Life.*—The most unbounded despotism prevailed in Persia, the king being invested with the religious sanctity of a caste state, and with the patri-



archal omnipotence of a nomad prince. Every man was the slave of the king, who held in his hand the lives of all. Whoever was permitted to come into his presence had to prostrate himself and press the ground with his lips. As the throne of Ormuzd was surrounded by spirits of light, so also was the throne of the Persian king, his representative, surrounded by a numerous and brilliant court retinue, maintained in the greatest magnificence, with seven chief court officials, and a special priestly adviser as judge, soothsayer, interpreter, etc., at the head.

The offices of chief cup-bearer, bow-bearer, door-keeper, herald, staff-bearer, and a number of others, were posts of honour for noble Persians, who were rewarded with gifts of honour, with dishes from the royal household, and other marks of distinction. A body-guard, composed of 2,000



EASTERN ARCHITECTURE—CONJEVERAM.

chosen horsemen, and the same number of lance-bearers on foot, with gold and silver pomegranates on their lances, formed the guard that surrounded and protected the king and his court. The king's table was spread with the choicest wines and viands brought from distant lands. The court changed its residence with the time of year: it passed the winter in hot Babylon, the spring at Susa, and the summer in cool Ecbatana. Numerous pleasure gardens or paradises for the cultivation of fruit, and preserves for the maintenance of game, served for the refined enjoyment of the Persian king on his journeys. For communication between the country and the chief towns there were high-roads and regular state messengers on horseback, placed at post stations, who, without regard to the time of day or year, transmitted the king's letters and messages. Nothing equalled the speed of these riding messengers. Both letters and travellers were very carefully watched. Guards were posted at all difficult and dangerous spots, bridges, and passes, who examined the letters and questioned the travellers concerning

their business, so that no conspiracy should arise. The road from Sardis to Susa, which was 337 miles in length, had 111 such stations.

The luxury of the Persian kings was, however, chiefly displayed in their harems, where numbers of luxurious, intriguing women, to whom were often allotted the revenues of whole towns and provinces for their dress and personal adornment, ministered, sometimes as wives and sometimes as concubines, to the pleasure of their masters, encouraged them in the pursuit of sensual and enervating pleasures, and with the eunuchs placed in their service, squandered enormous sums, and exerted a pernicious influence on the Government, and the life of the court and the empire.

*Administration, and Satrap Government.*—The whole country was regarded as the property of the king; therefore all tributes from the oppressed people, as well as the revenues flowing in from the royal dues, with voluntary gifts, came to swell the private treasure of the monarch. The maintenance of the court, the army, and government officials, etc., was defrayed from taxes on the precious metals and natural products of each province. The provinces were governed by satraps, or viceroys, each of whom had a numerous and expensive retinue after the model of the royal court, to support which he levied taxes in money and natural products throughout every part of the territory he ruled. As the satraps were mostly related to the king, and entrusted with great power, the provinces had no protection from their exactions and their oppressive despotism; and the governors had only to render scrupulously to the court, year by year, the taxes that were due, and they could rule according to their will and pleasure, and satisfy their covetousness and love of luxury at the expense of their toiling subjects. When the originally separate civil and military power was united in the hands of the satraps, they became so powerful that they paid little heed to the royal commands, and frequently came forth with arms in their hands to offer their rulers a haughty defiance; and thus they gradually brought about the internal dismemberment of the kingdom.

The supervision and punishment of suspected and guilty persons then became more and more severe; obedience was to be maintained by fear and terror; cruel punishments by death and mutilation were inflicted on the most distinguished persons; secret spies and informers, "the eyes and ears of kings," reported on the conduct of governors and officials; denunciations were encouraged and rewarded. Besides the oppressive taxation, the maintenance of a numerous standing army, partly composed of mercenary troops, was a grievous burden to the provinces. "From every point of view the Medo-Persian kingdom was, and continued to be, an accumulation of constituents of different kinds mechanically brought together, bound by no inner tie, and governed and set in motion by no lever except fear and terror,"—an aggregate of countries and peoples, which were the more loosely bound to the central power of the land, the more distant they were from it.

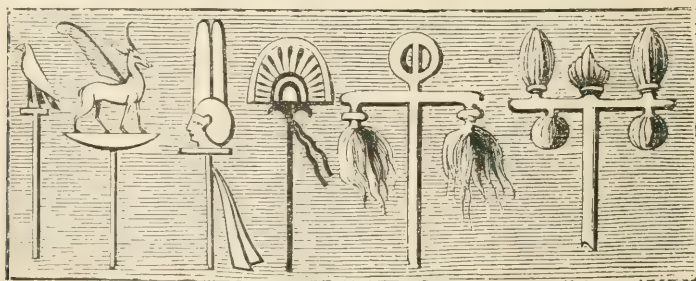
On the other hand, the Persian despotism spared the national peculiarities of the provinces. Satisfied if the royal commands were scrupulously obeyed, and every demand was complied with, the Persian Government allowed the subject races to retain, as a rule, their patriarchal laws and customs, religious faith and worship, sometimes even their native princes; but nevertheless the provinces gradually sank into barbarism, "for no definite position, established by fixed laws, protected them from the tyranny and misdeeds of the satraps and their ministers; oppressive taxation consumed their possessions, and though their nationality was not destroyed by treachery and violence, it



dwindled through the loss of their political independence, without which national feeling invariably loses its energy and power of development."

*Army System.*—The number of the Persian soldiery was very considerable, for every subject capable of bearing arms was obliged to take military service. The troops were dispersed in mustering-places and fortresses throughout the country, and were only called together in time of need by a common command. The nucleus of the army was composed of a division of 10,000 foot soldiers, called "the immortals," because their number was always kept complete, and every gap was immediately filled up. The dress and arms of the soldiers were diversified in the highest degree, as the troops of the different nations came forth in their national costume and martial equipments, which, in conjunction with an interminable crowd of servants, slaves, and women, splendid war-chariots and baggage, produced a strange, heterogeneous medley, and gave the procession the appearance of a national pilgrimage. The king, as a rule, took up his station in the centre of the army, in a war-chariot drawn by Nicean horses, in the full splendour of his royal office, and armed with bow and arrows. He was surrounded by the Persian chiefs and nobles, and protected by his body-guard and the guard of the ten thousand. Near him was raised the national standard, bearing a golden eagle with outspread wings; and in front of him was the golden sun-chariot, drawn by snow-white horses. The battle was usually commenced with a dense shower of arrows, and then the troops fought with swords and lances. In the pitching, the arrangement, and the strengthening of their tents, the Persians possessed great skill and dexterity. From the great number of the cavalry, confusion and disorder frequently occurred during night attacks.

The Persians accomplished but little in science and literature; nevertheless the mighty ruins of the charmingly situated Persepolis, comprising remains of royal castles and palaces, with gateways, colonnades, marble staircases, and walls covered with inscriptions and figures, as well as the tombs of the kings, the numerous remains of statues, bas-reliefs, and other sculptured works representing gods, symbolical monster animals, subjugated nations, messengers bearing presents, and serving courtiers in splendid attire, afford an exact representation of the whole life of the Persian community, and prove that in art, particularly architecture and sculpture, the people were not behind other civilized nations of the East.

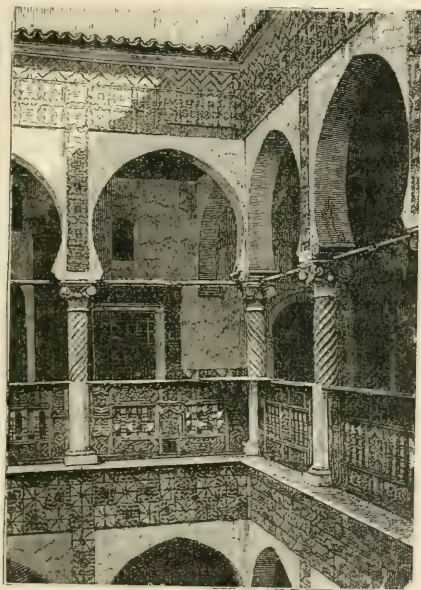


EASTERN STANDARDS.



EGYPTIAN SOLDIERS.

### SUMMARY.



GALLERIES OF AN EASTERN HOUSE.

IF we now, in conclusion, cast a retrospective glance at the nations which we have classified under the comprehensive title of "Eastern," we shall perceive, in spite of the wide extent of the countries they inhabit, and the diversity of the forms of life and civilization they created, certain characteristic peculiarities, according to which we can divide them into distinct national groups, defined by some internal relationship. On the threshold of history, we find in the extreme east the Chinese nation, in which the Mongolian race has reached the highest point of its attainable development. As its typical character and stagnating civilization was thrust back by the more powerful Caucasian race, the civilized life of the Chinese has remained limited by the similar tribes surrounding it, and has exerted no influence on the general process of human development, which received its impulse and

strength for progress from the changing destinies of the Caucasian race alone.

More extensive was the influence of the Egyptian nation, which, in the north-east of Africa, on the boundary of the two portions of the eastern world, maintained its isolated civilization, though with less exclusiveness than the Chinese. As the descendants of a blending of the Ethiopian and Caucasian races, the Egyptians were not called upon to appear in history as the faithful upholders to the human race of the glowing spark of divinity, however great may have been the influence of many of their elements of civilization on the childhood and youth of the Caucasian tribes. With praiseworthy patience and perseverance, the people of the Nile developed those fixed forms in which they engraved their artistic and religious life and the whole variety of their earthly existence, and which, through the power of their unchangeable-



ness and calmness, exerted a great influence on the restless spirit of the young nations of European antiquity, and to which, with all the tenacity of the Oriental character, they themselves remained faithful for thousands of years. Even on the invincible power of death, which brings about the corruption of all created things in order to clear new space for the eternal creative power of life, the Egyptians sought to impose a limit, and at least preserve the human form and features from its destructive might. The eternal order and regularity which they perceived in the heavenly bodies, that gave to the river of their country its fructifying power and kept off the deadly glowing breath of the desert, must have governed and penetrated the whole life of the Egyptians, and every aspect of their existence. The silent force of their fixed forms acted powerfully on their contemporaries and on posterity. But this influence was animated by no living breath; it produced no new energetic forms of life. Like their pyramids and mummies, the whole civilization of the Egyptians remained like a withered branch on the tree of humanity. The theosophical speculations of the priests as to a divine being, from whom emanated the creative powers of mind, remained foreign to the perception and worship of the people.

Between these two nations, the nation of fixed form and that of unchanging conservatism, we find two races who exerted the most powerful influence on the development of the human race,—the Aryans and the Semitic race. In the intellectual creations produced by these two national groups lie the roots of our whole western civilization. If the foregoing description has brought before our notice only two great families of the Aryan race, the Indians and the Iranians, with their ramifications of Bactrians, Medes, and Persians, the mental, moral, and physical power of some of them is of such importance, that there is nothing self-contradictory in the theory, according to which the principal civilized nations of Europe have emanated from them.

The Aryans in India and Irania developed forms of civilization which, springing from the same root, extended themselves in different directions through the influence of surrounding nature. In the fruitful country of the Ganges, where, under a smiling sky, fields and woods lie extended in rare luxuriance, the Aryans followed their innate tendency to tranquillity and contemplation, and cultivated their mental and spiritual life with such exclusiveness that the world and outward nature lost all truth and reality in their eyes; they turned away from practical and active life, and found their only satisfaction in the world of imagination, and in contemplation of the divine. The priests and philosophers peopled heaven and earth with hosts of divinities and spiritual beings, which they associated into a unity under the original conception of Brahma, as the chief divinity and world-soul; this idea of Brahma was gradually brought to such a pitch of abstraction through the marvellous mental activity of Indian theologians, that it lost all form, and could no longer be grasped by the multitude.

The people accordingly continued to offer their prayers and sacrifices to the primitive forces of nature, and edified themselves with the legends and wonderful traditions with which the Brahmins exercised their imagination; while the Brahmins themselves continually carried their speculations to a greater extreme. Only Brahma, the impersonal world-spirit, in whom everything had its origin, and to whom everything must return in its eternal course, had, for them, real existence; everything besides was appearance and a delusion of the senses, from which influence the philosopher must seek with all his power to free himself. Only when the flesh had been

mortified by rigorous asceticism, every allurements of the senses repressed, and the bodily existence as it were extinguished, could there be a return to the great, divine source of power, and the human soul at last find its longed-for rest in the bosom of Brahma. Though this all-absorbing pantheism was somewhat modified in time through the influence of Buddhist rationalism, and the point of its consistency was broken, yet the whole Indian character was so much out of harmony with material and practical life, that even this reaction produced no essential change in the life of the people, no active energy gained a position for itself, and the path to true cultivation of mind remained untrodden. Nature and humanity were only esteemed by the Indians in so far as they proceeded from Brahma; philanthropy never overstepped the limits of caste; it scarcely attained to the point of national feeling and patriotism; while universal human love was an idea that had never been conceived in the mind of man on the Ganges and Indus.

On the other hand, spiritual life developed itself in another direction among the Aryans in Irania, where the contrasts of nature and climate, the alternation of fruitful districts and sandy deserts, of the fierce sun-heat and the frost of winter, generated the belief in a twofold aspect of divine power; and the toil and struggle to procure the necessities of existence, kept the nation energetic and vigorous.

In Irania, the land of contrasts, the conception of divinity could not shape itself into a unity, as in the beautiful country of the Ganges, and the irreconcilable discord which the Iranian perceived in the world of reality, was of necessity reflected in his religious conceptions. He pictured to himself a spiritual kingdom over, and outside of, nature, and peopled it with hosts of good and evil spirits, who respectively made the redemption and the destruction of the world and humanity the aim and object of their labours and struggles. According to the Indian, the whole of nature is given up to evil and destruction; according to the Parsee, only that part of it originating in Ahriman. His life's task, therefore, did not, like the Indian's, consist in the dissolution and nullification of material existence, but in the combating of the malignant demons, both in outward nature and in his own breast, in order that the spirits of light, the ministers of Ormuzd, might obtain the mastery.

This practical and moral task formed the groundwork of Zoroaster's doctrine laid down in the Zend-Avesta; and so powerfully did this teaching affect social and active life, that the most ancient Greek authors extol the moral purity, truthfulness, and industry of the Iranians. The ceremonial worship and precepts of purification, with which the Magian priesthood subsequently fettered the national life and restricted the free development of energy, never obtained such a hold of practical life as to paralyze active enterprise, stifle delight in nature, or represent an existence of dreams and of penance as the highest aim of life. The Iranians unfolded a great historical existence; powerful characters, such as Cyrus and Darius, made their appearance among them; the institution of caste found no room for development; while in India, human history succumbed under a religion of myths and forms of government; the ruling personages became shadowy representatives of a deity and mere executors of ecclesiastical laws; and individual energy was lost in the tyranny of caste. However much particular directions of mental development were found prevailing here and there among the Aryans, and though some exaggerations may have shown themselves, a certain proportion of spiritual powers, and a harmonious advance

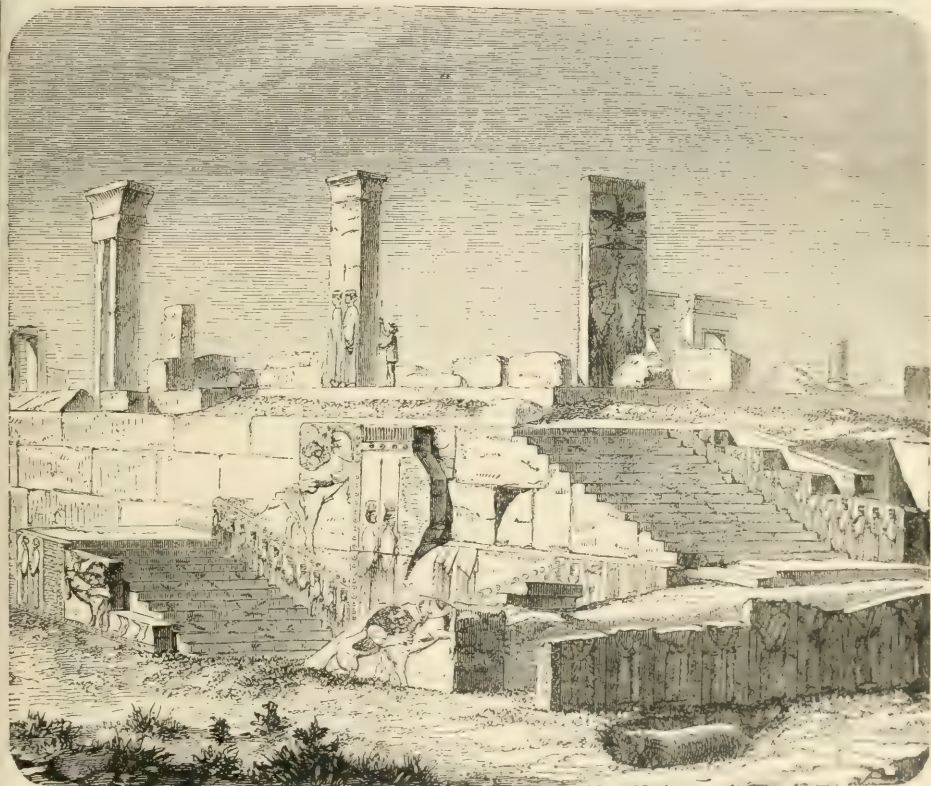


towards one aim, always remained as a national characteristic. With the Semitic people, on the contrary, the opposing elements were found side by side, and they divided their adoration between the material and spiritual worlds.

Among the Babylonians and Phœnicians, the most ancient nations of this race who worked out their peculiar form of civilization, the veneration of the animating and creative powers of nature led to a worship replete with voluptuous sensuality and impurity, from which arose a gloomy ceremonial of human sacrifices and self-mutilation, exhibiting in the whole life of these nations an extraordinary alternation of contrasts—extravagant indulgence in pleasures existing side by side with a dreary abandonment to lamentation and despair. Effeminate love of pleasure alternated here with terrible self-torture, without any intermediate or transitional state. The Babylonians also sought to discover the laws of nature and human life in the stars, and were the originators of astronomy, with its spurious offspring astrology. Active and ingenious, both these nations devoted their energy and industrious spirit of inquiry to trade, industry, and navigation; by which they became the negotiators between east and west, carrying forth eastern civilization and diffusing it among the still undeveloped west. The shrewdness and cunning of the Sidonians, the bold, enterprising spirit of the Tyrians, and the wealth and splendour of the Babylonians were renowned throughout the whole ancient world. Nor did they neglect the art of war, though they were surpassed in this by the kindred nation of Assyrians at Nineveh. Moreover, the honour of having first established a regular government and administration of fixed laws, and of having secured the personal liberty of the people from despotism and tyranny, must be accorded to them. Besides the art of war, the Assyrians also cultivated such arts as architecture and sculpture, as shown by the remarkable monuments which in our own day have been excavated from the earth, where they have lain for a period of between three and four thousand years.

Between the Chaldean and the Assyrian kingdoms in the east, and the masters of the seas, the trading people on the Phœnician coasts in the west, the apparently insignificant Hebrew people—whose ancestors had at one time descended from the border mountains of Armenia and the upper course of the Euphrates and Tigris—had conquered for themselves secure positions on the slopes of Lebanon and the green hills of Jezreel and Judah. They stood opposed as hostile intruders to the ancient Canaanite population, although claiming kindred with them. This hostile position of antagonism, which they intensified by their national exclusiveness and by their peculiar customs, institutions, and religious practices, that were entirely at variance with the heathen character of the neighbouring nations, placed the Israelitish people in an isolated position, and caused them to remain faithful to the belief in the God of their fathers, Jehovah, which they had inherited from their ancestors, and to return with their old fervour and piety after every transitory wandering. The more extravagant became the worship of pleasure and effeminacy around them, and the higher the flames rose from the fiery altars of Moloch, the more entirely and steadfastly did the Hebrews cling to their conception of Jehovah, until at last they were able to regard Him as a spiritually and morally perfect being, for whose sublime majesty nature is nothing more than a foot-stool. The leisure which remained to them from tending their herds, and cultivating their fields and gardens of figs and vines, they dedicated to the service of Jehovah, in whose honour they composed their lyric poetry, and the

prophets proclaimed their exalted inspirations; and the warlike deeds to which they were impelled by the hostile neighbouring tribes were handed down in faithful traditions until an advanced civilization clothed them in historical forms. Their position between the two victorious powers of Assyria and Egypt at last involved them in wars for which their feeble powers were insufficient. After heroic struggles, Israel first succumbed to the military skill of the kings of Nineveh, and then Judah submitted to the vigorous youthful Chaldean Government at Babylon. The people were carried away to "the towns of the Medes" and "the water-brooks of Babylon," where they found in reliance on Jehovah their only support and consolation under the miseries of



RUINS OF THE PALACE OF XERXES AT PERSEPOLIS.

slavery and the contempt of the foreign people. In Him they sought to find their comforter and their true sovereign, when sorrow and longing filled their hearts.

But the days of the Assyrians and Babylonians also were numbered. In conjunction with the Medes, the Chaldean king, Nebuchadnezzar, had broken the power of Nineveh, and had led the Babylonian nation to victory and dominion. Nevertheless, it was from the heart of the kingdom of Media that the mighty kingdom of Persia originated, which, under the leadership of a hero-king, and from innate youthful vigour, quickly attained an extent reached by none of the earlier kingdoms. Not only were the Semitic nations



and towns compelled to attach themselves as members to the giant-body of Persia, Egypt also obeyed the commands of the ruler of Susa and Persepolis, the numerous tribes of Asia Minor, with the wealthy king Cræsus, of Lydia, at their head, did homage to the all-dominating sovereignty of Persia; and the Greek trading towns on the coast of the Ægean Sea, with their exalted artistic life, adorned like a purple hem the royal robe of the "great king." The Persians did not, however, possess the administrative and originitive power necessary for the subjugation and union of the various popular elements. Thus, races and tribes differing in character and religion, in manners and language, in habits of life and warfare, dwelt near each other without any inward bond of union; and thus the empire formed a gigantic community that did not possess the animating spirit and the power that arise from a well-regulated organization. Relying on a multitude mechanically brought together, the mighty king whose empire extended from the snowy peaks of the Hindukhu mountains to the Egyptian deserts and the mouth of the Danube, led his countless troops against the Greek, in order to add their small states as tributary members to his boundless dominion; but here the gigantic structure of his power was dashed to pieces against a mysterious might unknown to the eastern nations—the might arising from self-government, individual freedom, and the development of national strength among the Hellenes.



ANCIENT SCYTHIANS.



## THE GRECIAN WORLD.

GREECE AND ITS INHABITANTS.—THE PENINSULA.—NORTHERN GREECE.—CENTRAL GREECE OR HELLAS.—ATTICA.—BÆOTIA.—PHOCIS.—DORIS.—LOCUS ÆTOLIA.—ACARNANIA.—MEGARIS.—THE PELOPONNESUS.—PHLIASTIA.—LACONIA.—MESSENIA.—ELIS.—THE GREEK ISLANDS.—THE RELIGION OF THE ANCIENT GREEKS.—THEOGONIC THEORY.—THE GODS OF GREECE.



GREECE is the southern part of a large peninsula, which in the north is broad and regular, and in the south narrow, irregular, and abounding in indentations. It is intersected by many mountain ranges, and consists of mountainous and hilly districts, which divide the country into a number of small isolated portions forming separate countries, and encourage the development of many independent states, similar to the cantons of Switzerland.

In the north the peninsula is crossed by a high mountain range, called Hæmus, or Balkan; at its eastern extremity, stretching from the Adriatic to the Black Sea, on the southern slopes of which lie the wild, mountainous countries of Illyria, Macedonia, and Thrace, which, besides containing hilly districts, rich here and there in gold and silver mines, and covered with woods, are intersected by valleys and plains of great fertility. They extend southwards to the Ægean Sea, which divides Greece from Asia Minor, and from which the narrow straits of the Hellespont (Dardanelles) open into the little basin of the Propontis, or the Sea of Marmora, and from this the still narrower and river-like straits of Bosphorus lead into the "hospitable" Black





XENOPHON AND THE TEN THOUSAND COMING IN SIGHT OF THE SEA

Sea, the Pontus Euxinus. The coasts of Thrace and Macedonia were covered with Greek colonies.

The peninsula has no important rivers; the principal are the Hebrus or Maritza, the Strymon, and Axios or Vardar. The capital of Macedonia, which was inhabited by many warlike races, was Pella, which in the time of Philip and Alexander won the supremacy from the ancient hero-city of Edessa, with its tombs of the kings. South of Illyria and Macedonia lay:

I. *Northern Greece*, consisting of Epirus and Thessaly, between which the wild, rugged, rocky mountain range of Pindus—almost always covered with snow, the principal nucleus of all the Greek mountains—stretches from north to south. The former is a wild, mountainous country with rocky passes, inhabited by various, but chiefly Pelasgian, races of hardy and warlike character, whose princes at a solemn sacrifice, held every year at the village of Passaron, swore to govern according to the laws, and in return for this declaration received an oath of fidelity from the people.

In the south is Molossia, with the chief town Ambracia (Arta), on the bay with the same name; and in the north, on the borders of Macedonia, is Dodona, with an oracle of Zeus, and remarkable from its antiquity.

Further north, on the coast of Illyria, lay Epidamnus (Dyrrachium), a Corinthian colony.

Thessaly is a region shut in by different arms of the Pindus range, and possesses fruitful plains and luxuriant pastures suitable for horse-breeding. It is watered by the peaceful stream Peneius (Salambria), whose banks, surrounded by rocky walls rich in grottoes, and covered with bushes in picturesque luxuriance, form near its mouth the vale of Tempe, celebrated for its sylvan beauties, situated between Mount Olympus, "the many-peaked seat of the gods," and Mount Ossa.

Mount Pelion, on the peninsula of Magnesia, forms the termination of the mountain range on the east, but ridges extending still farther towards Eubœa and the other islands may be traced. Among the towns of Thessaly are to be remarked Larissa, on the Peneius; the old Pelasgian capital, Iolchos, and Lamia on two bays; Pharsalos, and not far from it, Cynoscephalæ (dogs' heads), famous as a battlefield. Thessaly was governed by valiant noble families, who fought like men-at-arms in the battlefield. Brave, and proud of their national independence, but without appreciation of a general Hellenic community, the Thessalian aristocracy devoted their chief attention to rearing horses, tournaments, hunting, the pleasures of the table, and petty border feuds. No comprehensive national life could take root in the country. Thus the beautiful, fertile plain, intersected by mountains and ridges of hills, was broken up into a number of independent towns and districts, governed by wealthy families, who, for the period of duration of a general warlike undertaking, chose a duke or *tagos*, who was invested with dictatorial authority; while at other times they maintained a selfish, isolated form of existence. Hospitality, love of splendour, and candour, formed the better aspect of the national character, especially among the nobility; but selfishness and sensuality in time destroyed alike manly honest feeling and warlike virtue.

The southern boundary barrier of Thessaly is formed by the wild Othrys chain and the mountain range of Cæta; between its base and the shores of the bay lies a narrow ravine, which formed the only natural means of access from Thessaly to Hellas. This is the celebrated two-mile pass, the "Hot Gates" of Thermopylæ, which was so narrow in two places between the projecting Callidromos mountain and the marshy sea-coast, that two convey-



ances could not pass each other. It derives its name from the hot springs, which even at the present time continue to bubble up from the side of the mountain.

II. *Central Greece, or Hellas.*—In the east, as far as the promontory of Sunion, Hellas is intersected by ridges of the Ceta, among which Pentelicus, in Attica, is celebrated for its marble, the verdant Hymettos for its honey, and Mount Laurion for its mines. Other ranges extend from Epirus in a south-eastern direction, and form the mountains of Parnassus, Helicon, and Cithæron, renowned in the religious worship of the Greeks as shrines of the Muses,—the pastoral beauty of their woods and streams exciting the genius of the poet, and the voice of nature seeming to call upon man to join in song.

Parnassus, the most remarkable of these mountains, is over 7,000 feet in height, and is a bare, rocky mass of bluish-grey limestone, rising almost perpendicularly from the plain with imposing majesty. The largest rivers are the Achelous and the Cephissus, falling into Lake Copais. The small river Ilissus flows near Athens.

Hellas is divided into the following states:—*Attica* (containing 500,000 inhabitants at the time of the Peloponnesian war, of whom 40,000 were slaves), a hilly country of no great fertility, rich only in olives, figs, honey, and wax, with the capital, Athens, and the seaport Piræus, situated on the peninsula of Munychia (which was transformed by Themistocles into a harbour and dockyard in place of the old port Phaleron, and after the Persian war was united with Athens by two walls running out in an elliptical form); Eleusis, the renowned centre of the worship of Demeter and secret rites (mysteries), with a sacred road adorned with many monuments leading up to its venerable sanctuary, and with the battlefield on the plains of Marathon. Originally an independent ecclesiastical state, its foundation, according to tradition, dates back to the Pelasgian Ogen and the Thracian Eumolpus. Eleusis preserved, even after its union with Athens, the statutes, doctrines, and customs of an eastern theory of the world and of life, which were preserved in the sacred mysteries. Opposite Athens, in the Gulf of Ægina, lay the populous island of Ægina, remarkable for its advanced civilization, its navigation, and artistic genius, where king Pheidon, of Argos, caused the first coins to be struck, and 470,000 slaves were compelled to serve their proud, cruel merchant-masters; also Salamis, celebrated for its sea-battle.

*Bœotia*, a fertile country with flourishing cornfields, surrounding Lake Copais, which in the summer is nearly dry, its waters draining off into the sea through underground canals, called *katabothren* or *emissaria*. In its vicinity was Orchomenos, prosperous in wealth and commerce; it was the ancient seat of the Minyæ, and contains some remarkable ruins. The country of Bœotia united the advantages of both coast and inland, for it communicated with the chief highways of Greek navigation, and fostered within itself an abundance of resources. Luxuriant pastures extended along the banks of rivers and lakes; corn and vines flourished plentifully, and in agriculture and horse-rearing the country had a pre-eminence over all the neighbouring districts. It was thickly populated by a vigorous race; the Bœotian men were famed for their strength, and the women for their beauty. At the head of a confederacy of fourteen Bœotian districts, stood Thebes, with its seven gates and the citadel Cadmeia. Bœotia was the scene of the majority of wars, consequently many places are famed for great battles, as for instance, heroic Plataea, on the Cithæron, near the confines of Attica (celebrated for its battle, 479, its siege, 429-427), which as early as the year 510 B.C. placed itself under

the protectorship of Athens; Delion, on the banks of the Euripus, which saw a battle fought in 424; Coroneia, with battles in 447 and 394; Leuctra, the scene of the great struggle in 371; and Chæroneia, with a battle in 338. Of the remaining places, the following are deserving of notice: the sea-port Aulis, on the Euripus; Tanagra, on a steep eminence in a neighbourhood abounding with vines; Haliartus, on Lake Copais; Thespia, etc. Bœotia was frequently visited by earthquakes, in one of which Orchomenos was destroyed. The legend of the sinking of the prophet Amphiaraus, with his four companions, in the hilly country of Tanagra, may probably be referred to such a convulsion of the earth.

*Phocis*, with the steep, rocky mountain, Parnassus, and its gigantic natural surroundings, and Castalia, the Muses' spring. At the foot of Parnassus, in



THE VALLEY OF DELPHI WITH THE PARNASSUS.

a spot which was regarded as the "omphalon" of the earth, stood the sacred temple town of Delphi, with its famed oracle of Apollo, and numberless works of art and splendid buildings. The temple-town—which was built on a pinnacle of the mountain, and rested on the southern side on more than thirty terraces, supported by strong foundation walls—with its wild natural beauty, and alternation of rocks with woods, grottoes, and streams, rugged mountains and fruitful plains, created a powerful impression, and filled spectators with an emotion of religious fervour. Besides the town of Delphi, there are still to be noticed the very ancient Daulis, of mythical Thrace; the strong town Elateia, and the accursed places Crissa and Cirrha, which, on account of an encroachment on the property of the temple, and the practice of usury at the expense of numberless pilgrims, were destroyed, and dedicated



to the Delphic divinity. The Phocæans had no slaves, and dwelt in twenty or thirty town and country republics, which were independent within their own boundaries, but whose appointed deputies met to deliberate together over matters of general concern.

*Doris*, a small, rugged, mountainous land, the native country of the Dorians, with four unimportant towns.

*Locris*. There were three states of this name: (1) the Epizephyrian Locri, in the vicinity of Thermopylæ; (2) the Opus Locri, with the town of Opus, by the Euripos; (3) the Ozolian Locri, on the Crissæan Bay, or Bay of Corinth, with the harbour town of Naupactus (now Lepanto). In peaceful isolation, the small Locrian population preserved their bravery, hospitality, and simplicity of manners; they were principally shepherds, agriculturists, and citizens of small towns; and were so ruled by honourable families, that the common people willingly obeyed the commands of their chieftains. Neither slaves nor bondsmen had these yeomen, who cultivated without envy or contention the inheritance of their fathers, and as colonists, carried away betimes, into foreign countries, the energy which might have led to quarrels at home.

*Ætolia*, a rugged, wooded, mountainous country, watered by the Achelous, inhabited by a wild, warlike people, of mingled descent, who, besides much hunting and cattle rearing, carried on a little agricultural industry in the fruitful plains on the southern coast, but were chiefly occupied in feuds by land and sea, and roamed abroad as hardy mercenaries and formidable freebooters. The capital of the nation, which was divided into several town districts, united into one confederacy, was the impregnable town of Thermon, situated on a mountain plain, and richly adorned with pillared halls, temples, paintings and statues.

*Acarmania*, south of the Ambracian Gulf, on the shores of which stood Argos Amphilocheian, with the promontory of Actium, celebrated for the victory of Augustus (B.C. 31), and near which Nicopolis was afterwards founded, with the town of Leucas, the strong confederate town Stratus, and a number of unwallied towns or villages. The Ætolians, Acarnanians, and Epirots had only slight connection with the kingdom of Hellas. They obeyed either hereditary princes, or elders and chiefs chosen by the people. The vendetta, or hereditary revenge; rule by the strong hand, and the right of private war, showing themselves in the universal wearing of weapons; village and market-town life in contradistinction to the life of cities; hunting, and an inclination to cattle rearing on the one side, with a repugnance against agriculture and commerce on the other; simple, rough manners, accompanied by steadiness,—these and similar traits reminded men of the old heroic time, when for the rest of Hellas that time had long departed.

Across the little country of *Megaris*, with the town of Megara near the coast, is the isthmus—washed by the Corinthian and Saronic gulfs—which unites Hellas with the separate territory that extends almost like an island in the south.

III. *The Peloponnesus* (now called the Morea).—This peninsula, called the “castle of Hellas,” and surrounded on all sides by the sea, is an entirely mountainous country. In the centre rises the wild tableland of Arcadia, shut in all round by high mountain ranges, which branch out towards the east and into the three southern necks of land, among which the Taygetos, running into the headland Tænaron, and dividing rugged Laconia from fruitful Messenia, stands the highest. Among the mountain heights of Arcadia rise

the most important rivers of the country, the Alpheius flowing in a westerly, and the Pamisos and "fair-flowing" Eurotas, in a southern direction. The mountainous country of Arcadia, famed for its natural beauty, with its lofty mountains, alternating with verdant pastures for grazing cattle, and with fertile valleys, forms the heart and centre of the country, around which are extended the other states. The inhabitants were a simple, warlike people, hardened by a wild herdsman's life, and, like the Swiss in later times, were accustomed to enlist in foreign military service for pay. Arcadia had, besides the old towns Mantinea (famous for battles, B.C. 418, 362, 267) and Tegea, which were long held in subjection by the Spartans, the town of Megalopolis, founded by the advice of Epaminondas, and some other less important places. The other Peloponnesian states were Achaia, on the Bay of Corinth, with Patræ,



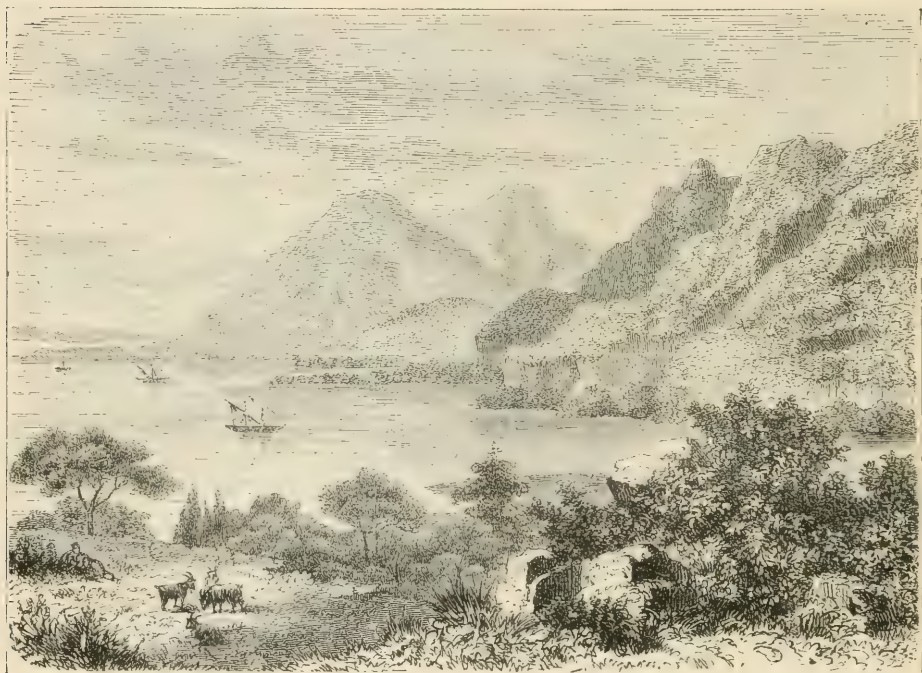
Ægium, and Helice, remarkable for a magnificent temple of Poseidon, and in ancient times united in a league with nine other towns, having the temple of Zeus at Ægium as the centre. Besides these twelve towns, the commercial town of Sicyon, the original seat of Hellenic art, and the wealthy and magnificent Corinth, famous for its trade, industry, and artistic skill, as shown in casting metals and in its pottery, near two bays, and with the strong citadel of Acrocorinth in its vicinity, also belonged to this Achæan league, which was newly organized about the middle of the third century.

To the south-west lay the small republic of Phliasia, with the town of Phlius. Shut off from the rest of the Hellenic world, and caring only for the



interests of their own narrow home, the Achæan town confederacy, which had obtained great wealth by trade, agriculture, and industry, abstained from taking any share in the contentions of the other parts of Greece.

*Argolis*, a rocky country abounding in bays, with the chief town Argos, whose citadel, Larissa, "mountain fortress," dates apparently from the mythic period of the Pelasgi, with the very ancient royal seats of the warlike king Agamemnon,—Mycenæ and Tiryns,—in the neighbourhood of which are the remains of the gigantic constructions, "the cyclopean walls," and the "lion's gate," and many other places remarkable either for their historical and mythical traditions, or as trading towns and seaports; such as Nemea, associated with the Nemean games; Lerna, remembered through the serpent



THE REGION AROUND THERMOPYLÆ.

of Lerna; Epidaurus, Trœzene, Hermione, Nauplia, the island of Neptune; Calauria, with right of sanctuary, where Demosthenes poisoned himself.

*Laconia*, the most southerly, a wild, mountainous district, stretching out in two tongues of land, with capes Tænaron and Malea, and a few fertile plains in the valley of the Eurotas. The most important towns—besides the hilly, circular-built capital, Sparta, or Lacedæmon, which at the time of its prosperity numbered about 60,000 inhabitants, of whom 8,000 or 9,000 were Dorian citizens—were Amyclæ, the ancient town of the Tyndarides, celebrated for its singular worship of Apollo; Sellasia, where a battle was fought in 222; Helus, from which the Helots take their name; and the seaport, Gythion, on the Laconian Bay. Round the country of Kynuria, in the north, the Spartans carried on long wars with Argos.

*Messenia*, a fruitful, but thinly populated country, with the ancient

mountain stronghold Ithome, which at a later period served as a fortress for the capital, Messene, that had been established by the advice of Epaminondas, with the seaport of Pylos, Navarino, opposite the barren island of Sphacteria, with the Dorian town Stenyklaros. Intersected by beautiful wooded mountains, the fruitful plains and slopes afforded abundance of corn and of the splendid fruits of the south, and the grassy peaks and mountain glades offered magnificent pasture for numberless herds of cows and sheep.

*Elis*, a fruitful, rich, highly cultivated land, that enjoyed a religiously guaranteed peace, and therefore remained for centuries exempt from all wars. More important than the chief town Elis, and Pisa, the ancient seat of royalty, were the buildings and the sacred grove Altis, on the Alpheios, in the plains of Olympia, where the celebrated Olympic games were held every four years, and the splendid temple of Zeus stood, supported by Dorian columns, with the majestic statue of the sacred king, carved by Phidias in gold and ivory, and regarded as a masterpiece of plastic art. Besides the temple, and the colossal statue representing Zeus seated, Olympia was remarkable for a number of other works of art and monuments, and buildings erected for the festival of the games. The district south of Olympia bears the name of Triphylia, with Nestor's "sandy" Pylos.

Greece has a very great extent of coast, a fine climate, and an advantageous soil. The sea penetrates far into all the coasts, divides them in the most various and manifold ways, forms numerous bays, and within them creeks and harbours. A fresh, and at the same time, mild atmosphere preserved the country of Hellas equally from the enervation of the south and the roughness of the northern Barbarians; a clear and limpid sky drew the soul upward to a serene and freer mood; and while the favourable climate of the inland country promoted the growth of every product of which the nature of the soil admitted, the sea, which washes such an unusually large part of its territory, tempted the coast population to distant enterprises, and afforded access to convenient markets, both for the natural products of the land and for the works created by artistic industry and skill.







RUINS OF THE TEMPLE OF ATHENE ON THE PROMONTORY OF SUNIUM.

### THE GREEK ISLANDS.

The isles of Greece ! The isles of Greece !  
Where burning Sappho loved and sung !  
Where grew the arts of war and peace ;  
Whence Delos rose and Phœbus sprung.

*Byron.*



THE most important islands on the western or Ionian sea, are : Corcyra, now Corfu, believed to be the island of the Phacæes, spoken of by Homer, the wealthy and luxurious maritime population, and with the artistically decorated royal residence of king Alcinous, subsequently a colony of Corinth ; Leucadia, with the temple of Apollo on the white wall of rock on the shore ; "stony" Ithaca, the residence of Ulysses ; Kephallonia, and Zakynthos, the mother-town of the Spanish Saguntum. In the southern sea, lies the nearly circular, mountainous island of Kythera, an ancient colony of the Phœnicians, where the celebrated worship of Aphrodite, the Phœnician Ashera-Astarte, appears to have originated ; the temple of Aphrodite stood on the highest point of the island, which abounded in oil, wine, honey, and other products ; Crete or Candia, intersected by a mountain range, at one time volcanic, with Mount Ida, and remarkable for its fertility, early civilization, and good code of laws given by Minos, but also feared as the haunt of warlike pirates ; its population included Canaanites or Phœnicians, as well as Greeks.

Homer was of opinion that the island very possibly contained a hundred towns, but in later times Cydonia, Gortyna, and Cnossus, with its labyrinth, were the best known. Cyprus, an island abounding in wine, oil, brass, and wood, with a Syrian and Phœnician population, celebrated for the impure worship of Aphrodite (Ashera), who had remarkable temples built to her honour in different places, particularly at Paphos on Mount Olympus, and in the town of Salamis. After the expedition of the Heraclidæ, Dorians established themselves on the island, and made the peculiarities of their race predominant there. Rhodes, the island of roses, famed for its early civilization and especially for its metal founding; originally possessing an Oriental population, it subsequently became a Dorian colony, flourishing in commerce, wealth, and culture, and remarkable for its good government and laws. The



RHODES.

school of oratory, founded by Æschines, was of great importance. The brass statue of Helios, "the Colossus of Rhodes," with its far-reaching light, stood across the harbour of the chief town. The island of Rhodes enjoyed its second period of prosperity in the Macedonian times.

The greatest number of both large and small islands are on the east, in the Ægean Sea, whose name Archipelago has consequently been used generally to designate an island-studded sea. On account of their natural similarity to the continent, these islands may be regarded "as severed portions, torn off from the shores of the continent by the powers of Vulcan or Neptune." Opposite the eastern shores of Hellas, and only separated by the narrow straits of Euripus, lies the long, mountainous, but highly fruitful island of Eubœa (now Negroponte), with the seaport and commercial towns Eretria and Chalcis; the latter has been united since 410 with Bœotia by a remarkable bridge; also Carystus, in the south, with its marble quarries, and Oreus,



originally Histiaea, in the north. East of Eubœa lies the rocky island of Scyros, belonging to the Athenians; and farther off to the north-east the volcanic island of Lemnos, famed for its Vulcan worship and its metal-forging. North of Lemnos are Thasos, Imbros, and Samothrace, the two latter remarkable as the seat of the ancient religious mysteries attending the worship of the Cabeiri. The group lying nearest to the east coast of the Peloponnesus, but still belonging to the European continent, is the cluster of islands bearing the name of Cyclades, or "circle islands," because they encircle the sacred sun-island Delos. In Delos, the sacred birthplace of Apollo and Artemis, stood a richly-decorated sanctuary of the god of light, with a beautiful altar, where every five years festive games were held, which were attended by visitors from all the Greek states. Among the others, Paros (marble), Andros, Ceos, the volcanic island of Melos, and Naxos, abounding in vineyards, are the most important; eastwards we find the scattered or Sporadic islands, belonging to the Asiatic continent, and among them Thera, which was Lacedæmonian.

The most important islands, both on account of their size and fertility, as well as their civilization and the wealth of their inhabitants, are situated on the coast of Asia Minor: Tenedos, with its vineyards; luxurious Lesbos, the country of Alcæus and Sappho, with its towns Mitylene and Methymna, famous for their civilization; Chios, abounding in vines, figs, and other products, and flourishing through trade and commerce; Samos, in the so-called Icarian Sea, a town and island with prosperous trade and industry, containing a magnificent temple to Hera, and the birthplace of the philosopher Pythagoras; Cos, the native place of the painter Apelles and the physician Hippocrates, celebrated for its purple stuffs; and lastly the small, barren, rocky island of Patmos, used by the Romans as a place of banishment, regarded in Christian tradition as the sojourning place of John, the apostle or presbyter, the author of the Apocalypse.

### THE RELIGION OF THE GREEKS.

Like the Aryans on the Indus and in Bactria, the ancient inhabitants of Greece offered their prayers to the heavenly powers, the "nameless gods," who refresh the thirsty land with welcome rain, and shed the animating light of the sun over the natural world and the nourishing earth. But the sea had far greater influence on the civilized life of the Greek than on the isolated existence of the Indian and Iranian; thus, at an early period the god of the watery element was received into the religious system of the Greeks, appearing equal to the other powers in dignity and greatness; and a divine power ruling darkly in the bosom of the earth, receiving the seed-corn to give it back with a thousand-fold blessing, shared with the mother earth the homage of mortal men.

These natural forces—which were regarded in the myths as the powers of heaven, such as Zeus and Hera, Phœbus-Apollo and Artemis, Pallas-Athene; of the earth, Demeter; of the sea, Neptune; and of the lower regions or shades, Aidoneus, and then again divided into countless separate beings—held the first place in Greek religion; in which subsequently a period of the creative forces of nature (the theogonic system), and of the powers that govern the world, over and under the earth (Olympic and chthonic gods), were separated from each other.



ASSEMBLAGE OF THE GODS ON MOUNT OLYMPUS.

According to the theogonic theory, which in course of time sought to bring the varied world of divinities by ingenious legends and genealogies into systematic order, and into connection with the appearances of the real world, there first existed Chaos, or vast formless space, containing within itself the creative matter,—the gloomy void, Tartaros, and the generative force, Eros. The first offspring of Chaos were the old mist, Erebus, and the old darkness, Night, in which the creative power of love, Eros, first displayed itself; whereupon these two brought forth the unbroken and broken light, the light of the pure ether, and the daylight, Hemera. The creative matter contained in Chaos formed itself into the “broad-bosomed” earth, which, as the universal mother and nourisher, brings every living thing into existence, and receives everything back again into her dark bosom. She first shows her creative power by raising above her the vaulted heaven (Uranos), and by spreading beneath her the swelling ocean (Pontos); then she brings forth beings of superhuman strength and power, Titans and giants, who first hold sway, until a more spiritual race, grouped around Zeus, the king of heaven, conquer all the powerful, heaven-storming forces of nature, bury them in the abyss of earth, and establish the present order of the universe. After the wild forces of nature and the power of the elements have been tamed through mighty convulsions of the earth, which are represented in poetry and tradition as fearful combats of the gods, Zeus is enthroned as king of the gods, with the celestial world of divinities, on the luminous heights of “many-peaked”



Olympus; while Pluto rules over the dark kingdom of the lower regions (Hades, Tartaros) with the gods of earth; and Poseidon, or Neptune, with his powerful trident, governs the waves of the ocean and the multitude of sea and river gods.

And in order that these three kingdoms,—which in the life of nature were so often seen in intimate relation acting upon one another,—might be put into harmonious communion in the mythological acceptance also, poetry and speculation represented the rulers of these kingdoms as the nearest relatives, as descendants of a common father and mother, and thus sought to introduce the idea of the ordering and the reciprocal action of the world and the forces of nature, even in the kingdom of mythology. Thus, in time, the universe appeared to the Greek as a region teeming with life and with souls—a region where, beside and beyond the appearances of outward creation, an innumerable throng of gods and spirits passed an endless existence in free and manifold activity, resembling mankind in form and in mind, in emotions and passions, but more perfect and mighty,—sometimes favourably inclined towards the inhabitants of earth, whose ancestors and chieftains of nations derived their descent from them, and sometimes full of anger and jealousy against them.

From Zeus, the king of heaven, “the father of gods and men,” Apollo, the god of light, and Pallas Athene, the goddess of heavenly brightness, to the half animal gods of the woods and flocks, Satyrs and Silenuses, the wanton and sensual companions of Dionysios and Pan, there exists an endless chain of divinities of most varied form and grade, who, sometimes, as the spirits of light and air, direct and govern physical life, pouring the sun-warmth and fertilizing dew of heaven on the land, and sometimes working mysteriously in the bosom of the earth, govern the life of nature in its regular course, and as the obscure, relentless powers of fate, order and appoint the destinies of mankind according to the eternal laws of the universe; now as wood or mountain nymphs (Dryads, Oreades) dwelling in the high-topped pines and oaks, or roving in woods and mountains, cool grottoes, or rocky hollows, or again (as Nereides, Naiades) making their home on the billowy ocean, in rippling springs, brooks, and streams. Others rule in towns and dwellings as the guardian spirits of the hearth and of family life, of races and individuals, or give fulfilment to the actions and endeavours of men (Tyche), and watch that divine justice is not violated (Nemesis); others surround the superior gods, as allegorical ideal beings or ministering attendants, such as Nike, the winged goddess of victory, Hebe, the goddess of blooming youth, and others. The sun, moon, and also certain shining stars (Orion, Sirius, the Pleiades, the Dioscuri, and others) were included as personal beings of light within the sphere of worship, and were associated in connection with the changing course of nature, and the necessary occupations of mankind, such as navigation, hunting, and agriculture; yet the Semitic worship of the stars, with its astrological belief in marvels, never took root in the land of Hellas.

In order to establish the human race in a right relationship with the world of gods, the gulf between the mortal sons of earth and the eternal powers was bridged over by a race of heroes, represented in poetic legends as the sons of the gods, and including among them the ancestors of races and noble families, the founders of towns, and the earliest rulers of the country. In this world of gods, endowed with so much freedom and beauty, and portrayed in the most perfect productions of Greek art and poetry, man was regarded in various relationships. According to the theories gradually built up in

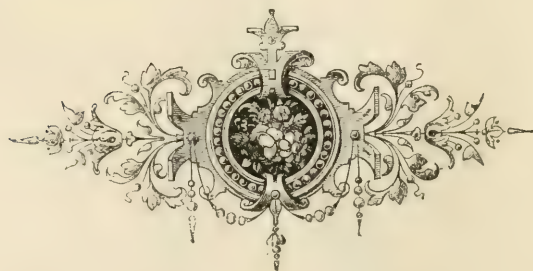


COMBAT OF THE GODS WITH THE TITANS.



the Greek and Roman world, man is attended, from the time of his birth throughout his whole life, by a demon or genius, a spiritual being standing by his side, who influences his resolves and actions, without however controlling the freedom of his will. The domestic hearth is the seat of the sacred gods of home and the family, who preserve human habitations from harm ; and every important event of life takes place under the guardianship of a particular divinity.

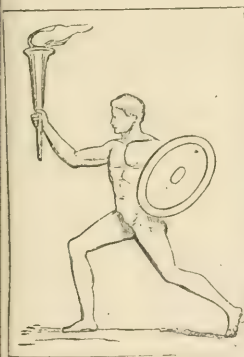
By means of oracles and prophecies, the heavenly powers permit the dweller on earth a glance into futurity, or determine his resolutions and actions by higher judgments and suggestions. In opposition to the Christian conception of life, in which earthly existence is only regarded as a period of probation and transition to a higher state, the Greeks, who regarded life in a cheerful aspect, invested earthly existence with every joy, and represented the shadow life of the lower world as a sorrowful continuation of the present one. Yet there are intimations in their poetry and myths that they believed in retribution and an eternal life, in union of the dead and the living, and of this world with the world beyond. The departed are conducted by Hermes, the guide of death, before the three judges of the lower regions (Minos, Rhadamanthus, and Æacus), and according to their verdict are despatched either into the habitations of the just, Elysium, the happy islands, or to the place of condemnation, Tartaros. Different kinds of funereal sacrifices are offered up at graves, to the manes, souls or shades of the dead, by the survivors. For shadow-like, the souls descend into Hades, "like clouds and wandering beams of life ;" if, however, they drink blood, consciousness and recollection of their earlier existence are awakened within them as after a long dream. Great offenders, like Tantalos, Tityos, and Sisyphos, are punished with a tormenting continuance of those evil propensities and passions to which they had immoderately, during life, given themselves up. To the multitude of Greek tribes and nationalities, who each possessed their own national divinities, sometimes resembling, sometimes differing from, each other, is to be attributed the great number of divine beings in the Greek mythology, with their varied attributes and extensive nomenclature. ;





## GREECE BEFORE THE PERSIAN WARS.

THE PELASGI.—THE MYTHICAL HEROIC AGE OF THE HELLENES.—THE EXPEDITION OF THE ARGONAUTS.—THE MYTH OF PERSEUS.—THE TROJAN WAR.—WANDERINGS OF THE DORIANS.—THE GREEK COLONIES IN ASIA MINOR.—ON THE HELLESPONT.—IN THRACE AND MACEDONIA.—IN SICILY, AFRICA, SPAIN AND GALLIA.—THE EPIC POETRY OF THE GREEKS.—HOMER, HESIOD, ETC.



THE most ancient inhabitants of Greece were those called Pelasgi, who were probably spread over the whole country, though Thessaly and Arcadia only are known as their authenticated dwelling-places. Traces of Pelasgic population are to be found also in the islands of the Ægean Sea, as well as in Italy and Asia Minor. They were a peaceful, agricultural people, holding a religious faith founded on the worship of nature, wherein the chthonic gods, particularly Demeter, or mother-earth; Dionysios, the creator of wine; Zeus, giver of oracles, the god of nature, with his wife Dione, in the shady forest sanctuary at Dodona; and the mysterious Cabeiri, who were the active, fertilizing powers working in the interior of nature, all received

divine veneration, though they had neither image nor bodily form.

Evidences of the civilization of the Pelasgi are seen in the ruins of ancient towns and royal citadels, and the traces and remains of water-works, dams, and canals, as well as in the indestructible Cyclopean walls, built up of rough masses of stone, or square blocks without mortar, in the Peloponnesus, and other parts. Similar monuments are, the Lion's Gate at Mycenæ, the ruins of Tiryns and Orchomenos. It has been inferred, from traces of isolated and uncertain evidence, that social distinctions of the nature of caste existed among the Pelasgi, though not accompanied by rigid separation as with the Orientals. This system included a powerful priesthood,



venerated for its hereditary noble families, who were the guardians of the country, and a vassal population of taxed peasants. "The arms of these half-free people were employed in bond service at their master's command, in building up the cunningly united stones, excavating mountains, opening passages and tunnels, and confining the floods." Their calculation and division of the year, as well as their knowledge of the starry heavens, depended chiefly on primitive tradition.

The *Pierian Thracians* are regarded as a kindred race of the Pelasgi; they originally settled at Olympus, and were the fathers of Greek poetry, and the founders of the worship of the Muses, which has been associated with their later settlements on Helicon and Parnassus. The mythical ancestral hero of the tribe was Orpheus, who, according to sacred myths of the Hellenes, enthralled men and tamed animals with the tones of his voice and lyre, and even made such an impression on the hard, stern, unchanging gods of the lower regions, that they permitted him to take back his dead wife, Eurydice, from the kingdom of the shades to the upper world; associated with him also appears Linos, the son of Apollo, the author of the sorrowful song of lamentation, and also the singer and priest, Eumolpus, ("fine singer") who is said to have established the Eleusinian Mysteries, which were closely connected with the Pelasgian worship of nature, and whose successors, the noble Attic race of Eumolpidæ, possessed the management of this secret service as their hereditary prerogative, and also belonged to the Pierian Thracians. These priestly seers and poets of the mythical period devoted their poetic inspirations chiefly to the glorification of religion and the service of the gods, and bewailed in sorrowful laments the vanishing of youth and the perishing of natural life by the summer's heat or winter's cold. In short disconnected songs or hymns they sang the glory of God and nature, "whose works met their astonished eyes both in heaven and on earth," they exhorted every mortal to contentment, moderation, and to expiation for offences against the sanctity of life, and filled his breast with sentiments of godly fear, justice, and philanthropy.

*Oriental Colonisation.*—The theory that the earliest Greek culture originated in the East, and that colonists from Egypt, Phœnicia, and Asia Minor imparted the germs of civilization to the barbarous inhabitants of Greece, has been powerfully shaken in recent times; and the originality and independent power of growth and self-development possessed by the Greeks have been zealously upheld and defended. But, however little the traditions of the Egyptian Cecrops, to whom was ascribed the founding of the citadel (Cecropia) at Athens; of the Phœnician Cadmus, who is said to have laid the foundations of the town of Thebes, and to have introduced alphabetic writing into Greece as well as the art of casting metal; of the Egyptian settlement of the Danaos and the Danaides in Argolis; and the adventures of the Phrygian Pelops, from whom the name of the peninsula Peloponnesus is derived, can bear the test of historical criticism, yet the evidence of a union and early intercourse between Greece and Eastern countries, and of a marked influence of Oriental notions on the religious system and political arrangements of the Greeks appearing therein, cannot be denied. The Pelasgians' worship of nature, the hereditary separation of ranks in Attica into four phylæ, the ruins of ancient buildings, with other similar tokens, confirm the statements of ancient writers as to a relationship between the East and ancient Greece, and of a similarity of civilization among the Oriental and the Pelasgic peoples. It is possible that in the old days, on their immigration into Europe from Asia,

the Pelasgi brought with them the germ of this civilization, and developed it in the direction of nature. The influence of the East on the Pelasgic period cannot be combated on the ground that the later development, religious speculations, and artistic proclivities of the Greeks present no points of similarity with those of Eastern nations, as the Hellenes, when they conquered Greece, probably supplanted, transformed, or ennobled the Pelasgic system ; and in this transformation and improvement the higher nature and larger mental powers of the Hellenes are manifested. Therefore, though we are not warranted in assuming such an amount of originality for the Greek nation as would have rendered it entirely independent of foreign influences, it is certain, on the other hand, that the Greeks perfected everything received from without, and impressed on it the stamp of an intelligence to which even the most skilful of the barbarous nations of antiquity could never approach.

### THE MYTHICAL HEROIC AGE OF THE HELLENES.

*Hellenic Races. Hercules and Theseus.*—The place of the primitive Pelasgi was at a later period filled by the warlike Hellenes, with their chivalrous heroism. Though nothing certain is known of their origin or of their arrival in Greece, it has been conjectured by many that they did not constitute a separate nation, but comprised the warlike part of the Pelasgi themselves, and that the Hellenic warrior class in fact overcame the Pelasgic priest-government, and subjugated the peaceful people. At all events the Pelasgi and Hellenes soon amalgamated into one nation. "This blending took place the more easily, as they were both kindred branches of the same parent tree, belonging to the same ancient Aryan nation, and speaking languages which were little more than different dialects of the same tongue." The Hellenic worship of the cheerful Zeus and the jovial Olympic divinities now thrust aside the Pelasgic nature-worship.

The Hellenes (according to Homer, Achæans) were divided into four tribes : Dorians and Achæans in the Peloponnesus ; Ionians in Attica, the islands etc. ; Æolians in Bœotia and elsewhere. The earliest history is associated with separate heroes, warlike families, or princes of tribes who promoted the civilization of the country by combating hostile robbers, slaying wild animals and monsters, and establishing towns and commonwealths, but were also inspired by a love of adventure and a desire for the acquisition of great possessions. We find in this mythical heroic period,—besides the knightly virtues, courage, and the heroic soul, which every powerful and warlike nation imputes to its ancestors,—the first germs of civilization and humanity ; for the punishing of rebellious and ungodly criminals, at a time when robbery was considered allowable and even honourable, and a stranger was universally regarded as an outlaw, is commended as a special merit of the heroes, as well as their pious awe of the gods, the avengers of every wrong, and their regard for the justice that rules for ever. In the heroes, who had intercourse with the gods, and were regarded as more perfect men, standing midway between the human race and the gods, who were represented as exhibiting human passions and feelings combined with heavenly powers, we find all the qualities of a powerful and aspiring people, in their primitive natural condition, undeveloped and unrefined ; and in the descriptions of the journeyings, adventures, and battles of these heroes, history, tradition, and poetry are interwoven in an inextricable mythical whole.

Among the ancient myths, the best known are the labours of Hercules, the representative of Greek national heroism, and the exploits of Theseus the



Athenian, who through the union of twelve separate districts into a political commonwealth, by the division of the nation into three classes,—Eupatridæ, Geomori, and Demiurgi, or nobles, agriculturists, and traders,—and the establishment of the national festival of Panathenæ, is said to have been the founder of Athens and its form of government and the administrator of Attica; of whom it is related, that through the slaying of the man-eating Minotaurus, in the labyrinth made by the ingenious Dædalos in Crete, he freed his native town from a shameful tribute to this powerful island—an island, which even in the earliest antiquity, was famed not less for its maritime power and daring piratical expeditions than for its excellent code of laws, ascribed to the island king Minos.

*The Attack of the Seven on Thebes* (1231 B.C.).—In process of time some of the heroes began to unite in common undertakings. One of these enterprises was the war which has been several times made the subject of Greek poetry, of “the Seven against Thebes,” which was governed by the fate-oppressed race of Laios and Œdipus. The seven Argive heroes whom Polynices, son of Œdipus, who had been banished by his brother Eteocles, led against his native town, perished, with the exception of Adrastus; and the hostile brothers killed each other in the combat. According to mythical tradition, Creon, now master of Thebes, forbade the burial of Polynices, because he had entered the land as an enemy. But the faithful sister of Polynices, Antigone, was not to be restrained by the capricious and tyrannical command of a king, the expectation of her approaching nuptials, or the fear of death, from fulfilling this last duty towards her brother. She obeyed the divine command, rather than the decrees of men. “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.” After this the sons of the seven heroes avenged the deaths of their fathers on the Thebans in the wars of the Epigoni, about 1220 B.C. In the poetic, tragically coloured traditions of the ruling family of Thebes, reminiscences of mighty battles between the ancient Thebans, of Pelasgi-Phœnician origin, and the emigrated Hellenic tribes, of Æolian-Achæan descent, may probably be preserved.

*Expedition of the Argonauts* (1250 B.C.).—A greater, and according to time, a somewhat earlier universal undertaking was the expedition of the Argonauts, made famous in Greek traditions and poetry, undertaken by the Thessalian Jason of Colchos, with the most renowned heroes of his time, Hercules, Theseus, Castor and Pollux, Lacedæmonians, Peleus, the father of Achilles from Thessaly, Orpheus the Thracian singer, and others, in the ship *Argo*, to the distant sunny country of Ææa, in order to obtain the golden fleece, which Phryxus, the son of a king of Thessaly, after escaping from home with his sister Helle, is said to have hung up in the grove of Ares in that land rich in gold and in marvels, and which, according to fable, was guarded by a fiery dragon that never slumbered. Distant voyages, full of marvels and horrors, were attractive subjects for the Greeks. Nothing excited their curiosity and imagination so much as accounts of heroes who, through the decrees of the gods, were led to the extreme ends of the earth. On account of their slight knowledge of the sea in ancient times, such a voyage appeared to them a great and most daring undertaking. As in the story of Theseus, so also in the Argonauts’ voyage, love is intermingled with the ancient Greek chivalry. Jason, for instance, accomplishes the undertaking with the help of Medea the daughter of the king of the place, the mistress of supernatural magic arts, and then flies with her from the hostile land to his home. The marvellous return voyage from the distant East, and the river Phasis, through Libya, and

the western region through the "Okeanos" and the mysterious Eridanos, and the manifold dangers and adventures which the Argonauts had to encounter in these unknown places, form the substance of an heroic myth which is richly embellished with the poetry and imagination of the Greeks. Medea became Jason's wife; but being afterwards set aside in favour of the daughter of the king of Corinth, she is said to have poisoned the bride and put her own children to death.

There can be no question of anything like chronology in speaking of the lives of the heroes; but the myth of Perseus is considered as the most ancient. Perseus was son of Danae, a daughter of the King Acrisios of Argos. He distinguished himself by various heroic deeds, the most important being



FLIGHT OF JASON WITH MEDEA AND THE GOLDEN FLEECE.

an expedition against the Gorgon Medusa, whom he slew. The building of the city Mycenæ, to which place he transferred the royal residence of Argos, is also ascribed to him.

The story of Perseus is as follows:—An oracle had foretold to Acrisios, that a son of his daughter Danae would deprive him of life. Accordingly Acrisios shut up his daughter in a strong tower, the door of which was strictly closed. But the God Zeus, who was in love with Danae, took the form of golden rain, which made its way through the tiles of the roof, and thus made his way to Danae's presence. Perseus was their son. This myth has been interpreted as meaning a bribing of the guards by means of money, to open the door of the prison.

Medusa was one of the three sisters known by the name of Gorgons, and



were held in horror as terrific and cruel female beings. Two of them, Stheno and Euryale, were supposed to be immortal. Medusa, the third of the Gorgons, had serpents instead of hair on her head; and every one who looked upon her was turned into stone. But the god-like hero Perseus conquered Medusa, and cut off her horrible head, which he placed in his shield to strike terror into his enemies. From the blood that poured from the corpse of Medusa arose the two god-like horses, Chrysaor and Pegasus.

The myth of Herakles or Hercules has been more adorned by the fancy and imagination of the poets than any other. The hero is represented as the



PERSEUS ON THE WINGED HORSE PEGASUS, WITH MEDUSA'S HEAD.

son of Zeus and Alcmena. Heré (Juno), the wife of Zeus, became the inveterate enemy of Hercules, whose amazing strength was shown already in the cradle by his strangling two serpents sent by the angry goddess to devour him. Having in a fit of mad rage killed the children born to him by his wife Megara, the daughter of a king of Thebes, he was ordered by the Oracle at Delphi, where he sought counsel to cleanse himself from the crime, to place himself at the disposal of Eurystheus, king of Argos, and to obey the commands of that monarch in all things. For Eurystheus accordingly he undertook the twelve famous labours with which his name is always associated.

## THE TROJAN WAR, 1194-1184, B.C.



MENELAUS.

THE most famous event of the Greek heroic times, and one typical of a more noble and advanced civilization, is the Trojan war, which has been so frequently celebrated in historical traditions, poetry, and art. In Ilium, or Troy, on the north-west coast of Asia Minor, king Priam reigned over a prosperous, civilized people, who applied themselves more to agriculture and social industry than to the arts of war and to martial exercises. His son Paris (or Alexander) carried off the beautiful Helen, the wife of the Lacedæmonian king Menelaus, who had hospitably received him in his gorgeous royal residence. The injured husband then summoned the Greek princes for an expedition of vengeance, which was immediately undertaken under the leadership of Agamemnon of Mycenæ, the brother of Menelaus, and with the assistance of the most famous

heroes of Greece. Achilles, and his friend Patroclus, from Thessaly; the cunning, sly Ulysses, from the island of Ithaca; Diomedes, from Argos; Ajax, from Salamis, the powerful hero with the broad shield; grey-headed Nestor, from Pylos; Idomeneus, from Crete; the grandson of Minos, and others,



PARIS. DIOMEDES. ODYSSEUS. NESTOR. ACHILLES. AGAMEMNON.

## THE HEROES OF THE TROJAN WAR.

are the most celebrated names among the warriors. From Aulis,—where, according to later traditions, Agamemnon sacrificed his daughter Iphigenia to Artemis,—a large fleet, bearing an army of nearly a hundred thousand



warriors, set sail for the Asiatic coast, but found such brave opponents in the Trojans, particularly in Priam's son Hector, and the Trojan prince Æneas, that only after a ten years' war, in which the gods themselves took part, was the town captured and destroyed through the stratagem of Ulysses, by means of a wooden horse, filled with armed warriors. For according to an inevitable decree of Fate, Ilium had been doomed to destruction. Priam and most of the Trojans fell in the battle or during the destruction of the town; the remainder were condemned to a sorrowful slavery. Only a few scattered bands either emigrated, like Æneas, towards the West, or maintained themselves for a few generations in the distant valleys of the Ida mountain.

The victors, however, also experienced many calamities. Achilles, Patroclus, and others, found in Ilium an early grave; Agamemnon, after a wearisome journey home, was put to death by his faithless wife, Clytemnestra; and Ulysses, driven by storms, wandered for ten years round inhospitable shores, islands, and seas, before he was permitted once more to behold his faithful wife Penelope and his son Telemachos, and to free his house from the presumptuous wooers who, during his absence, had sued for the hand of his wife, wasted his goods, and incited his servants and maids to disloyalty.

#### THE WANDERINGS OF THE DORIANS.

Soon after the conclusion of the great war against Troy, there arose great disturbances and revolutions in Greece. Separate Hellenic tribes drove out the old inhabitants from their former possessions; the latter in their turn ousted other tribes, until at last, the weaker part of the population,—or rather those of them who did not prefer submission and bondage under the warlike new-comers,—resolved to emigrate, and accordingly established transmarine colonies. Thus, sixty years after the Trojan war, the Thesprotian Thessalians, a wild race of warlike mountaineers, occupied the plains and hilly country called after them on the Peneius and Pindus, and either brought the ancient population, which was divided into small commonwealths, into the condition of subjects and tributaries, or compelled them to fly southwards about the year 1124. The latter course was chosen by the "active, clever" Æolians in the town of Arne. Incapable of servitude, and unable to bid defiance to the superior number of the invaders, they wandered southwards, subdued, or drove from the country, the Pelasgian civilized tribes, Thebans, Minyæ, and Thracians, rich in songs, and occupied the citadels and the country, which since that time received from them the name of Bœotia. The most important in result among these emigrations, however, was the expedition of the Dorians to the Peloponnesus. After long and various wanderings and adventures, the Dorians, who were hardy hunters, shepherds, and peasants, under hereditary dukes and judges, established themselves at the foot of the Ceta, and founded a free peasant republic, which upheld the worship of Apollo at the sanctuary at Delphi, its central point of union. Oppressed by the Thessalians and Bœotians, they turned southwards, and after long combats, under the leadership of the successors of Hercules (hence the return of the Heraclidæ), conquered the Peloponnesian peninsula (1194). By this occurrence, the whole aspect of the country was changed, as in place of the former Achæan population, the powerful Dorian mountaineers now obtained the mastery.

The central mountainous country of Arcadia alone retained its ancient

Pelagian population. The Ionian people of the northern coast country were driven out by the Achæans, who were flying from the Dorians, and compelled to emigrate into Asia Minor, while their conquerors took possession of the country, which has, therefore, since that time, borne the name of Achæa. The Dorians by degrees conquered Argolis, Laconia, Messenia, Sicyon, Corinth, and the country on the further side of the isthmus of Megaris. They even made an invasion of Attica, and threatened Athens; but on account of the voluntary sacrifice of his life on the part of the Athenian king Codrus (1068), of the family of Pelidians, they were compelled to retreat. A sentence of the Delphic oracle of Apollo, had declared that victory would favour that side on which the king should fall. When the Dorians heard this, they strictly commanded that no man should do Codrus any injury. The latter, however, exchanged his princely robe for a shepherd's garb, crept unrecognised into the enemy's camp, involved himself in an intentional dispute, and met the death which he sought. The Dorians, despairing of victory, then withdrew from Athens, and contented themselves with Megara; while the Athenians declared that no one was worthy to ascend the throne as the successor of the heroic king, and abolished the royal dignity in their town.

The ancient population of the Peloponnesus had three different fortunes. The boldest and strongest emigrated, and, in course of time, in conjunction with their Attic allies, they established on the favourably situated west coast of Asia Minor (where the remains of Ionian population existed probably from the oldest times), and on the islands of Lesbos, Chios, Samos, and others, the Ionian colonies, which, from the fertility of their soil, as well as their trade, navigation, and industry, soon attained to a degree of prosperity and civilization greater than that which the mother country could boast. Those who were left behind either submitted of their own accord to the Dorians (when they were made dependent and shut out from all participation in the government, though allowed to preserve their personal liberty and property—in Laconia they are called *Periæci*, "dwellers around," or *Lacedæmonians*, in opposition to the Dorian Spartans) or they were forced to submission with arms in their hands, when they were reduced to the condition of bondsmen, slaves, or *Helots*.

But it was only in Lacedæmonia that this division of the people showed itself in its full strictness. In Corinth, Sicyon, Messena, and other places, the distinguished families of the old population were allowed equal rights with the Dorians, and admitted to a share in the government. Temenos, the oldest of the Heracleids, occupied Argos, the old seat of government; and Cresphontes, is said to have obtained possession by stratagem of the best part, namely, Messenia. Wild and unproductive Laconia was given up to the two youthful sons of Aristodemus, Procles, and Eurysthenes. A confederacy, having the sanctuary of the Carneian Apollo as its centre, united the fraternal Dorian community for mutual protection, and for the settlement of internal differences by "love and justice." The ancient method of division of the people into three phylæ, or tribes, and these into ten communities, was continued in the new settlements; and with this system was combined a territorial division into provinces and districts. Discipline and order, industry and sobriety, courage and fear of the gods, were developed by the Dorian system at an early period; and the people prospered so long as these virtues endured. Pride, and harshness towards foreign or conquered races, formed the dark side of the people's character.



## THE GREEK COLONIES.

A love of wandering, and a great activity of disposition, in conjunction with external inducements, produced in the Hellenes a tendency to quit their homes and seek fresh spheres of life on foreign soil. They established colonies on all the islands and coasts of the Mediterranean and Black Seas, and in such numbers, that in the year 600 these settlements amounted to two hundred and fifty. As the Hellenes united with their love of wandering the talent of asserting and preserving their nationality in a foreign country, the Greek population became the means of a wide diffusion of Greek language and culture. Now it was war and conquest, now dissension and internal strife, and now again over-population and poverty,—but at a later period, trade interests more than anything else,—which caused a certain number of the citizens in any Greek town to quit their homes with their wives and children, and establish themselves on some favourably situated spot of foreign coast country. At their departure they took with them the sacred fire from the senate-house. The colonies stood in the condition of blood relationship to the mother cities; they were free and independent, however, and had no other obligations towards these parent towns than those which the natural affection of a child imposes on the daughter towards the mother. These younger communities perpetuated among themselves the customs, laws, and religious observances of the mother town, made no war against her except under the strongest necessity, and testified a childlike reverence towards her on solemn occasions; but they were placed in no position of dependence, like the colonies of Rome or those of modern times. Only on extraordinary occasions did the mother town interfere in the internal concerns of her daughter, when the latter, through misfortune from without or from within, needed her help or her arbitrating authority. Many of the young towns surpassed the mother town in the quickness of their civilization, in industrial activity, and artistic skill; but frequently they squandered and consumed their noble powers in civil wars, tribal disputes, and dissensions with their neighbours, or fell into a state of enervation and weakness from indulging in rash, ill-judged undertakings. The most important colonies were the following:—

1. On the coast of *Asia Minor*.—The earliest settlers on this coast were the *Æolians*, from *Bœotia*, who founded settlements partly on the northern islands, *Lesbos* and others, and partly on the opposite continent, *Mysia* and *Troas*, with the renowned territory of *Ilium*, rich in story and in song. The number of the latter amounted to twelve, of which *Cyme* (*Phriconis*) was the most important. Whether they were united in a league, like the *Ionian Colonies*, is doubtful. From *Lesbos* and *Cyme*, fresh settlements were established on the *Mysian* and *Thracian* coasts.

More important were the *Ionian colonies* to the south, which likewise numbered twelve cities flourishing in commerce, art, productiveness, and wealth, and joined together in a loose bond founded on community of religion and worship. The most important of these are: *Miletus*, *Priene*, *Ephesus*, *Colophon*, *Phocæa*, *Teos* (*Anacreon's* birthplace), and others; also *Æolian Smyrna* united itself to their league; and *Samos* and *Chios*, the chief seats of their maritime power, were counted as belonging to them. The central temple of *Poseidon*, where they celebrated every year the general festival of the *Panionium* and held their councils, stood on the promontory of *Mycalæ*, and was for several days made the centre of a busy popular gathering and intercourse. Oil and wine were the chief products of the soil, and the

"Milesian garments," manufactured from fine wool, the principal art-product of their industry.

Still further south lay the six Dorian colonial towns, also united into a league with the "sea-citadel" Halicarnassos (the birthplace of Herodotos), Cnidos, and the islands Rhodes and Cos. The yearly assemblies and councils in the temple of the Triopic Apollo, on the promontory of the same name, were celebrated with general sacrifices and athletic contests; and the prizes of victory, consisting of bronze tripods, were dedicated to the god of the league. Most of these colonies in their turns established other colonial towns. Thus, Miletus alone was the metropolis of eighty daughter towns,



THE DEATH OF KODRUS THE KING.

the greater number of them situated on the coast territory of the Black Sea, the Pontus Euxinus, and Sea of Marmora or Propontus.

2. On the *Hellespont*, or Dardanelles, and on the coast of the *Sea of Marmora* and of the *Black Sea*.—Milesian Abydos, opposite Sestos in Thrace, famous for its poetic story of Hero and Leander; Lampsacos, founded by Phocceans; Priapos, a Milesian colony, Heracleia, in Bithynia, colonized from Megara; Milesian Cyzicos, on the narrow neck of a peninsula on the Thracian coast; wealthy Perinthos, or Mygdonia, founded by Samians; Chalcedon, like the important town of Byzantium, afterwards Constantinople, lying opposite the "key-citadel of the northern seas," on the bay of the "Golden Horn," a Megarian colony. In Paphlagonia lay the important and wealthy commercial town Sinope, a Milesian settlement, the birthplace of the philosopher Diogenes the Cynic, and metropolis of Cerasus, the native country of



the cherry, and the important and influential commercial town of Trapezus. Among other Milesian settlements were : Phasis, in Colchis ; Tanais, on the Don ; Olbia, the "town of blessing," not far from the mouth of the Dnieper or Borysthènes ; Odessos, south of the mouths of the Danube, etc. These towns carried on a large trade in the produce of the country, such as furs, skins, wool, metals, which they procured from the barbarous inhabitants of the surrounding country, and transported to distant parts ; and also had a large trade in salted fish. The environs of these towns were most highly cultivated, so that they resembled large pleasure gardens. These communities exerted a beneficial influence on the habits and culture of the native population, whom they supplied with the products of their industry ; but in time they degenerated to a great extent, while their prosperity induced luxury, self-indulgence, and enervation.

3. On the coast of *Thrace* and *Macedonia* were,—Abdera, founded by the citizens of Teos when they were flying before Cyrus ; this town, though the birthplace of several distinguished men (Democritos, Protagoras, and others), had the reputation of stupidity ; Amphipolis, on the Strymon, was Athenian. At a later period, King Philip of Macedonia caused the town of Philippi,—famous for the battle fought there, B.C. 42,—to be built between the two latter towns, in a district abounding in gold mines. In the peninsula of Chalcidice, considered to belong to Macedonia,—with its three promontories jutting into the *Ægean* Sea, and called respectively Acte (with the wild, rocky promontory of Athos), Sithonia, and Pallene,—lay Stageira, the birthplace of the philosopher Aristotle, Olynthos, and the Corinthian colony Potidæa, afterwards extended and called Cassandria, on the narrow projecting neck of land Pallene.

*Colonies.*—In lower Italy and Sicily. In lower Italy,—called, on account of its principal products, "vine-land," *Enotria*, and "cattle-land," *Italia*,—the number of Greek colonial towns was so large that the subject and tributary native races of the inland districts spoke Greek, and the whole country was called "Great Greece." In spite of the many difficulties which the wild natives, as well as the piratical Tyrrhenians and the Carthaginians, who were extremely jealous of foreign trade, put in the way of the Greek colonies, these communities nevertheless attained to a prosperity, civilization, and maritime power which raised them almost to the level of the colonies of Asia Minor. With unwearied industry they constructed ingenious harbours, and transformed the uncultivated and frequently marshy soil into fertile fields and gardens ; nevertheless their wealth and easily attained prosperity produced in most of the towns a speedy decline into weakness and effeminacy. The Achæan towns, Sybaris and others in particular, soon lost their mental and physical elasticity ; consequently their influence on the civilization of the country was less important and lasting than in the case of the Dorian and Ionian colonial towns. Tarentum, a Lacedæmonian colony with a famous harbour, extensive trade and great wealth ; the citadel, or acropolis, stood on a rock. Tarentum was founded after the first Messenian war (about 707 B.C.) by the so-called Parthenii, who, it is said, were denied civil rights in Sparta, because they were the offspring of mixed marriages between Dorian women and Helots. Luxury, dissipation, and self-indulgence weakened their citizens and brought about the ruin of the wealthy town at an early period. A particularly active life prevailed in this Italian Athens, that counted many wealthy people, but few of distinguished race among its shipping, fishing, and manufacturing population. It is remarkable that in



THE FUNERAL PILE OF PATROCLUS,

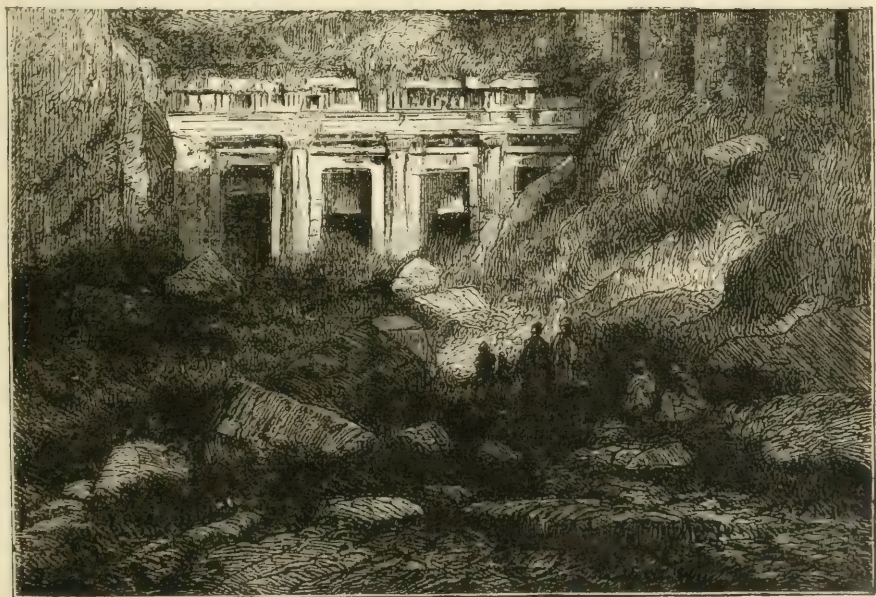


this town, where all were laughed at and everything was turned into ridicule, the travestied or burlesque form of tragedy should have been invented. There was Metapontum, which was Achæan; Heracleia, Tarentine, etc.; Sybaris, Achæan, whose wealth caused its citizens to fall into a state that has caused the word Sybarite to become proverbial as designating festivity, luxury, and extravagance. After its destruction (510 B.C.) by the hardy, frugal inhabitants of Crotona, where the important league founded by Pythagoras held sway, the town of Thurium was founded by Athens on nearly the same spot, about the year 444. Locri was famous for the written laws of Zaleucos, (660), a code based on the foundation of inculcating a strictly moral conduct, a simple manner of life, and a high moral sentiment. After Zaleucos,—who was chosen Æsymnete, or dictator, by the inhabitants, who were always at wild feud among themselves,—had justly and wisely regulated the commonwealth, and enlarged the great council of the tribes by the admission of the middle class of citizens, he instilled into the people fear of the gods, virtue, honour, and simplicity of life, in impressive lessons and precepts, and laid the greatest stress on the cultivation of honourable thought and action. He tried especially to check the prevailing luxury. He forbade the men to wear “Milesian garments” and gold rings, and to drink undiluted wine. The women were to dress in white, and when they walked abroad, were to be followed by only one slave. Rhegium, of mixed population; Hyele, Elea, or Velia, a colony of the Phocæans, the birthplace of the philosophers Parmenides and Zeno, the founders of the Eleatic school of philosophy; Poseidonia, or Pæstum, where are still to be seen the famous ruins of Doric temples; Cumæ, in Campania; Parthenope, the most ancient colonial town of lower Italy, and the metropolis of Neapolis, with other colonial towns on Vesuvius, famous for the oracle of the Sibyls. The Cumæans, who passed over from the fruitful island of Ænaria, or Ischia, to the continent and settled on a naturally fortified rock close to the sea, followed the laws of Charondas, and were the most zealous propagators of Hellenic civilization in that country.

In Sicily we have to notice as colonies Zancle, opposite Rhegium, on the swiftly rushing straits called Messana (Messina) from the immigration of the Messenians; Catana, at the foot of the snow-covered volcano Etna, in a fertile country abounding with orange and citron trees, with groves of figs, olives, etc., founded by Ionians from Chalcis, noted for the laws of Charondas (about B.C. 640), who, like Zaleucus, endeavoured to promote purity and morality in the nation and race, the discipline and culture of youth, and the awakening of feelings of piety, and to obviate all kinds of judicial irresponsibility by the establishment of definite statutes. Syracuse, with its two splendid harbours, originally established by the Corinthians on the small island of Ortygia (B.C. 735), but in course of time extending far over the rising coasts, and comprising five divisions, and becoming distinguished for its trade, wealth, and maritime power; Gela, the birthplace of the tyrants Gelon and Hieron; Agrigento, or Agrigentum, lying in a district abounding with corn, oil, and vines,—a wealthy, artistic, magnificent town—with its splendid temple of Zeus; it was situate on a high, broad terrace of the south coast, and about the year 560 fell under the dominion of the cruel tyrant Phalaris. Selinus; Segesta; Panormos, or Palermo; Himera; and others. The Hellenes reduced the old inhabitants of the island to the condition of serfs, obliging them to till the fields and tend the herds; but they carried the germs of civilization and culture further into the country.

5. In *Africa, Spain, and Gallia*.—Cyrene, in a fruitful hilly country abounding in streams, near the present Tripoli, a Dorian colony. Their extensive

trade by land through Egypt and Nubia, and their commerce by sea, in corn, vine, oil, southern fruits, saffron, and the favourite spice, brought the Cyreneans great wealth, which was the cause of their falling at last into luxury and prodigality of life. This was the birthplace of the philosopher Aristippos, the founder of the Cyrenean school of philosophy. Masalia, or Massilia, the modern Marseilles, in southern Gaul, founded by the inhabitants of the Ionian town Phocæa, after their flight from Cyrus; they transformed the stony soil into vine and olive gardens, and carried on a very extensive trade. The town was especially famed for its excellent republican constitution, and for the frugality, domestic temperance, and civilization of its inhabitants. The olive-tree was the pride of the Ionian population in the sunny land of Provence, and the chief source of their wealth. Saguntum in Spain, founded by Zacynthos, was remarkable both for its trade and the love of freedom and patriotism which it exemplified at the beginning of the second Punic war. These and other Greek colonial towns, with the Spanish town Emporiæ, were the great nurseries of civilization, culture, and noble forms of life for the whole western world.



THE NECROPOLIS AT CYRENE.



## THE EPIC POETRY OF THE GREEKS.

*Its origin.*—The most ancient poetry, which was ascribed to Thracian singers, was religious and sacred in character. All poetry, indeed, has its origin in religion. The soul, filled with dim perceptions of a higher world, and of a divine, external power remaining unaltered through all the changes of external nature, feels impelled to give utterance to its longing and its aspirations in prayer and in songs of praise to the gods. As in the course of development, the old Pelasgian theories, with the religious worship of nature, succumbed to Hellenic heroism and to the Olympian world of divinities, and the pastoral shepherd and peasant life was superseded by an existence full of activity, of ardour for war, indulgence in merry repasts, and knightly pleasures, so the religious subjective poetry produced and fostered by priestly poets, passed away, and objective epic poetry, the property of a warlike and chivalrous company concerning itself



A GREEK WARRIOR.

with earthly things, gained the ascendancy. Men were no longer content to turn to the gods with prayers and supplication alone; they sang of the exploits of these deities, of their destinies, battles, and active existence, and passed from them to the heroes of olden time, the ancestors of chivalrous races, whose lives and deeds alone appeared as representations of the heavenly life. While the ancient religious poet had obtained the inspiration of his poem from within his own breast, so that his song was the expression of his religious mood and sentiment, the epic poet turned to the world of outward things, took his materials from myths, legends, and heroic traditions, and sought to bring forth and produce scenes and events long past and far distant, so as to present them clearly and visibly to the perceptions of his

hearers or readers. The art of the epic poet thus consists in describing the forms which his imagination presented to him, their life and actions, with the perfect tranquillity of a passionless spectator, never allowing his own personality, emotions, and feelings to interpose in his story.

The heroic period of a poetically gifted people, who are capable of clearly perceiving the forms of the outward world, is usually accompanied by a chivalrous class of poets; for the inspiration which impels to heroic deeds, generally produces the poetry which reflects and extols them. In the Homeric lays we find many traces of the existence of such heroic songs in the age of ancient Greek heroes before the Dorian emigrations. Princes and heroes cultivated the arts of music and poetry. Wandering poets, belonging to certain families and confederations in which the technical parts of song, music, and rhythm were cultivated, ennobled the festivals of the kings and nobles by

singing to the lyre, and were highly honoured as the favourites and servants of the Muses. To be celebrated in song was considered by the heroes as an enviable distinction.

*Homer* (about 950 B.C.).—The Greek colonists carried the germs of epic poetry with them from the mother country to their settlements in Asia Minor; and there, in that beautiful land, with its splendid climate and blue sunny skies, among a prosperous and cheerful population, it reached a degree of development and perfection which has never again been attained. The highest point of this epic poetry is identified with the name of Homer, who was, according to tradition, a blind bard, whose life is involved in such obscurity that already in ancient times seven towns contended for the honour of being his birthplace. The Homeric poetry obtains its contents from the circle of traditions which surround the battles before Ilium and the destinies and wanderings of the returning heroes. The two great epic poems which bear the name of Homer, are the *Iliad* and the *Odyssey*. In the former of these poems the "wrath of Achilles" was depicted, and the battles of the Achæans and Trojans before Ilium during fifty-one or fifty-three days in the last year of the war, until the funeral of Hector; the latter contained the fate and adventures of Ulysses and his companions during their ten years' wanderings, and the proceedings of the presumptuous wooers at the prince's court at Ithaca. There is little difference of opinion on the point that these poems had their origin in Ionia, both the subject and metre (dactylic hexameter) being characteristic of the country, and that Homer's birthplace was either Chios or more probably Smyrna; whereas there are various opinions as to the origin, preservation, and transmission of the poems, as the art of writing was unknown in Greece at that time, and consequently the poems can only have been transmitted to writing at a later period. While some inquirers do not consider the Homeric poems as the work of one great poetic genius, but as the productions of an Ionian school of poets subsequently collected and arranged, handed down for centuries by mere verbal transmission, the separate portions learnt by heart and recited by wandering poets called rhapsodists, until Pisistratos collected them and set them down in writing; others cannot become reconciled to the theory, that a poem which bears such a uniform and homogeneous character is the work of many hands, and either maintain the old belief that Homer was the author of both compositions in their present form, or assume that they are the original productions of a poet Homer, collected by later poets, the rhapsodists, separated in the course of verbal transmission, enlarged by additions, and subsequently re-united into a whole by Pisistratos. The Homeric poems exerted a great influence, not only on the progress of civilization among the Greeks, but also on the artistic culture of the whole of Europe. They were an inexhaustible source of art and poetry; and after they had been committed to writing, they were impressed on the memory of youth, and used as a means of awakening national feeling, patriotism, piety, and a sense of beauty; they served the Greek as a mirror of his national characteristics, his power of heroism, as well as his cunning shrewdness. Posterity honoured them as the first lofty sound of the European intellect; it admired in them the reality of portraiture and the living truth, the harmonious proportion, the cheerful view of life, and the great artistic sagacity made to harmonize with childlike simplicity, and with the wealth of imagination—it was delighted with the harmonious blending of nature and art. The poems of Homer possess all the freshness of nature, whose simple language they speak, and the originality of popular



poetry, and have yet attained to true artistic perfection, and are moreover pervaded by the highest spiritual and moral nobility.

The parody of the *Iliad* known by the name of the *Battle of the Frogs and Mice* (*Batrachomyomachia*), a comic heroic poem, in which the battles of the frogs and mice are represented in a similar manner to the warlike deeds of the Achæan and Trojan heroes, was probably composed about the year B.C. 500, also in Ionia. The hymns that have been attributed to Homer, belong also to later writers, called *Homerides*. The larger among them contain epic descriptions of certain occurrences from the myths concerning different divinities, with representations of their characters; the smaller poems were without doubt introductory poems, called *proœmia*, which the rhapsodists



HOMER.

sang with musical accompaniment before commencing their recitations of the heroic legend, in order by the prelude to awaken the attention of their audiences.

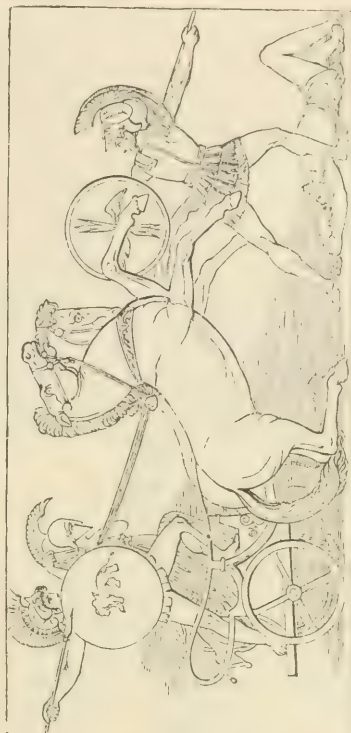
*Hesiod.*—The great interest taken by the whole of Greece in the *Iliad* and the *Odyssey* could not fail to arouse the desire and idea of seeing the issue of this much-extolled war treated in a similar manner, and suggested the further inquiry as to the origin and commencement of the heroic battle of Troy. Thus in the course of years, many epic poems appeared, which resembled the *Iliad* and the *Odyssey* in form and substance, and which treated the remaining narratives from the traditions of the Trojan war in a similar strain, in similar language, and in the same description of verse, and often with a repetition of the words and expressions found in the *Iliad*. Most of these poems so closely followed their great model, that



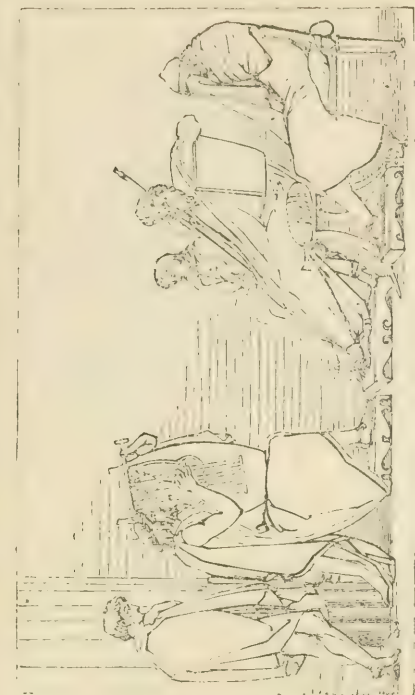
OFFERING SACRIFICE TO THE GODS.



COMBAT OVER THE BODY OF PATROCLUS.



DIOMED CASTING HIS SPEAR AGAINST MARS.



SINGING TO THE HARP THE DEEDS OF HEROES.

SCENES FROM HOMER.—(From designs by Flaxman.)



later generations ascribed them to Homer himself, in times when the poet's name had already become an abstract idea, a general conception and representation of the epic form of poetry. This fiction was all the more credible as the generality of the authors were rhapsodists, and therefore frequently recited their later productions along with the genuine poems. Thus the Trojan traditions were expanded and continued on all sides by a number of poets, who certainly founded their work on Homer, and perpetuated all his characteristics; and inasmuch as they moved round him in a circle, they were called cyclical poets; but who, as can be gathered from the few preserved fragments and accounts, remained at an immeasurable distance behind their model. To this class belonged the "Æthiopis," and the "Destruction of Ilium," by Arctinus the poet of Miletus, and "Cypria" by Stasinus of Cyprus, an epic poem in which the causes of the Trojan war and the events of the first nine years, up to the commencement of the Iliad, were related. In the same manner the return of the heroes, as described in existing traditions, was poetically treated in the so-called "Nostæ," which, borrowing from the Odyssey, described in detail the destinies of the Atridæ, which were much enlarged by the interweaving of scattered colonial legends. And when the traditions of the pre-Homeric and of the subsequent period were exhausted, the epic poets took up other mythical subjects, such as the Theban and Heracleidic traditions, and these they represented according to Homer's style and manner, in a similar form and metre (the hexameter) which was thenceforth customary in all epic poems. They gave the narratives in the Homeric manner, though they laid more stress on the facts and gave more prominence to historical information. Soon afterwards, however, didactic poetry came into existence in the mother country of Greece, combining with the epic form, but only using poetry as a means of propagating doctrines concerning divine and human things. Hesiod is regarded as the founder of this didactic species of poetry. Hesiod of Ascra, at the foot of Helicon, lived about a hundred years after Homer (850), and was, like the latter, the head of a school of poets in Bœotia; consequently his poems also must not be regarded as the productions of a single individual. He marks the transition stage from the chivalrous heroic age to the time of the aspiring citizenship, a condition which becomes manifest in his two great poems. The Theogonia, an epic, didactic poem on the origin of the universe and the history of the gods, still belongs to the heroic period, while the didactic poem "Works and Days" (domestic precepts) has in it a character of social citizenship.

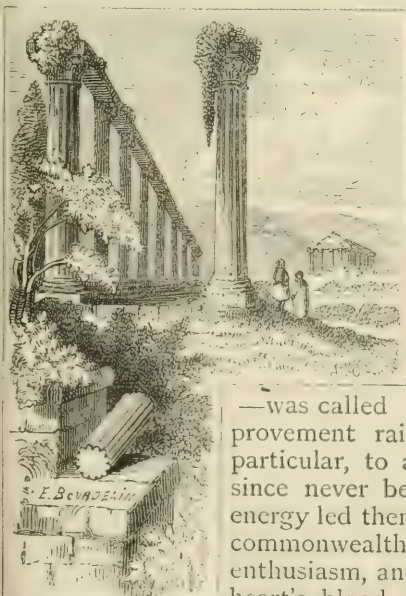
The dry, instructive, and tranquil tone of the poems of Hesiod is as far removed from the fervour and imagination of the Homeric epics, as the gloomy, melancholy conceptions of the Bœotian poet from the brightness and geniality of the Ionian. We thus obtain a proof that the Æolian Bœotians did not participate in the vigorous prosperity, wealth, and enjoyments of the kindred races in Asia, that they were compelled, on the contrary, to meet the difficulties of life that beset them, with severe toil, and had not yet attained to any satisfactory political condition.

NOTE.—With respect to Greek names, our readers will remember that where it was formerly the general custom to give these with the termination *us* (Herodotus, etc.), the prevailing practice is now to use the Greek *os*, and similarly to substitute the *k* for the *c* when representing the Greek *Καππα*, as Phœnikia, for the now familiar form Phœnicia. We have adopted a compromise between the two systems, not interfering with those words, like Phœnicia, which have become familiar in the old spelling, but in others, as Kymon, indicating the change.



## HELLENIC LIFE.

THE MANNERS AND CUSTOMS OF THE HELLENES.—TEMPLES AND RELIGIOUS CEREMONIES.—THE OLYMPIC GAMES.—THE OLYMPIAN ZEUS.—THE EARLIEST FORMS OF GOVERNMENT IN GREECE.—THE SPARTANS.—LYCURGUS AND HIS LAWS.—THE DORIANS AND THEIR GOVERNMENT.—DIVISION INTO CLASSES.—SOCIAL REGULATIONS.—EDUCATION OF THE YOUTH OF SPARTA.—PUBLIC BANQUETS OR ANDREIA.—THE MESSENIAN WARS.—ARISTOMENES.—SUPREMACY OF THE SPARTANS IN THE LEAGUE.



GREECE never constituted one complete kingdom, but was divided into a number of independent cantons and communities of towns, the most powerful of which, from time to time, in the kind of confederation formed by the towns, exercised a predominant influence; this was known as hegemony. Such preponderating towns were Sparta, Athens, Thebes. But language, customs, and association in religious rites united all the races into one nation, which,—in contradistinction to the other nations, collectively designated under the name of barbarians,

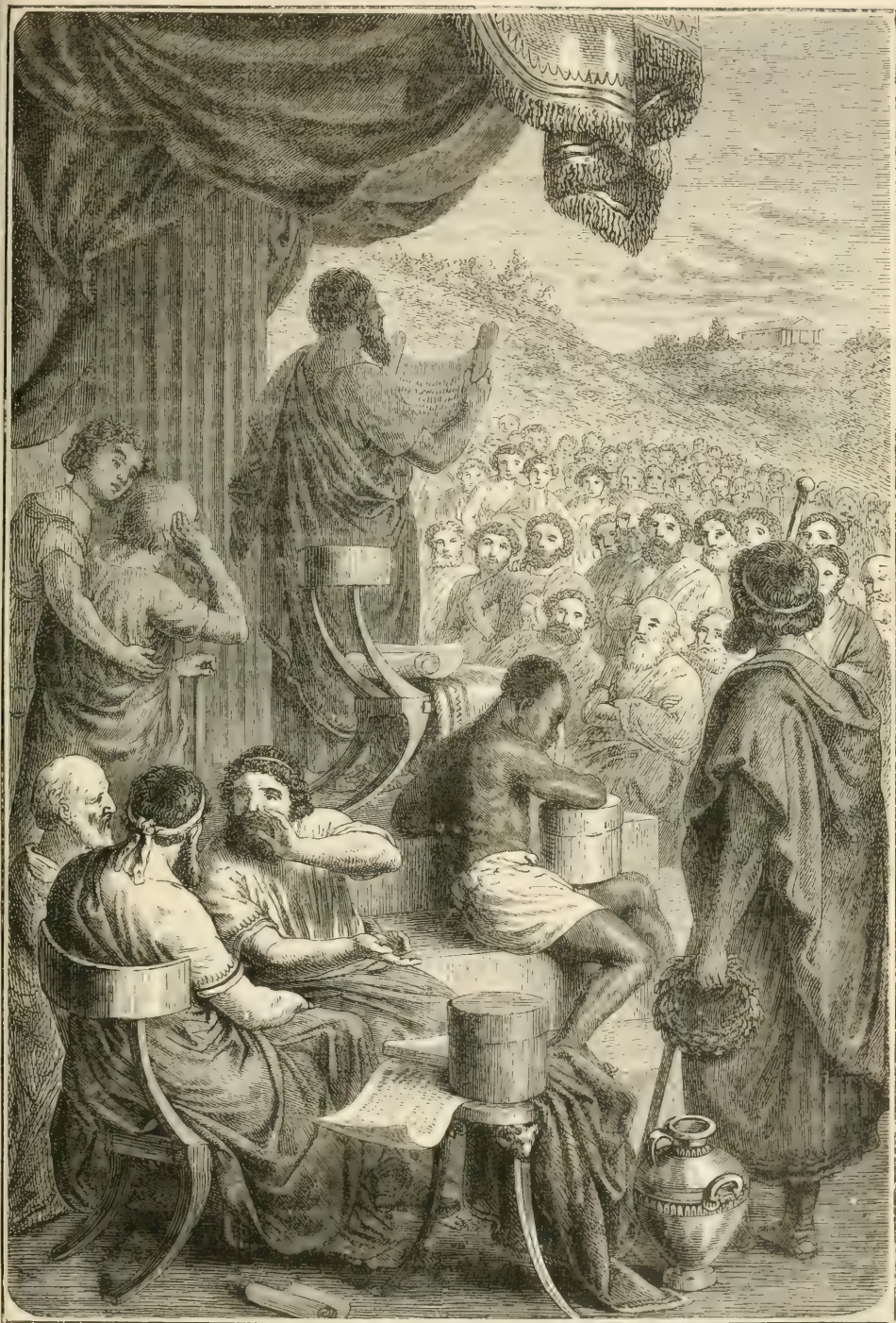
—was called Hellenic. A remarkable capacity for improvement raised the Greeks, and the Ionian race in particular, to a degree of mental cultivation which has since never been equalled; love of freedom and manly energy led them to establish many independent republican commonwealths, in which they first united with patriotic enthusiasm, and whose freedom they defended with their heart's blood, until party animosities stifled their nobler

feelings. Activity and industry created universal prosperity, and the beautiful country and cloudless sky, combined with a healthy and propitious climate,



produced a delight in life, and a cheerful temperament. Their simple mode of life caused them to have but few wants; and contentment with the easily obtained produce of the fruitful soil and favourably situated country, dispelled all the cares and anxieties of existence, and allowed all to appreciate and cultivate the intellectual pleasures that spring from poetry, art, and science. To a people so highly gifted, and so distinguished for physical beauty and symmetry of form, all alien races must have appeared uncivilized and barbarous; and as they never allowed non-Hellenic elements to enjoy equal rights and privileges with themselves in the internal matters of political life, they always retained their national vigour and characteristics.

There nevertheless existed certain institutions and customs connected with religion, which were common to all Hellenic races. The chief of these was the Amphictyonic league, or Temple union, associated with the temple of Delphi,—a council of arbitrators, to which twelve Greek states sent delegates, whose aim was to protect the national sanctuary at Delphi, and to check the destructive effects of the wars among the Hellenic kindred tribes,—and next, the Delphic oracle, which gradually eclipsed and supplanted all similar institutions. At every important undertaking the Apollo at Delphi was consulted; and Pythia, a priestess in a state of inspired fury, seated on a golden tripod, gave forth an answer in dark and not unfrequently ambiguous and enigmatical sentences. A third institution that formed a bond of union among all Greek states and races, was that of the great national festivals, celebrated with sacrifices, with gymnastic games and contests in music, poetry, and dances, which were held at fixed seasons in honour of Zeus, Apollo, and Poseidon, in the plains of Olympia, in the sanctuary of the Pythian Apollo, at Nemea, and on the sea-washed Isthmus. The most ancient and famous of these were the celebrated Olympic games, which were held every four years in a plain on the Alpheus in Elis, and during whose continuance, in the sacred month of the summer season, a period of universal peace prevailed. They consisted chiefly in racing, boxing, wrestling, throwing the discus and spears, and in chariot races; and the victor was rewarded with a wreath of olive twigs, which was regarded as an enviable distinction, and was esteemed not only as a mark of distinction for the recipient, but also a token of honour for his family and his native town. The victor was escorted home in a triumphal procession; and amid songs of praise which were composed by the most distinguished poets, such as Pindar and Simonides, he was conducted to the temple of the tutelary divinity of the town, where the joyful event was celebrated with a thankful sacrifice and a merry feast. The works of artists, poets, and literary writers were also brought under consideration at these national festivals. Indeed, according to a wide-spread tradition, Herodotus, the father of history, is said to have publicly read some portions of his work at a great festival, and to have thereby excited the emulation of Thucydides, the greatest of all historical writers. The temple of the Olympian Zeus, and the colossal statue of the god in a sitting posture, adorned with gold and ivory, by Phidias the Athenian, are among the most beautiful triumphs of Greek art. In the head the sculptor contrived to unite might and grace, majesty and mildness; and the locks were those of the Homeric Zeus, whose movement made Olympus tremble. Religion, the promoter of every higher aspiration in the human soul, tended to advance the sentiment of mental culture, and mitigated by other sacred laws and institutions the severity of the Greek conception of justice, according to which only citizens of the same state enjoyed the protection of the laws, and perpetual banish-



HERODOTUS READING HIS HISTORY AT A PUBLIC FESTIVAL.



ment was made equivalent to punishment by death. Thus the consecrated bond of hospitality embraced states, races, and individuals; thus a pious feeling gave protection to the suppliant oppressed by heavy bloodguiltiness; thus every herald was considered sacred and inviolable, and found respect even in the hottest contest; and holy customs checked the loosened power of blood-vengeance.

From these and similar laws and institutions, depending on custom, usage, and tradition, and placed under the protection of religion, there was developed in course of time an Hellenic system of national law.

### THE EARLIEST FORMS OF GOVERNMENT IN GREECE.

In all the Greek states at the commencement kings ruled, holding patriarchal power, who, as the chief judges, dispensed justice, led the warlike forces into battle, and in the name of the people offered up sacrifices to the gods and celebrated festivals.



EPAMINONDAS.

Their power, whose origin they traced back to the gods, was maintained within limits fixed by law and custom. As the chief of the gods, Zeus himself, was subject to the voice of Fate, so are kings subject to the idea of justice, which dwells with the gods, and the knowledge of which has been inherited by kings, in virtue of the relationship of these earthly rulers to the deities. Although the king's title was hereditary, certain advantages, such as personal strength, wisdom, and a lofty stature and commanding presence, were regarded as necessary qualities of princes, who were to be "the most excellent among the nation." Their revenue consisted in honorary gifts and the produce of some public land that was considered as their property; and their power lay in their great importance and authority, and in the veneration that was accorded to them. They

stood at the head of the noble families who composed their council, and who, like the kings, were distinguished by birth and riches, as well as by warlike courage and skill in martial exercises. When, in course of time, this bond, founded on veneration and allegiance, became loosened between the king and the nobles, the privileged families of chiefs sought more and more to weaken the princely power, and to increase their own influence at the expense of the royal authority, until they became so powerful that they could entirely set aside royalty, and establish a republican form of rule by an aristocracy.

The princely families, from whom the kings had been taken, now fell into the same rank as the warrior nobility and priest nobility, though for a time they asserted a higher position for themselves, such as the Codrides and Alcmaeonids in Athens, the Bacchiades at Corinth, and others. The priestly dignity alone still remained the sole possession of certain families, partly because the practice of religion, depending on custom and transmission, is less affected by change than the temporal laws and institutions of civil life; partly, also, because certain arts, sciences, and occupations were peculiar to certain families, as for instance the art of divination and the knowledge of the

Eleusinian mysteries to the Athenian Eumolpidæ, the power of healing to the Asclepiadæ in Epidaurus and Cos, etc. The members of this aristocratic class depending on noble birth, held possessions in land with tributary peasant cultivators; they served in the army as knights or horsemen, took part in the contests and gymnastic games, administered the civil offices, and offered up sacrifices to the gods at their own cost, considering these things as the honourable prerogatives of their position. As the sole possessors of culture, knowledge of the law, and martial prowess, they found no difficulty in excluding the Demos, or bulk of the people, condemned to toil and treated with little esteem—the peasants, traders, and sailors—from any participation in the government. But when increasing trade and industry spread prosperity and civilization among the people, and unanimity and equality of rank disappeared from among the nobles, who placed their own personal interests above law and custom, and regarded the importance of their position more highly than the common weal; and when in course of time the example of the colonized towns, which attained to great prosperity with their civil equality, had re-acted on the mother-state, then at length the power of the dominant caste was gradually broken. Thus liberty had to undergo many pains and trials, until it was purged from all dross, and law, constitution, and habits of civil life were regulated by equality, discipline, and order.

There existed in all the Greek towns, without political rights, bondsmen and slaves from foreign countries. All manner of handicraft that was merely useful was given up to them, as well as retail trade and small industries; and all occupations for the acquisition of a livelihood marked with the stigma of “banausia,” while the free-born Hellenes only engaged in artistic industries and wholesale trade.

#### THE LAWS OF LYCURGUS (LYKURGOS) AND THE MESSENIAN WARS.

Through their emigration, and under new conditions, the old simple habits of the Dorians had gradually deteriorated, an unwarlike spirit threatened to creep in, national hatred between the conquering and the conquered races disturbed peaceful unity, and disorders perplexed the governments. This, about the year 884, caused Lycurgus, a patriotic Spartan of royal blood, whose father had been stabbed in the public highway during the civil war, to form the design of procuring internal tranquillity for his native town, and likewise the predominance of Sparta over the other states by the restoration and firm establishment of the ancient Dorian institutions. He therefore betook himself to the island of Crete, famed for its good laws, a region where the Dorian population maintained the original laws and customs, made himself familiar with their institutions, and on his return gave to the Spartans the remarkable constitution, the principles of which can be recognized in the regulation of the whole government and the laws for private life; although various institutions, laws, and customs which were only developed in the course of many years afterwards, have been attributed by the natural respect of succeeding generations to the renowned lawgiver himself.

*Form of government.*—The ruling power was in the hands of the Dorians, who, undertaking no other occupations, devoted themselves solely to military exercises, carried on wars, and governed the kingdom. Divided into tribes or Phylæ, and into confederations of families called Obæ, they selected in their popular assemblies a council of elders, the Gerusia, to whom belonged the government and the administration of the law; and the five annual Ephori,



who were at first only district overseers, superintendents of communities, and judges in civil affairs, but who afterwards, when they had been invested with an imperial power of control over social manners, public education, and the manner in which offices were administered,—even those of the Gerontes or councillors,—acquired complete authority and even summoned kings to their answer. The council of elders consisted of twenty-eight members of at least sixty years of age, belonging to the noble families. They were chosen for life. The presidents in this council were the two Spartan kings, who united the offices of high-priest and chief judge with the generalship of the army. It was necessary they should belong to the family of Heracleides, and therefore they enjoyed their dignities as the inherited privilege of their birth. In home affairs the kings enjoyed less power than respect; but in time of war they were always the leaders, and possessed unlimited command. The popular assembly, composed of all free citizens who were over thirty years of age, had the right



STREET SCENE IN ANCIENT GREECE.

of affirming or rejecting the propositions of the kings and the council without discussion.

The whole constitution was founded on equality of property. To this end the whole country of Laconia was so divided in course of years that the 9000 Spartan families possessed the same number, namely 9000 indivisible and inalienable properties or farms, inherited by right of primogeniture; and the 30,000 Pericæci were also provided with possessions of lesser extent; while the Helots had no property, but, as serfs and day labourers, cultivated the fields of the noble Dorian possessors of the soil, and gave up to the owners of the land a certain portion of the produce of corn, wine, oil, etc. In the towns also they were obliged to undertake labours and employments, which the Dorian nobleman considered beneath his dignity. Of a wild and unruly temper, the Helots did not endure the bondage of slavery and the loss of

freedom, honour, political, and even human rights, without violent repugnance, and were always ready to engage in wars and insurrections against their oppressors, and to strengthen the hands of an enemy. For this reason the Spartan youths were permitted to kill some of the Helots for practice and dexterity in the stratagems of war, and for the security of the country, that their preponderance might not become dangerous to the Spartan citizens. These licensed murders were called *Crypteia*. Every year, accordingly, a number of young Spartans were despatched by the Ephori to different parts of the country, to roam through the district, and strike down secretly with the dagger every suspected person; in critical times, too, the boldest and most enterprising were also secretly made away with. In war the Helots usually served as light-armed troops and camp guards, and in the fleet as rowers and marine soldiers. They were the slaves of the commonwealth, not of individual citizens, therefore the proprietor of the estate could neither kill, sell, nor liberate a Helot. It belonged to the Government alone to alter their condition and, for accomplished services, to vouchsafe them liberty and a limited admission to civil rights.

*Social Regulations.*—In order that the Dorian might maintain the rights with which his birth invested him, by means of physical and intellectual superiority, the state took the education of the youthful citizen entirely into its own hands. Weak, infirm, or deformed children were, according to the old accounts, exposed immediately after birth in a ravine of the Taygetus; probably they were thrust out among the *Periœci*. Healthy children were removed from their parents' house on completing their sixth year, to be brought up in public institutions. This system of education, combined with severe discipline, besides including the study of the laws and of vigorous moral precepts, was specially directed towards the hardening of the body and the promotion of physical health and vigour, and consequently gymnastic exercises in the public gymnasia or palestræ, and martial training in the open air on the rugged slopes of the Taygetus, under the management and supervision of the guardians of education, constituted its most important feature. But the understanding also received its share of cultivation, for the shrewdness and cunning of the Spartans, and the admirable wit of their replies were not less famous than the pithy, ingenious brevity of their discourse, which has in consequence been designated as "laconic." Feeling and fancy, however, found but little scope in their scheme, and science and oratory were neither esteemed nor cultivated in Sparta; while epic and dramatic poetry were not lifted beyond the sphere of low popular amusement. Dorian art was distinguished only by vigour and strict harmony; not, like Ionian art, by beauty and grace. Lyric poetry, with singing, music, and dances, the only carefully cultivated art of the Spartan people, bore the impress of the simple, earnest, character of the race, serving particularly to awaken and animate patriotism, love of warfare, and national feeling, and to promote a harmonious temper of mind and manly sentiment. This lyric poetry was limited almost exclusively to religious songs or hymns, battle songs, and poetic maxims, or *Gnomoi*. The intimate association of boys and youths with experienced and mature men was regarded as the best means of education towards practical worth. The mutual affection thus engendered between master and pupil was regarded as ennobling and improving: the abuse of this influence was punished with dishonour and contempt.

The education of girls was carried on in a similar manner. Their places of exercise were indeed separated from those of the boys; but public contests



and games were held, at which girls and boys met together as spectators, and their applause or derision was no slight stimulus to the exertions of the combatants. The public education of the boys already tended to loosen and weaken the bonds of family life; and this was even more the case in the severance of the grown male population in daily life. For all the Dorian men were united in associations, who ate together in messes or companies so that it was usual for fifteen mess-mates to sit at one table, united together by their own free choice and mutual inclination. The women had their meals at home, and boys and youths in their special divisions or classes. Thus the male population was placed under the continual supervision of the community. The position of women was freer and nobler than in other parts of Greece, and the relations of men towards them bore a tinge of chivalry. The bride was carried off from the parental home. Spartan women were also not less noted for their conjugal fidelity and domestic and social virtues, than for their strength and beauty. The public "men's repasts," called *Andreia*, were extremely plain and frugal, and the expense was defrayed by the contributions of the partakers. The government only bore



HELLENIC WARRIORS.

the cost of the royal table. The so-called black broth, with barley bread and a goblet of wine, formed the bulk of the repast, and for dessert, cheese, figs, and olives were provided. Luxury and self-indulgence were to be avoided in every way; and for this reason the houses were built in a rude and comfortless fashion, only the use of the axe and saw being permitted in their construction. In the same way all money coined from precious metals was banished from general use, so that no one had the means of procuring unnecessary enjoyments; merchandise was transferred in the way of barter, and rudely coined iron money was used for the business of daily life; and in order to prevent any one gaining experience of, or becoming accustomed to, other pleasures in life, the Spartans were forbidden to take aimless journeys into other states; and strangers who might corrupt their primitive

customs were prohibited from settling, or even making any lengthened sojourn in Sparta.

Hunting and martial exercises were the chief occupations of the grown Spartan; the cultivation of the soil was given over to the Helots, and trade and commerce devolved on the Pericæci. The whole existence of the Spartan had reference to warfare. In the town he lived as in a camp, and the time of war was his time of festival and rejoicing. Robed in purple mantles, with long hair and beard, the Spartans marched into the field of battle to the sound of flutes and stringed instruments, and before the combat they adorned themselves as though for a joyful festival. The old wooden representation of the Dioskuri, the guardian divinities of the country, was borne in front of the soldiers as an emblem of brave combat and faithful comradeship. The strength of the army depended on the heavily-armed foot soldiers, the Hoplètes, consisting of divisions known as Soches and Moræ, with many sub-divisions and complete arrangement; and consequently, under the leadership of numerous warlike chiefs of companies and troops, who commanded the different divisions, they could without confusion execute various and intricate evolutions. Messmates stood next each other in the battlefield, bound together like good comrades in life as in death. Having once taken up his position, the Spartan never wavered or retreated; he conquered, or fell where he stood, for cowards were crushed by the public contempt. Strict obedience, and subordination of the young to the old, was the essence of warlike education and culture in Sparta, which was a true temple of honour for the aged.

After these statutes, or decrees, called Rhetra, had been confirmed by the Delphic oracle, which, as the great national sanctuary, exercised at all times a decisive influence on the internal affairs of the Dorians, Lycurgus made the Spartans swear that they would change nothing therein until he returned from the journey he proposed to make. He is then said to have set out for Crete, and to have died there. His grateful country, however, erected a temple to the great lawgiver, and established a hero-worship in his honour, which was entrusted to the direction of his own family.

The results of the Lykurgan constitution soon showed themselves. In a short time the poor, petty state obtained the sovereignty or hegemony over the Peloponnesus and the whole of Greece, after having subjugated in the renowned Messenian wars the kindred neighbouring state of Messenia, which, with its mild and fertile mountain and coast country, had prospered in trade and agriculture during a long peace. Private strife, brought about by the Spartans' love of combat and conquest, was the most immediate cause of this war. The Messenians were made dependent even in the first war (730-710 B.C.), after their strong citadel Ithome had been taken, and their hero Aristodemus had stabbed himself in despair on the grave of his daughter, whom he had fruitlessly sacrificed to propitiate victory. They promised, as tenants of the soil, or tributaries, to surrender the half of the annual produce, and to lament the death of a Lakonian king or chief officer as a national calamity. In the words of an ancient elegy, "They were crushed like mules under heavy burdens, and surrendered to their masters, under severe compulsion, the half of all their field fruits, and both men and women mourned for their departed rulers." Many however emigrated, preferring a free life among strangers to slavery in their own country. They founded Rhegium in southern Italy, at the same time that the Spartan Partheniæ established Tarentum.

In the second war (between 670 and 630) the Messenians, enraged at the



cruelty and contempt of the Spartans, and excited to revenge by the fugitives who had taken refuge in the neighbouring country, succeeded at first, through the heroic deeds of the brave and crafty Aristomenes, in gaining some advantages, so that the Spartans, defeated and dispirited, made overtures for peace. From this pusillanimous mood they were roused by the poet Tyrtæos of the Attic town of Aphidnæ, who, it is related, was sent by the Athenians in mockery to their assistance. With his war-songs and war-elegies Tyrtæos rekindled, by a recital of the deeds of their ancestors, the sinking flame of national pride among the Spartans, aroused their slumbering feelings of honour and manly love of warfare, and at the same time awakened, in his work called *Eunomia*, or Legal Order, a regard and reverence for ancient Dorian laws and for authority. Encouraged by these songs, the Spartans



ARISTOMENES IN THE CAVE BENEATH THE PRECIPICE.

engaged in fresh battles, and by means of bravery and stratagem at the "great trench" so crushed the power of their enemies, that the latter now avoided the open battle-field, and confined themselves to skirmishes among the mountains and to defensive warfare behind their strong fortresses. Aristomenes was taken prisoner by the Spartans and flung over a precipice; but, according to the historical tradition, was miraculously saved by an eagle and a fox, who, coming to prey on the corpses in the cave, showed him the way to daylight and safety. In spite of the valiant deeds of the celebrated hero, the Spartans obtained the victory after having taken the Messenian fortress Eira, which had been regarded as impregnable. A large number of the Messenians emigrated, and established themselves in the ancient colonial town of Zankle in Sicily, which subsequently received from them its name of Messina.

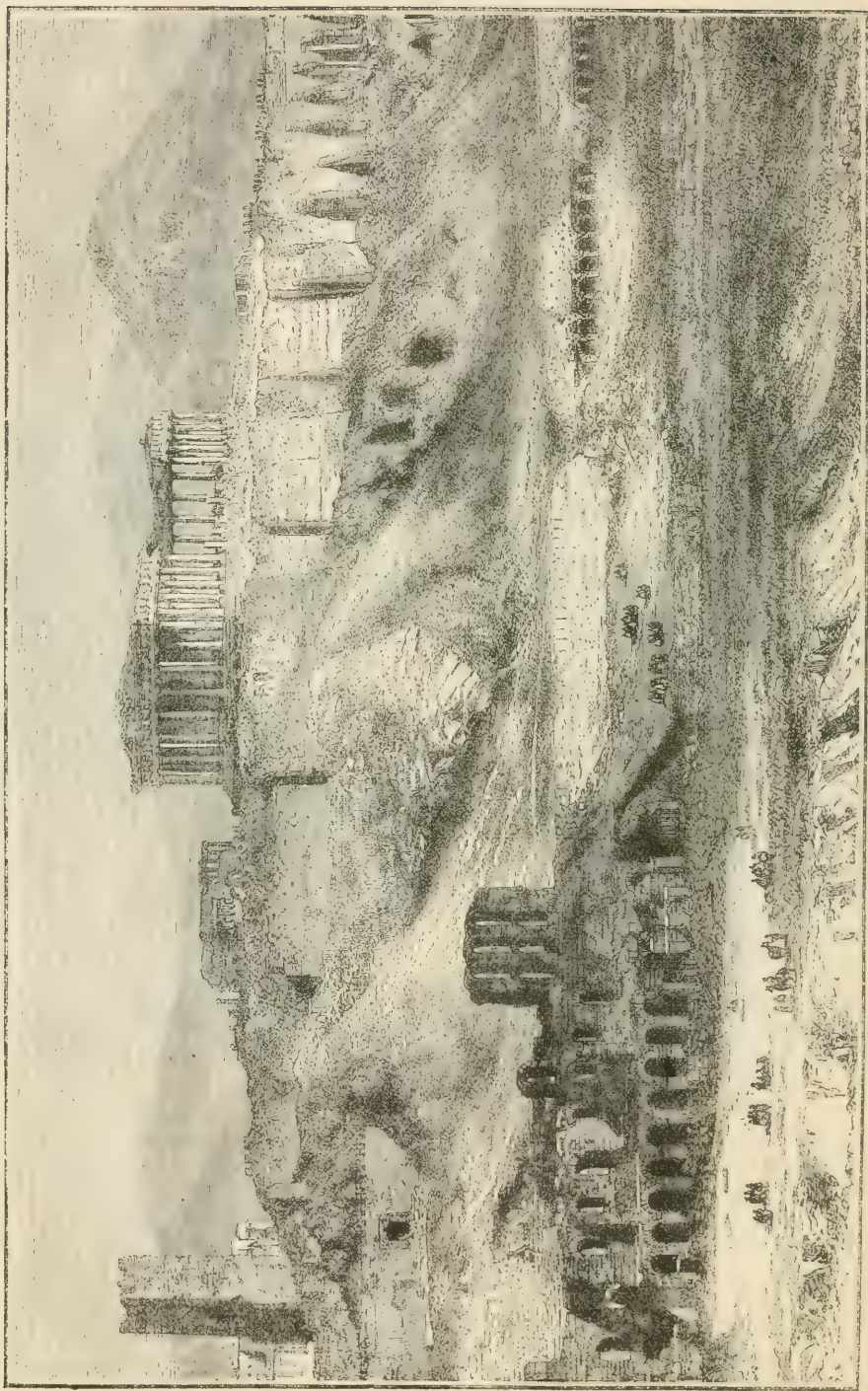
Aristomenes and his followers found a home with the Arkadians, while the population who remained behind were condemned to the miserable fate of Helots. Aristomenes is said to have made his way with a small band of faithful followers to Rhodes, where he died. On the summit of Eira there are still some remains of walls visible.

From this time a deadly hatred existed between the two kindred nations—hatred which was shown in repeated tumults, civil wars, and emigrations, and which resulted in imposing on the vanquished a still more oppressive yoke of slavery. Even the Arcadians, who had long resisted the attacks of the Spartans, were at last reduced to submission, and to a recognition of Spartan superiority in about the year 600 B.C. The Tegeatæ, the bravest of the Arkadians, had from that time assigned to them the place of honour on the extreme left wing of the Dorian battle array. Argos, the royal residence of the old Achæan princes, and the inheritance of the most ancient branch of the Heracleidæ, which had been made the head of a confederacy in the 8th century (about 750), through the acquisition of Corinth and other territory by king Pheidon I., who had established it on a strong foundation, by the establishment of fixed measures, weights, and coinage (hence the Æginæan scale), was compelled to relinquish its title to the dominion or hegemony over the Peloponnesus to the younger line, after having lost the long-contested country of Kynuria, with the town of Thyrea, through the heroic exploit of Othryades the Spartan in the year 550; and after sustaining a severe defeat from king Cleomes at Tiryns in 524, jealous at the fame of the kindred neighbouring state, the Argives from that time kept aloof from all undertakings in which the Spartans held the chief command, and the latter contented themselves with the honour of having humbled the older branch of the race. By virtue of the position they had attained, the Spartans were the leaders of the army in every war undertaken by the confederacy, fixed the number of men each state had to furnish to the army of the Peloponnesian union, and held the presidency of the council of the league.

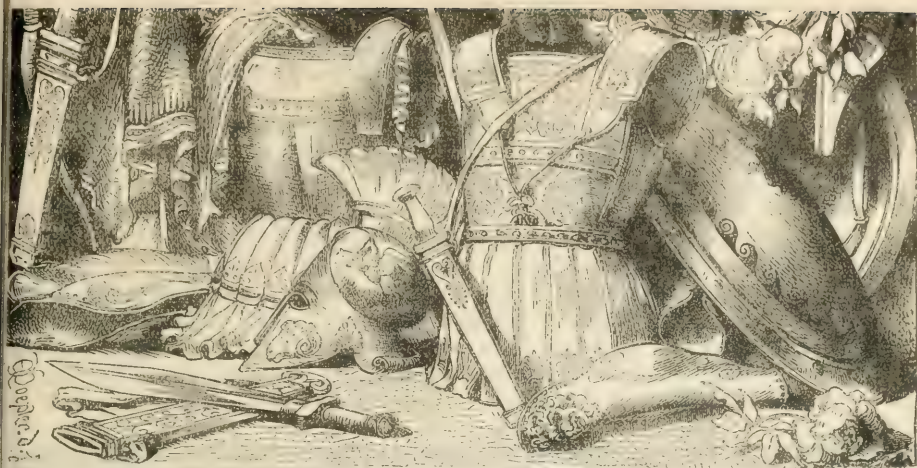


GYMNASTIC EXERCISE OF THE SPARTANS.





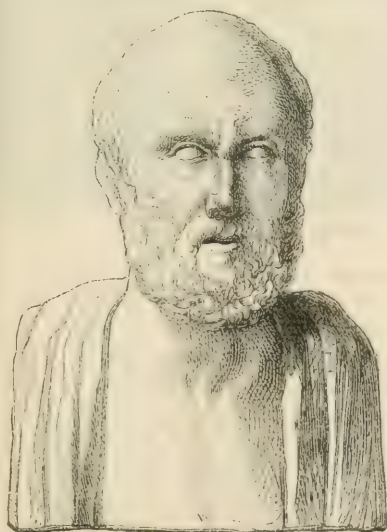
VIEW OF THE RUINS OF ANCIENT ATHENS.



## SOLON AND ATHENS.

GOVERNMENT BY FAMILIES IN ATHENS.—THE LAWS OF DRAGON.—THE ALKMEONIDS.—THEIR DESTRUCTION.—SOLON AND HIS LAWS.—PHYLE, PHRATRIE, AND RACES.—THE ARCHONS.—THE COUNCIL OF THE AREIOPAGOS.—SOLON'S TRAVELS AND RETURN TO ATHENS.—THE PARTY CHIEFS AND THEIR AMBITIOUS DESIGNS.—DISAPPOINTMENT OF SOLON.—HIS LAST DAYS AND DEATH.

"Solon the next, who built his commonweal  
On equity's wide base ;—by tender laws  
A lively people curbing."—*Thomson.*



HIPPOCRATES.

**G**OVERNMENT by Families in Athens. — While the Spartans, who regulated their lives according to fixed and deeply rooted principles, maintained for centuries the aristocratic military constitution of Lycurgus, the lively and excitable Athenians introduced among themselves very various kinds of government in succession. After the glorious death of Codrus, the royal office is said to have been abolished, and a leader was chosen for life from the family of the Codrids, who, under the title of Archon, exercised royal functions, but without a distinguishing title and rank. Heads of noble families who traced their origin from the heroes of past ages, and who inherited from their forefathers either the conduct of martial affairs or certain religious institutions and sacrifices, composed his permanent council. The posi-



tion of the lower classes, though they possessed no political power, and for the most part no property, was—at least at first—not an entirely degraded one, partly because industry, temperance, trade, and commercial activity produced general prosperity, and partly because a certain gentleness and a respect for personal liberty were deeply ingrained in the Ionian character. Nowhere else, according to the precepts of religion, were the fugitives and those under the protection of the hospitable Zeus more regarded by the laws than in Athens; compassion here had its root in the disposition of the people, and its altar in the open market. The dominant families, the Eupatridæ, stood in a spirit of paternal relation towards the labouring population. They had been divided from ancient times into four fraternities or *Phylæ*; those, namely, of the Geleontes or illustrious, the Hoplètes or warriors, the Argadeis or agriculturists, and the Œgikoreis or goat-herds. This method of



THE PYTHIAN PRIESTESS ON THE TRIPOD. (See p. 164.)

division, which in the first instance designated a separation according to the original dwelling-places of the classes, probably retained the name of the occupations because these were influenced by the nature of the localities. A phyla was divided into three "brotherhoods" or *phratriæ*, each of which again embraced thirty races, with a larger or smaller number of houses or families. To each of these land-owning families were apportioned a number of the common people, who were placed under its protection. Received into the religious community of the section, these people participated in all the rights connected with religion. There thus existed a relationship of piety between the Eupatridæ and the "people." But envy, contention, and strife among the nobles, united with severity and unkindness towards their inferiors, in time disturbed the peaceful agreement between the classes, and made the

paternal rule of the "high-born lords" harsh and oppressive. The community of nobles had in the first instance confined the dignity of archon exclusively to the family of Codros (B.C. 754), and conferred that dignity for life; and when the forms of an aristocratic republic became more complete, they subsequently, in the year 714, limited the length of the archon's reign to ten years, and a short time afterwards made the office accessible to all the families of the nobility. Indeed, in order that many might partake of this honour, it was at length arranged, in 683, that nine archons should be chosen every year, to preside over the departments of executive government, religion, war, the making of laws, and the administration of justice.

This was the beginning of hard times for the citizens and peasantry. Not only did the nobility, who had now all the power in their own hands, exclude the people, or *demos*, from all participation in the government, the priesthood, and the administration of justice, but they violated more and more the old paternal relationship by selfishness and love of gain, and oppressed their inferiors with taxes and severe criminal laws. They alone dispensed justice in divine and human things, because they alone were acquainted with the unwritten decrees of justice, which depended only on tradition and custom; and their administration of justice was sullied by oppression and tyranny, partiality and wrong. This perversion of justice in the interest of the higher class at last excited the Athenian people to demand the establishment of written laws, and to urge and maintain the request with such emphasis that the nobles found themselves at last compelled to comply. But they determined to turn this request into an opportunity to bridle the aspiring popular feeling. About the year 620, they therefore commissioned one of their number, the severe Dracon, with the drawing up of the laws. The rigour with which this nobleman acquitted himself of his task, has become proverbial. It has been said of his laws, that they were written with blood. Every offence was visited with the punishment of death; severity and fear appeared to him the only means of correction; in lesser misdemeanours the stern lawgiver found no sufficient reason for mitigation of punishment. By this means the nobility hoped to bring back the discontented people to their former subjection; but they were deceived. Violent contests arose, in which not only the peasants, vine-dressers, craftsmen, traders, and sailors banded themselves together against the Eupatridæ, but the latter also became involved among themselves in disputes and party strife, and weakened their strength. The old nobility, relying on custom and the letter of the law, were not content with oppressing the poor man by their avarice, and by severe criminal laws, and with filling the mortgaged fields with pledge stones; but they excluded the new families, who had thriven and risen by trade and industry, from the class confederacy. Many persons, once free and wealthy, fell into debt, and into tributary dependence on the wealthy, who despoiled them of house and lands; mutiny, murder, theft, and lawlessness became more and more the terrible weapons of the helpless crowd. The breach of faith of the Alcæonids in 612, one of the great noble families, towards Kylon's party, sullied the honour and undermined the authority of the whole class. Bad harvests and pestilences set in, and were interpreted by the excited people as signs of Divine anger at the desecration of their sanctuaries.

Kylon, who belonged to an old family of Eupatrids, and had become celebrated as a victor at the Olympic games, took up the cause of the lower classes, and with the help of the tyrant Theagenes of Megara, his father-in-law, took possession of the citadel. But as the people, mistrusting his in-



tentions, did not support him, the nobles, led on by the Alcmaeonid Megacles, succeeded in getting back the Acropolis, whereupon Kylon fled; but according to the received tradition, his followers were massacred at the altars of the gods, at which they had taken refuge. This sacrilege brought about the expulsion of the curse-laden Alcmaeonids, and the reconciliation of the city through the seer Epimenides of Crete, who, on the request of Solon, quieted the minds of the people, re-established civil and religious order, and by various wholesome institutions, paved the way for the introduction of the laws of his friend.

The state was hovering on the brink of destruction, when Solon,—one of the seven wise men who had assisted his native town to obtain possession of Salamis, and, as archon and Eupatrid of Codros' family, possessed the confidence of the nobility, and stood in high estimation both as a poet and a friend of the people,—saved the country by means of his new code of laws. This was in 593.

Solon's code is a judicious mingling of aristocratic and democratic elements. For while he sought to lighten the yoke that weighed on the people by the so-called *seisachthy*, or removal of burdens, and assigned the chief power in the state and the power for making laws to the popular assembly, to which the council of the four hundred and also the judges or *heliasts* were responsible, he secured certain privileges and honours to the nobles, as the wealthier class, by the division of the people into four sections according to possession of land and contributions in taxes, retained for them the dignity of archon, and established the aristocratic *Areiopagos*, a venerable court of justice which held its sittings on the Hill of Ares, near the altars of the revered divinities of the *Erinnyes* or *Eumenides*, and which he constituted the guardian of the laws, constitution, and morals. Thus, without disregarding the solid foundations of subordination and discipline, Solon burst the fetters which until then had held the majority of the Athenian population in a state of political and judicial pupillage, and combined the reforms demanded by the spirit of the age with those ancient customs that had stood the test of experience. His code of laws consequently remained, amid all changes, the enduring foundation of the Attic commonwealth.



MILITARY EXERCISES OF THE GREEKS.

# SOLON'S CODE OF LAWS.



KYMOM OF ATHENS.

BY the scheme for lightening the people's burdens, the poor citizens were relieved of a portion of their debts through a lowering of the standard of coinage, which increased the value of existing ready money without altering the amount of debt as expressed in figures. The burden of payment on mortgaged land property was decreased. The customary law of personal slavery for debt, by which the creditor could make his insolvent debtor his slave, was abolished, and all Athenians who were in bondage for debt were set at liberty.

To regulate the division of the community into classes, a new standard or estimate was taken. The first class consisted of those men called the "five hundred measurers," or Pentakosiomedimni, those who gathered

500 medimni, or measures, from their own lands, in wet or dry produce (wine and oil, corn, etc.), and who acted as commanders in time of war; the second class was composed of the Hippii, or knights, those whose harvest amounted to 300 measures, sufficient to furnish a war-horse for the master and another for the attendant soldier; the third division included the team-holders (Zeugites), whose income reached 200 measures, who were able to keep a team of mules, horses, or oxen, and served in the army as heavily-armed soldiers, under the name of Hoplètes. The last and most numerous class consisted of the Thêtes, or common people, who reaped less than 200 measures, or possessed no landed property, and who served as light-armed soldiers, or sailors, and were exempt from the payment of taxes. Only the first, second, and third classes were eligible for posts of honour and official positions, and for the great council; the lowest, untaxed class was excluded from every office. The military service was adapted to this arrangement of classes. When a youth had been prepared by physical and martial exercises, and had reached his eighteenth year, he was raised by his parents and relations, and the authorities, to the rank of an armed man; "he swore fidelity to his country, to his commanders, and to camp regulations; he vowed never to disgrace his arms, and to resist the enemies of the constitution to the utmost." After two years' service under the guards of the frontier, he was entered into the register of those liable to service. No pay was given; every one served at his own expense; the public care of the wounded, and the solemn burial of the fallen, was the reward of the brave; dishonour, as exemplified in the loss of civil rights and the exclusion from public sacrifice, was the punishment of the coward.

The popular assembly exercised the legislative power, and controlled the government officials and judges, especially the nine archons; they fixed the taxes, made the final decisions as to war and peace, etc. The annually elected council of the four hundred managed the affairs of the administration and the finances by means of a committee, called Prytanes, and conducted





TRIUMPHAL RETURN OF AN OLYMPIC VICTOR.

the deliberations of the popular assembly and intercourse with foreign countries; while, for judicial transactions, a committee of jurats was chosen from 6000 men sworn in by the archons, who presided also at law-suits.

The Arciopagos—an honourable council, whose members consisted of the most venerable citizens, chosen for life, principally archons who had been wise administrators—had the power of inflicting the punishment of death in cases of murder, incendiarism, poisoning, and other grievous crimes. But it derived its chief importance from the function given it by Solon, namely, the supervision of morals. It watched over the education of youth, and controlled the conduct of the citizens, so that order and morality were regarded, an honourable and industrious career pursued by every citizen, and luxury,



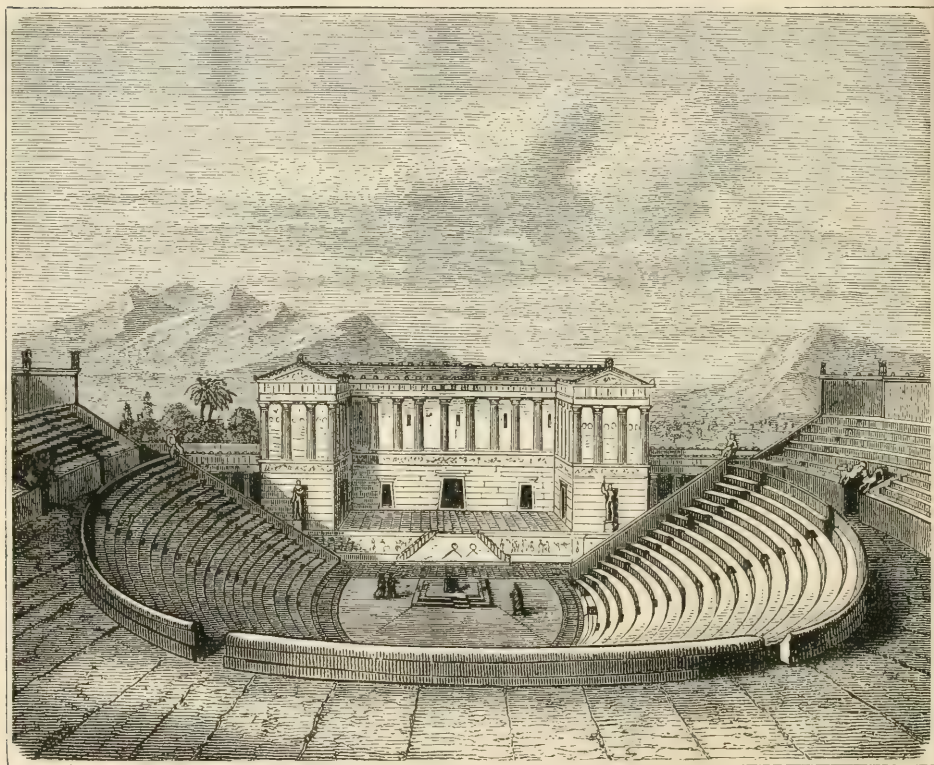
A THEATRE IN ANCIENT GREECE.

fine apparel, and licentious habits proscribed. Of the statutes of Drakon, Solon only retained the laws relating to murder and manslaughter, and the court of the Sphetæ, or court of appeal; for here Drakon himself had only perpetuated old rights, made sacred by religion and custom, and accordingly they remained untouched through all changes. Solon also retained the primitive division of the Athenian people into phylæ, phratriæ, and races, and thus preserved the last surviving remains of ancient piety and of clanship among the people. To this confraternity of race and family was entrusted the supervision over purity of descent and the legitimacy of each claim of citizenship. Consequently every newly-married woman was introduced into the fraternity to which her



husband belonged ; and every newly-born child was entered in the register of the family. Only in this way was it possible to obtain full rights of citizenship. The phratriæ and families also served as the point of union for the worship of the gods of the race.

As hitherto, the nine archons continued, under Solon's constitution, to preside over the administration of the government and of civil justice, only they were now elected by all the citizens collectively, and were responsible to the national assembly. The principal, or first archon, after whom the year was named, gave judgment in cases of divorce, marriage, and orphanage, and as a peaceful arbitrator or umpire settled the differences between neighbours,



THE THEATRE AT EGESTA.

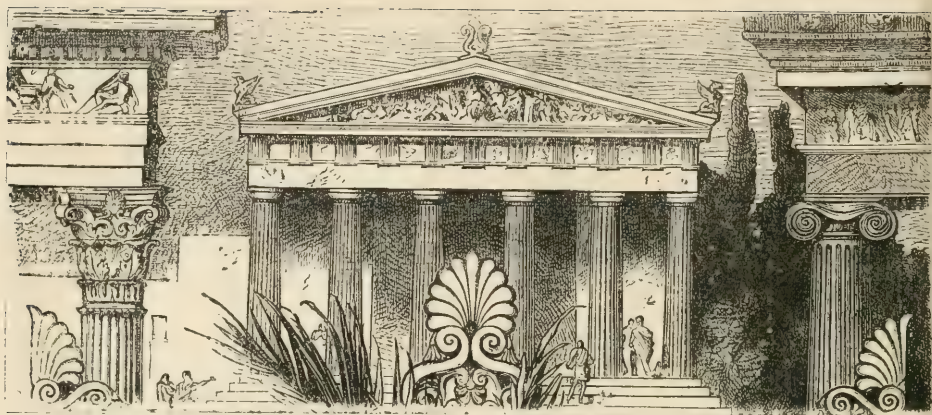
and maintained a kind of censorship of morals. The archon-king, the superintendent of the mysteries, and, as it were, successor of the old hereditary priest-kings, presided at the public sacrifices and at religious festivals ; decided all complaints of criminality and violation of church rites ; initiated trials for murder for the Areiopagos, and even pronounced penal sentences on inanimate objects that had wounded or killed a man. The archon-commander, besides the chief direction of military matters, and the command of the army, had the office of deciding disputes between foreigners and citizens ; the six "guardians of the law" (thesmothetæ) were to settle all quarrels that did not fall within the province of their coadjutors, and to protect constitutional rights and customs against all contradiction and attack.

When Solon had completed his code of laws, he made the Athenians swear that they would change nothing therein for the space of ten years, and then started off on journeyings to Egypt, Cyprus, and Asia Minor, where he had a meeting at Sardes with Cræsus, who questioned the distinguished stranger as to divine and human things. Fresh disturbances in his native town, however, soon recalled him to Athens, where he spent the evening of his life ; for in his opinion, any one who remained neutral during civil commotions, ought to be declared dishonoured. His powers of mind and character continued unimpaired even in his old age. Solon penetrated the ambitious designs of the party chiefs, especially of his relative, Pisistratos, and with paternal earnestness warned the people in poems and discourses against the "great men" who threatened to endanger the commonwealth ; he inveighed against the recently introduced dramatic art, which, he declared, perverted true patriotic feeling by a false show ; and admonished the civil assembly which had conferred a body-guard on the chief democrat, with the angry words : "Not to the gods, but to your own cowardice, ascribe the evil that shall come upon you !" As his patriotic admonitions had no effect on his fellow-citizens, and Pisistratos continued to increase in authority, he turned away, vexed and disheartened, from the ungrateful people. Surrounded by a circle of friends, old and young, he spent the remainder of his days in the quietude of his own home, constantly endeavouring to enlarge his range of knowledge, until death summoned him away in the eightieth year of his age. The activity excited by Solon's democratic institutions raised the Athenian people to a height of culture and variety of intellectual development, of which rude Sparta, governed by its aristocratic nobility, presented no trace whatever.



TEMPLE OF DIANA, EPHESUS.





## THE TYRANTS.

THE ORIGIN OF THE TYRANTS.—ESTABLISHMENT OF THEIR POWER.—ENDEAVOURS OF THE OLIGARCHS TO OVERTHROW THEM.—THEIR OVERTHROW BY THE HELP OF THE SPARTANS.—PERIANDER, PITTACUS, AND POLYCRATES.—THE STORY OF THE POET ARION.—THE ARGATHORIDES IN SICYON.—PROCLES IN EPIDAUROS AND THEAGENES IN MEGARA.—THE ISLAND OF LESBOS.—IONIAN TOWNS AND ISLANDS OF ASIA MINOR.—SAMOS.—DESPOTISM OF POLYCRATES.—HIS ALLIANCE WITH AMASIS OF EGYPT.—STORY OF THE RING OF POLYCRATES.—HIS MISERABLE DEATH THROUGH THE PERSIAN GOVERNOR ORCETES.

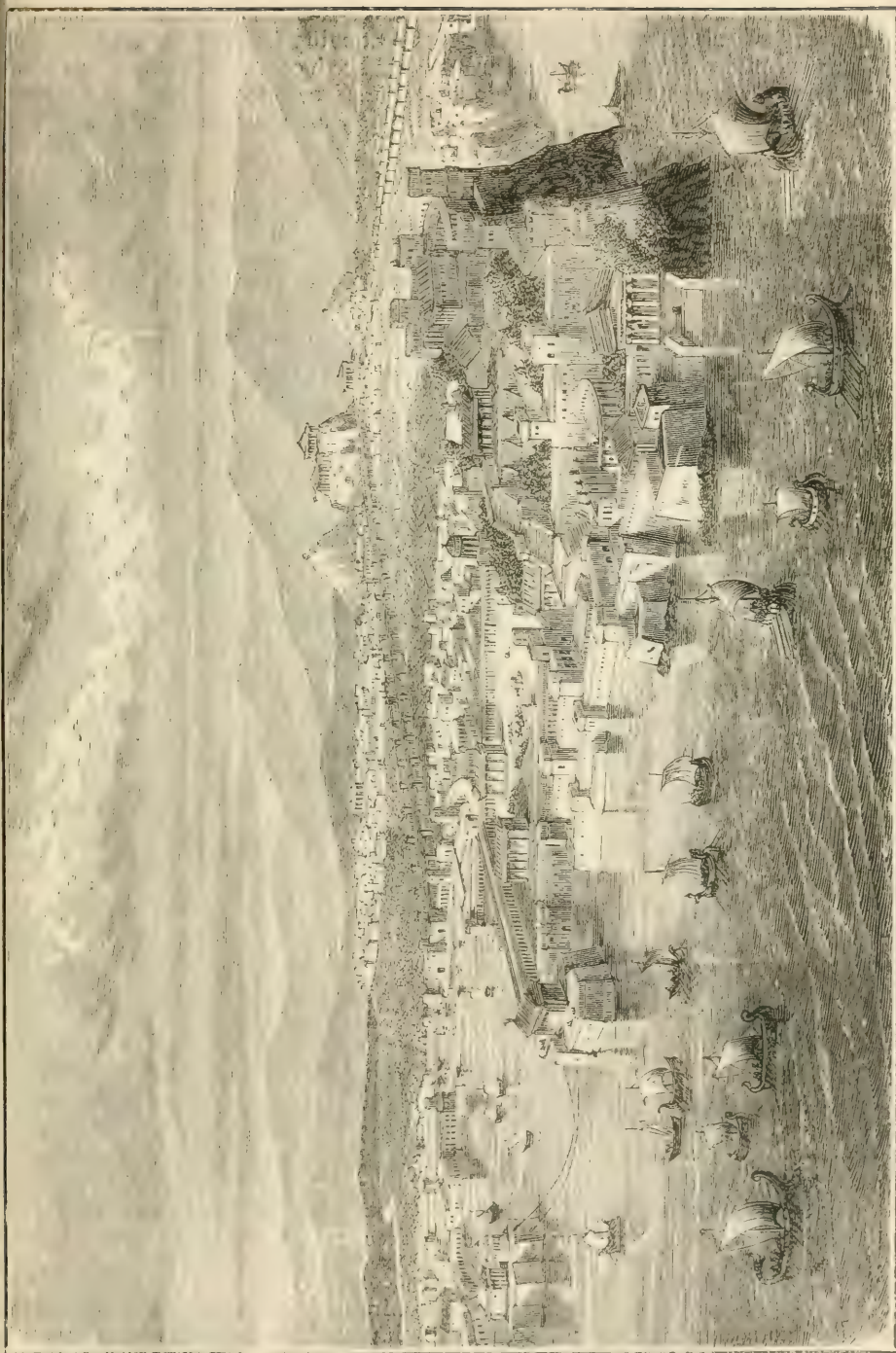
“The tyrant of the Chersonese  
Was freedom’s best and bravest friend—  
That tyrant was Miltiades.”—*Byron.*



MILTIADES.

BY this time the privileged noble families had abolished royalty, and had established a republican aristocratic government in nearly all the Greek states. But usually in time this became an oppressive oligarchy; consequently, so soon as the people, who were excluded from all share in the government, attained to a consciousness of their condition and their rights, they resisted the domination of the privileged families. As the latter, however, were the sole possessors of weapons and of martial skill, the democrats, as a rule, only obtained the advantage when an ambitious, wealthy noble separated himself from his class associates, placed himself at the head of the people, seized the citadel, and overthrew the aristocratic government.

Surrounded by an armed band of faithful adherents, such a popular leader, or, as he was called, Demagogue, could easily obtain the sovereignty, as the people, in recognition of his assistance against the oligarchies, frequently aided him in his endeavour, and were at first satisfied with easily procured



ANCIENT ATHENS FROM THE PIRÆUS.



benefits, such as grants of portions of land, the remission of debts, the recognition of mixed marriages, and general equality before the law.

Thus it came about, that in the seventh and sixth centuries B.C., monarchical governments were established in most of the Greek towns, and the rulers were designated as tyrants, an appellation which at first only signified

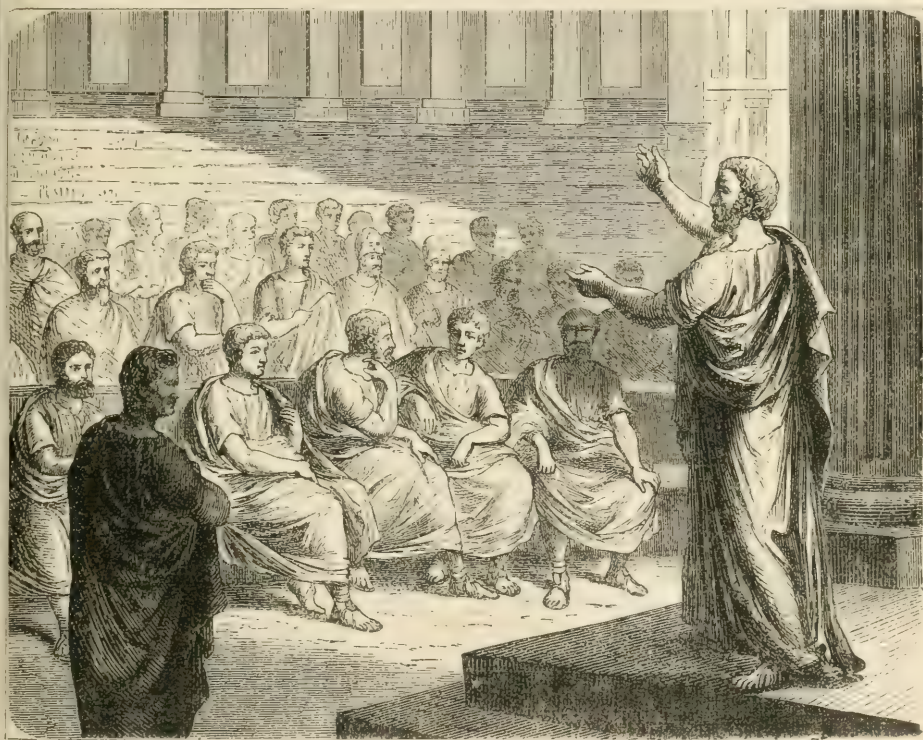


ANCIENT GREEK FURNITURE, MUSICAL INSTRUMENTS, VASES, MASKS, ETC.

“governor,” or “commander,” with the accompanying idea of unauthorized acquisition of sway, or usurpation; in contradistinction to the *Æsymnetes*, who, in troublous times, were sometimes invested with extraordinary power by the Council and people. But in the time of developed democracy, as such irresponsible power appeared shameful, the idea of cruel, violent, coercive



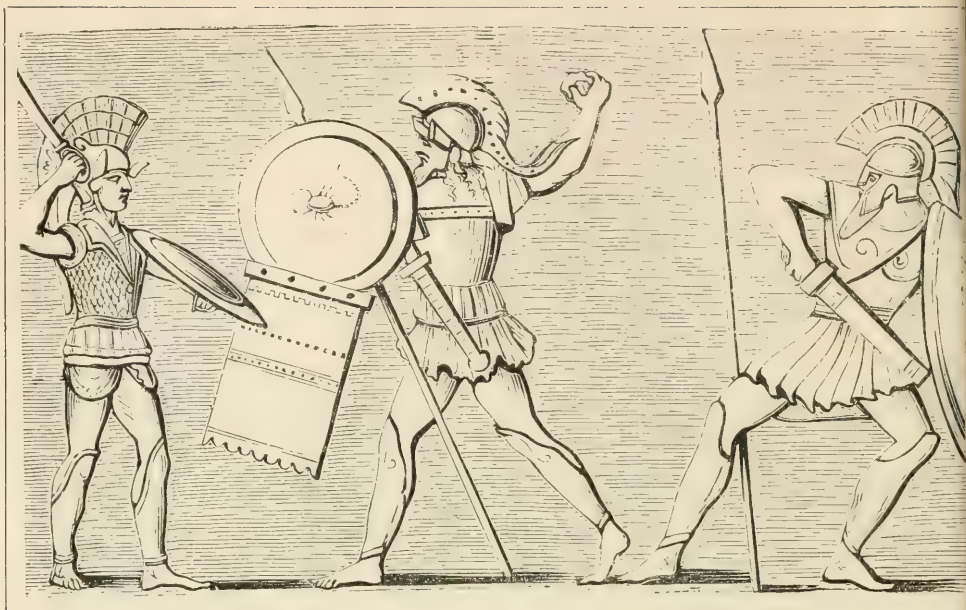
rule was always attached to the name of a tyrant. Many of these tyrants possessed great capacity for government, and enjoyed brilliant reigns; but the reproach of extortion, violence, and oppressive taxation lies like a "dark shadow" on their memory. In order to employ the people, to whom they owed their elevation, they caused magnificent buildings to be erected. Their wealth afforded them the means of drawing round them artists, poets, and philosophers, whose creative powers they incited. The maintenance of splendid courts also helped to increase the prosperity of the towns. But the government of the tyrants was of short duration, notwithstanding that several of them endeavoured to secure their power by hospitality, by alliances with each other, and treaties and contracts with foreign kings. The oligarchs



ATHENIAN ORATOR ADDRESSING THE COUNCIL.

sought in every way to overthrow them, and in these attempts were supported by the Spartans, who always rendered assistance to aristocratic constitutions. The sons, also, who had succeeded to the government, frequently forgot in what fashion their fathers had obtained it, omitted to preserve the consideration due to the people, and became oppressors and despots. This it was that brought about their overthrow; for which purpose the people united with the nobles for a short time, but only in order to establish a complete democracy after the expulsion of the tyrants. Among the despotic rulers of this period, those specially prominent are the Kypselides of Corinth, the Orthagorides of Sicyon, Theagenes of Megara; and in the islands of the Grecian gulf, Pittacus, the controller or *Æsymnetes* of Lesbos, and Polycrates of Samos.





GREEK WARRIORS.

### PERIANDER, PITTACUS, POLYCRATES.



ARISTIDES.

**I**N the middle of the 7th century Kypselus (655-625) rose up against the Dorian Bacchiades at Corinth. He was descended on the mother's side from the Bacchiades; but escaped with difficulty from the snares of this distrustful and suspicious noble family, by the stratagem of his mother, who concealed him in a chest, whence the tradition of "the chest of Kypselus." When he grew up he killed the powerful Prytanean Hippokleides, and seized the chief power in Corinth. He maintained a splendid court, decorated the town with splendid buildings, and enriched the shrines of Olympia and Delphi with costly gifts, for which he procured the means through the banishment of many aristocratic chiefs and the confiscation of their property. He gave a

great impetus to Corinthian trade by the establishment of colonial towns, such as Ambracia, Leucas, and Anactorium, to which he sent the poorer citizens as colonists. Periander was the worthy successor of his father (625-585). Far surpassing Kypselus in comprehensive statesmanship, general culture, liberal policy, and bold enterprise, Periander won for himself and his native town a commanding position in the Hellenic world. His ships ruled the Ægean Sea; at Potidæa in Thrace, he established a centre for Corinthian navigation and industry, and reduced rebellious Corcyra to its old state of dependence. He at the same time increased his own influence and the splendour of his court by alliances with foreign princes such as the Lydian King Alyattes, and

others. But, surrounded by a powerful band of mercenary soldiers in his strong fortress, he exercised an oppressive despotism, and burdened the citizens with heavy taxes. He jealously watched over all meetings of citizens, lest covert designs and conspiracies should be discussed; his suspicion even extended to private and family life. Nevertheless Periander promoted and encouraged art and poetry. He is especially celebrated for his friendly relations with Arion, the bard of Lesbos, who, at the solemn festival of Dionysius, whose worship Periander favoured before all others, gave performances of his lofty and sublime choral songs, with exciting melodies and artistic dances. This legend antiquity has related concerning him:—In order to display his art in a wider sphere, Arion travelled through Italy and Sicily, and with the gifts he had received, set out on his return voyage to Corinth, from Tarentum. During the passage, however, the sailors, hankering after his riches, formed the design of throwing him into the sea. In vain Arion offered them all his treasures as a ransom for his life; they dreaded the wrath of Periander if the wicked project should be discovered. When Arion found that there was no way of deliverance for him, he once more poured forth a song to the sounding of his stringed instrument, and then, in the festive attire of a bard, sprang into the waves. But the melodious sounds had attracted some dolphins; one of them offered his back to the singer, and bore him to the shore, whence he at once hastened to Corinth and related to his friend the story of his danger and of his marvellous rescue. Thereupon Periander caused the first sailors who entered the harbour to be brought before him, and inquired for Arion. “We left him in safety and prosperity at Tarentum,” was the reply. Then Arion suddenly stepped before them, exactly as he had sprung into the sea. Confounded at the sight, the sailors acknowledged their guilt, and suffered the merited punishment.

Domestic trouble darkened the latter years of the prince's life. In an outburst of raging anger, he had killed his wife Melissa, who had borne him two sons; and he drove from him his son Lycophron, who, indignant at the crime, provoked him by reproaches, defiance, and scorn. Lycophron was subsequently put to death by the Corcyreans. Periander, however, avenged the death of his son, whom he had always loved; and then, bowed down with grief, sank into his grave. His nephew Psammetichus succeeded to his dominion, which he however lost through a conspiracy in the fourth year of his reign. The expelled nobles then returned, re-established the Doric constitution in a milder form, and revenged themselves on the followers of Kypselus by the destruction of the whole family.

The Arthagorides in Sicyon. In the year 665, Orthagoras, of the old Ionian tribe of the Ægialians, wrested the power in Sicyon from the Doric nobles, and bequeathed it to his successors, of whom Myron (born about 665) and Cleisthenes (600–565) were the most remarkable. The powerful, splendour-loving, and artistic Cleisthenes took part in the holy war against Crissa in conjunction with Athens and the Alenadæ of Thessaly; and he applied the spoil to the extension and glorifying of the Pythian games. He abolished the order of classes in the town, by bestowing or giving the Phyla or tribe of the Ægialeis the position of a privileged class, and depriving the Doric tribes of their rights. Long after his time the story was still told in Greece, of the bride-wooing in Sicyon, and of the splendid festival at which Cleisthenes selected Megacles as the husband of his daughter Agarista from among twelve wooers of the Alcmaeonids. Soon afterwards the prince died without a successor; but he had gained such respect by his gentleness and justice, that



his laws and regulations continued for a long period to be held in veneration. Subsequently, however, the Dorian nobility obtained the chief power in the town.

The despotisms of Procles in Epidaurus, about the year 600, and of Theagenes in Megara, about 625, lasted a shorter time. Procles died a prisoner in the hands of his son-in-law Periander. Theagenes wrested the government of Megara from the Doric families. Like the other tyrants, he endeavoured to raise his small kingdom to importance by the promotion of trade and industry. Nevertheless the war with Athens, in which he became involved through the acquisition of the island of Salamis, was not ended before the noble families succeeded in driving out the tyrant. The dominating nobility, who now lost Salamis once more to Athens, established an oppressive aristocratic government, and there arose long and bitter strife with the popular party, which robbed the state of its influence, importance, and concord, and brought it under the Spartan hegemony. We learn of these fierce combats of the factions through the poet Theognis.

In the 7th century the island of Lesbos, rich in wine and rich in song, was under the dominion of the noble families, until Pittacus was chosen general and governor, or *Æsomnete*, and restored order and strength to his distracted country. This wise ruler died in 569. The aristocrats, who sought to restrict the wise man in his patriotic efforts, were compelled, like the poet Alcæus, to quit the country. After Pittacus had accomplished his work of pacification, and had recalled the banished citizens by a general amnesty, he voluntarily renounced the government in the year 580, and in its great prosperity Lesbos manifested the effects of his benevolent activity.

In the Ionian towns and the islands of Asia Minor the government was maintained in a similar manner. The old aristocratic families reigned in Miletus, until Thrasybulus obtained the power, in the second half of the seventh century, and protected his town successfully against the kings of Sardis. After his death terrible combats and struggles between the aristocracy and the people, or *Demos*, broke out in the unfortunate town, until, by a sentence of arbitration of the Parians, tranquillity was restored to the distracted commonwealth.

In the island of Samos, the ruling aristocracy had obtained power and wealth by navigation and trading enterprises, as testified by the magnificent temple of Heré, and the great waterworks. The seafaring population entered into a conspiracy against the nobility, in consequence of which the people obtained the chief power in 565. Then arose frantic struggles and commotions, which so weakened the island, that in 536 it succumbed helplessly to the despotism of Polycrates, who secured himself against his enemies by troops of mercenaries, and by alliances with Amasis of Egypt, and Lygdamis of Naxos. Liberal and yet rapacious, energetic, sensual, and always exclusively occupied with his own advantage, Polycrates was the very model of a Greek tyrant; he united at his splendid court Oriental magnificence with Greek art. One of the most famous legends of that period tells the story of the "Ring of Polycrates." The wealthy and powerful ruler of Samos succeeded in everything which he undertook. Wheresoever he went in warfare, says Herodotos, he was successful. He possessed a hundred galleys of fifty oars, and maintained a guard of a thousand archers; with these he overcame all his enemies, conquering the Lesbians in a sea fight, and subduing many towns and islands. His ally and guest, Amasis of Egypt, became anxious at this abnormal prosperity; he warned him in a letter of the fickleness of

fortune and the envy of the gods, and counselled him to divest himself voluntarily of the most precious thing that he possessed, in order to prepare a sorrow for himself, and thus propitiate the heavenly powers. Thereupon Polycrates threw into the depths of the sea a beautiful and costly signet ring of emeralds set in gold, the work of Theodorus of Samos, which he valued highly. But the gods rejected his offering. A few days afterwards, a fisherman brought a large fish which he had caught, as a present to the ruler; and when this fish was opened, the ring was found within it. When Amasis heard this news, he feared that Polycrates would have an evil fate, and announced to him that their companionship must cease, that he might not subsequently have to lament the fall of a friend. And misfortune befell Polycrates soon enough. Avarice was the snare in which the cunning tyrant was caught to his destruction. The Persian governor Orætes lured him to Magnesia by false representations, and then crucified him. After this the Persians gave up the island, devastated and impoverished, to Syloson, Polycrates' youngest brother.



REHEARSAL OF A GREEK COMEDY.





HISTORIAN, PHILOSOPHERS, AND DRAMATISTS OF ANCIENT GREECE.





THE ARMY OF THE ATHENIANS ON THE MARCH.

## PISISTRATUS AND HIS SONS; HELLENIC CULTURE.



THE CYPRESS TREE.

THE GOVERNMENT OF PISISTRATUS (PEISISTRATOS) THE TYRANT.—HIPPIAS AND HIPPARCHUS.—COMPLETION OF THE ATHENIAN DEMOCRACY.—THE VARIOUS COUNCILS.—HELIASTS.—DISTINGUISHED CITIZENS.—POWER AND PROSPERITY OF ATHENS.—CHARACTER OF THE ATHENIAN PEOPLE.—HELLENIC CULTURE AND LITERATURE, LYRIC POETRY.—SCHOOLS OF PHILOSOPHY; THE IONIAN, THE ELEATIC, ETC.—OLDEST HISTORIC WRITINGS OF THE GREEKS.

**P**ISISTRATUS, a wealthy nobleman, who inherited from the warrior chief Nestor, the ancestor of his family, his knightly courage, kindly disposition, and insinuating oratory, had placed himself, even during Solon's lifetime, at the head of the popular party; and with the help of the faithful Diacrians and sturdy peasants of the mountainous district where he had rich possessions, he soon ob-



tained the upper hand over his enemies,—Megacles, the Alcmaeonid, the leader of the Paralians, the traders and sailors, and Miltiades and Lycurgus, the chiefs of the Pedieans, the aristocratic owners of the soil.

After he had obtained for himself, through a stratagem, a body-guard of fifty club-bearers, in spite of the warnings of Solon,—for he inflicted wounds on himself, and then declared that his enemies were attempting his life,—he gained possession of the citadel. At Solon's death, Pisistratus was lord and ruler of the town, but allowed the laws and constitution of Solon to remain in force. But before he could firmly establish his power, his adversaries, Megacles and Lycurgus, succeeded in expelling him. Then his opponents quickly fell to quarrelling among themselves; and he returned with the aid of the same Megacles, by means of a deception, in which it was given out that Pallas Athene herself was escorting her favourite back to Athens. This was in 550. As he was soon, however, once more at strife with Megacles, to whose daughter he was married, the two parties who now united against him succeeded in expelling him once more in the next year, 549. He then betook himself to Eubœan Eretria, and, with his eye fixed on Athens, busied himself in collecting money, troops, and ships, and in making alliances, especially with Lygdamis of Naxos. When he considered himself sufficiently powerful he returned, in 538, to the continent, vanquished his enemies near Pallene, and became for the third time the master of Athens. His opponents had for the most part fallen or fled; and he protected himself against those who remained, by hostages, and by a strong body-guard of mercenaries.

All the actions of the tyrant, after his government was firmly established, bore the stamp of a great mind, which united the wisdom of the statesman with the courage of the commander. Trade, industry, and agriculture prospered greatly during his reign. Many a desolate and treeless field was planted with olive-trees at the expense of the state. He also established small peasant properties, and encouraged the people to settle upon them. His treasures, which he had increased by the appropriation of the silver mines of Laurium, he devoted to the promotion of art and the adornment of Athens; statues of Hermes, with maxims and axioms inscribed thereon, beautified streets and public places; magnificent aqueducts carried the clear drinking water to the town, and the strong foundation walls of the temple of the Olympian Zeus were erected. He celebrated the worship of Pallas Athene, his especial tutelary goddess. The Pan-athenæan feasts were appointed to be held with great splendour every four years, with all kinds of contests, and the recitation of the Homeric poems, which he was at great pains to recover in their true form. In the temple of Athene in the citadel was deposited the book of oracles of Onomacritus, which the latter had collected from the supposed works of the priestly poet Musæus. The national festivals of Dionysos with their contests, processions, and dramatic representations, from which the dramatic poetry of the Greeks was gradually developed, also found a protector in Pisistratus. In art and religion, in foreign policy and internal government, he pointed out the way by which Athens might attain to power and fame; and before at last, in 527, he sank into his grave, he could look back with pride on his work.

His sons Hippias and Hipparchus at first followed in their father's course. They invited the most celebrated poets, Lasus of Hermione, Simonides of Ceos, and Anacreon of Teos to their court; but they lacked the moderation and prudence of their father. When Hipparchus, who was of a gentle temperament, but addicted to self-indulgence and luxury, was killed, out

of revenge for some offence, by the two Athenian friends, Harmodius and Aristogeiton, at the great festival of the Pan-athenæa in 514, Hippias gave vent to his violent and imperious temper. He took cruel revenge on the conspirators,—who at a later period were extolled by the Athenians as liberating heroes and as murderers of a tyrant,—and alienated the hearts of the people by severity and by oppressive taxation. Thereupon the numerous expelled families of the nobility, especially the Alcæonids, who had obtained the favour of the Pythian priesthood and the gratitude of all Hellas by the erection of the magnificent temple of Delphi, succeeded, with the help of the Spartans, in driving away the tyrant, after a spirited opposition. Near Pallene, where his father had won the sovereignty, the son was defeated. He withdrew into the fortress, and only surrendered it when his children fell into the hands of the enemy. He then fled to Asia Minor in order to obtain assistance from Persia to aid in his restoration. This was in 510.

*Completion of the Athenian Democracy.*—The Oligarchists had vainly hoped that with the help of the Lacedæmonians they might once more obtain the mastery of Athens. In 509, under the direction of the Alcæonid Cleisthenes, a talented nobleman of active mind and vigorous hand, the constitution of Solon was divested of its aristocratic character, and a complete democracy was established.

The four ancient tribal unions, or Phylæ, from which the four hundred members of the Council had been till then chosen,—the preference being given to the aristocratic land-owners,—were dissolved, and thus the old bonds of unity in tribes and families were completely broken. In the place of the old arrangement, there arose ten new Phylæ or classes, each possessing ten Demes or country districts, lying separate from each other;—a geographical and political division into parishes and districts, with complete equality of all the citizens, and with new names and tutelary deities. Two Demes composed a Naucracy, each of which had to fit out and man a rowing vessel (first one of fifty oars, then a triera or three-decker), and to provide an Ephete for the court of criminal justice of the Archon king.

The Council of the Five Hundred was chosen annually from among the Phylæ, fifty members being selected from every circle, without regard to position or property. Fifty of these members formed the ruling committee or Prytanean court; and during the six-and-thirty days of their session, dwelt in the Prytanæum, and were provisioned at the public expense. Each of the ten Phylæ held the Prytanean court in turn; and at every change, as a rule, a national assembly was ordered.

Six thousand citizens were also drawn by lottery annually from the ten circles, five hundred from every tribe, together with ten thousand substitutes, who acted as judges or Heliasts in the national courts of justice called Heliæ. The Heliasts were as a rule divided into ten dicasteria, or sections of five hundred, each with one hundred extra men or substitutes, who,—instructed by tablets as to the different courts of justice to which they belonged,—delivered verdict and judgment on the various complaints which were brought there for settlement. By means of these constitutional reforms, the position of Archon, which was still reserved for the first class of tax-payers, became more and more reduced to the condition of an honorary title. The power of the two first Archons was limited to the control of the festivals, and certain decisions in family matters and questions of inheritance; the third, the Polemarchus, had to share his authority with the ten Strateges, who were chosen annually, while the six Thesmothetes sank to the position of judges of instruction to



the dicasteria of the common courts or *Heliaë*. These new arrangements also necessarily involved the lessening of the power of the *Areopagus*. At the same time *Cleisthenes* caused a number of artisans and workpeople, who had hitherto lived in *Attica* as protected people or freedmen, but excluded from the civil union, to be enrolled among the tribes and admitted to equal rights and equal duties among the citizens. Thus the law reforms of *Cleisthenes* laid the foundation of the self-government of the Athenian people. Every citizen who had passed his thirtieth year might speak and vote in the national assembly, and serve as a judge at the sittings of the *Heliaëa*; and if any one, through superior power, influence, or authority, appeared likely to endanger the civil equality and to injure the democratic character of the constitution, he could be removed for a time by means of the system, now introduced, of ostracism or the vote by sherds,—the moral sentence of the self-governing people on, a single citizen in his relation to the general safety and welfare.



ARISTOTLE.

Many of the most distinguished men of the succeeding ages, *Aristides*, *Themistocles*, *Cymon*, and others, had to undergo this banishment, the severity of which was mitigated by the circumstance that the subject of it obtained great importance thereby, and remained undisturbed in his honours, rights, and property. But at the time of the *Peloponnesian* war, on account of a cabal between *Alcibiades* and *Nicias*, an insignificant, contemptible demagogue, named *Hyperboulus*, was ostracized, instead of one of the two party leaders; and the Athenians with wise tact abolished the whole institution; for it was

now no longer an honour and mark of recognition to be ostracized, but a disgrace. In vain the nobles under the leadership of Isagoras, and with the help of the Spartans, endeavoured to overthrow the democracy; the people had arrived at the consciousness and knowledge of their power and liberty and successfully combated every attack. Isagoras followed his host, Cleomenes of Sparta, to whom he had surrendered the Athenian citadel, to the Peloponnesus.

The Attic nation now availed itself with eagerness of every opportunity to exert its newly-acquired power both far and near; and in a successful war with Bœotia and Chalcis, and spirited contests with Ægina, it obtained that consciousness of its strength, by means of which shortly afterwards it was enabled successfully to undergo its ordeal of fire on the battlefield of Marathon; "a victory which was of decisive importance, not less for the strengthening of democracy at home than for the outward independence of Athens." Herodotus gives it as his opinion that everywhere social equality showed its beneficial results. Under the rule of their princes the Athenians were not superior in battle to their neighbours; as free men they soon became the first. From this it is obvious that under control they acted but languidly, because their exertions were for the benefit of a master; while in freedom each one was doing his best for himself. These great benefits were attributed by the Athenians to Harmodius and Aristogiton. They honoured these men as the liberators of the city by the erection of bronze statues, and bestowed the highest privileges on their descendants; and for a long time it was the custom for men to sing at their repasts: "I will carry my battle-word in myrtle green, like Harmodius and Aristogiton, when they slew the tyrants and founded the justice and equality of Athens."

Under such conditions it is therefore not surprising to see Aristides, one of the purest characters known to history, putting the coping stone on the erection of absolute democracy by throwing open the path to the office of Archon, and to the other state dignities, to every citizen, without reference to birth or class. It is to be remembered, he did this for a race in which all had shown themselves equally worthy to reign by an equal interest in the welfare of the whole through equal obedience to the laws, and through equal sacrifices for the common good. The natural talents of the Athenian people, combined with the publicity of the government and the various opportunities for obtaining knowledge, brought about such general culture among the free-born Athenians, that even the appointment by lottery to many government posts, which originated after the Persian wars, had not the disadvantages which arose from a similar arrangement in other states.

This democracy, developed in the most logical manner by the Athenians, lasted, with the exception of a few interruptions, for a period of two hundred years; for it was not merely an actual but a legally established constitution, on which the people themselves had impressed the stamp of legality by their return to the laws of Solon. This consciousness of the Athenian people, that its government was the rule of laws and depended chiefly upon their inviolability, for a long time kept at least the letter of the law safe from popular licence. Then came the timid religious feeling that dared not touch anything which was sanctified by antiquity and tradition; and when even, at a later period, the turbulence of the community despised those limits, the name of freedom was never abused to give up the dignity of the laws, and those who administered them, to the unbridled will of one man.





SCENE FROM AN ANCIENT COMEDY,—WITH STAGE INSPECTORS.

## HELLENIC CULTURE AND LITERATURE.



**LYRIC POETRY.**—Not merely in the government and civil relations, but also in poetic art the new state of things, with its more animated life, its more magnificent religious festivals, produced fresh forms in poetry also, with new aims and purposes. The solemn epic poetry of the heroic age of kings, with its measured, equal, broad-flowing hexameter, no longer sufficed to express the excited feelings which took possession of the popular mind in consequence of party strife and civil disturbances; nor was it sufficient to portray the active, busy existence which thrived and flourished by trade and by colonial enterprise.

Only at the great and solemn religious festivals the people had leisure to listen attentively to the recitations of the wandering singers, and therefore the performances of the rhapsodists were relegated to these occasions. For the events of the day, for the combats and pleasures of the present, they needed poets who lived in the midst of active life, and who followed practical aims, and who shared in the joys and sorrows, the emotions and struggles, the interests and actions of the younger part of the community, and generally of the living, breathing humanity around them. Thus arose the new lyric poetry, which was not confined, like the older form, to religious hymns and supplications to the gods, but rather embraced within its sphere the phenomena of each day, served every aim of life, gave tone and words to every feeling and desire, roused and excited all slumbering emotions, and invested the whole inward life in its rich variety with form and expression. Sometimes the lyre became the weapon and trumpet of war, which, in the hands of a Callinus or a Tyrtæus, inspired the hearer to martial combat and heroic deeds. Sometimes, as with Solon and Theognis, the poet's work was the vehicle for diffusing various views of life, political opinions, and party aims. In the hands of Archilochus and Hippomach, lyric

iambics became sharp-pointed arrows against personal enemies, while with Mimnermus and Alcæus poetry sometimes breathed martial ardour and love of war ; sometimes, as with the poetess Sappho, ardent love and a lively enjoyment of life. Anacreon was considered by the whole of the ancient world as the poet of love, wine, and every pleasure of the senses. After music had been developed by Terpander, and to the grave and solemn cithara had been allied the inspiriting tones of the flute, choral singing was introduced by Alcman and Stesichorus at the religious festivals ; and Pindar brought this form to perfection in his noble songs of victory, while his contemporary, Simonides, attained the highest fame by his ingenious maxims and epigrams. Through these efforts, the lyric form and versification, which in the elegiac distiches still adhered closely to the heroic hexameter, became more varied and vigorous until it attained its highest perfection in the choruses in strophes accompanied by mythical movements. This progress of lyric poetry led necessarily to the artistic development of music and dancing ; for the custom of the Greeks of celebrating their religious festivals



POLYPHEMUS AND ULYSSES. *Scene from Homer's Odyssey, after Flaxman.*

with choruses and rhythmic dances of youths and maidens, caused both arts to become most intimately associated ; and as the lyric form and metre constantly grew more varied and artistic, so the choral dances also gradually attained to a higher perfection, from the first measured march round the flaming altar to the mimic war dances, the Pyrrhic dances in which the actions of the heroes and gods were portrayed.

The great importance, however, attributed by the ancients to music, as well for its elevating and inspiriting quality as the moral and refining influence connected with it,—for which reason it was recommended by the Grecian law-givers as a means of ennobling the character,—justifies the conclusion that the Hellenes attained in this art also to a high degree of excellence, though we know but little of the particulars of their musical art. Competitions in singing and music formed an essential part of the education of the young both in Sparta and Athens.

*The most ancient Grecian Philosophy.*—When human consciousness awakens,



the soul begins to work itself into condition of consciousness from the mingled and tangled impressions and imaginations wherewith it is filled ; and this consciousness, or appreciation of the condition of things, is the beginning of the process of philosophizing, by means of which man endeavours to attain to a clear understanding concerning both the things and conditions outside himself and the emotions and feelings within himself. At this awakening, the human mind first turned to the external world of phenomena, and tested its youthful powers in the investigation of nature. While, however, the contemplative Oriental had all his thoughts and contemplations absorbed in nature,—to which his religion was essentially attached, and from which his mind could not separate itself to act as an independent agent,—the more energetic Hellene raised himself above nature, and sought to penetrate and dominate it.

The oldest philosophy of the Greeks is therefore natural philosophy ; for their endeavour was directed towards the understanding of the unity in the manifoldness of the outward world, and of the stability that endures amid continual change. Thus, two systems of philosophy showed itself in two directions : the physical method of contemplation of the Ionian philosophy, which looked at the world in its outward appearance, and sought to comprehend the original cause of all things ; and the ethical method of the Doric-Pythagorean school in southern Italy, which desired to discover the internal causes of the development of the world, “how law and harmony were hidden in the world, with control of the evil and of the good.”

With the Eleatics,—of Elea in Southern Italy,—philosophical inquiry took a third direction, which established the idea of existence and of unity as the highest principle, and regarded God and the world as one. While the two former systems developed the physical and ethical aspects of philosophy, the Eleatic formed the dialectic or logical side. Like epic and lyric poetry, philosophy had its origin in Ionia, but in a time when freedom was declining. Sorrowing over the increasing political perplexities of their country, which gradually brought the sinking states under the Persian rule, these “sages of nature” took refuge in the world of thought ; and created, from contemplations of the eternal renewal and decay of the world of matter, a sorrowful resignation to the course of natural events, which they explained as depending on natural necessity.

*The Ionian School of Philosophy* undertook the task of explaining the phenomena of nature from the powers and peculiarities of matter itself, and of concentrating all experiences and observations in certain great results as to the nature of things. In doing this, it followed two separate paths : the dynamic, in which the existence of a single original matter was assumed, by whose greater density or tenuity the outward world was formed and developed, so that what appeared in nature was to be explained by an alteration in this original matter ; and the mechanic path, in which all things were considered as contained in a lasting original matter, and as being formed by a separation and concentration of the material, so that no particular formation, no change of the nature of things was assumed, but everything was to be explained by alterations of the outward conditions of space. To the first school belong : Thales, who declared water to be the original material or principle of creation ; Anaximes and Diogenes of Apollonia, who assigned that position to air ; Heraclitus, who pronounced fire to be the active principle ; and Pherecydes, who set up the ether and the earth as the first causes. To the other belong Democritus, Leucippus, and Anaxagoras, who regarded

the world as arising from a combination of simple, indivisible ingredients, which the two first designated as atoms, the latter homœomeries.

*The Pythagorean School.*—The Pythagorean philosophy,—a system of teaching which embraced equally the world, man, and government,—derived its leading principles from its founder, Pythagoras, who lived from 580 to 500. He was the first to exchange the title of “wise man,” *sophos*, for that of “friend of wisdom,” *philosophos*, and was regarded with the highest veneration throughout the ancient world as the founder of the Pythagorean Brotherhood, the originator of the mathematical rule named after him, and a very prominent moral and political personality; but the development of his teaching is to be ascribed to his pupils. The Pythagoreans traced back everything to number and measure, for they suspected that a deep mystery existed in figures and numbers. They put forth their teaching in mathematical forms, for “they recognised the nature of things in the relation of numbers to each other, and explained the origin of things from the combinations of numbers.” The world to them appeared a harmoniously ordered whole, consisting of ten spheres, which revolved in regular order round the centre, or unity—namely, God, the source of all perfection. In the form of the central fire Unity is also with them the principle of warmth and life, that penetrates all existing things; for which reason also the stars, gods, spirits, men, and animals are all placed by them in a certain relationship with God. The human soul is regarded by them as an emanation from the central fire, or divinity. They consider that after the death of the body it has to pass through and animate various lower beings to obtain purification, until it is allowed once more to return into a human body. The task to be achieved by a moral life, is harmonious unity, which can be most surely attained by striving for wisdom, by prayer, singing, science, such as mathematics, and a simple temperate manner of life; but it is only to be found in perfection among the gods, who are to be emulated as guides. Among the virtues, justice holds the highest place; and this justice is embodied in the maxim, “Do not thou that, which thou wouldst not have others do!” The theory of the harmony of the spheres was a poetic conception, originated by the motion of the heavenly bodies as they revolve in space at proportional or regular distances from each other.

*The Eleatic School.*—While the Ionian and Pythagorean philosophies looked upon that which could be perceived by the senses, as arising out of and consisting in the invisible and eternal, Xenophanes of Colophon (572–478), the founder of the Eleatic school, declared the world itself to be the eternal and unchangeable reality, and became in consequence the father of Pantheism, that is of the theory which considers God and the world as one. By this assertion, that there is not a plurality of unchangeable things, but one unchangeable, namely the unity or whole, and that this unity or whole is God, he discountenanced entirely the plurality of gods, declared the universe to be God, whom he described as neither finite nor eternal, neither movable nor immovable, yet representing all, and omnipotent, ever unchangeably like himself, and most perfectly represented by the shape of the sphere.

He and his pupils, Parmenides (about 504), Empedocles of Agrigentum (492–432), Zeno and others, who, like their master, were endowed with poetic talent, only recognised human reason, the imperfection of which, however, they never ceased to deplore, as the source of the perception of truth. The Eleatics first assumed the four elements,—air, earth, fire, and water,—as the primitive substances of the world, which, however, could be understood only under the form of unity; and, by means of the art of dialectics, developed the



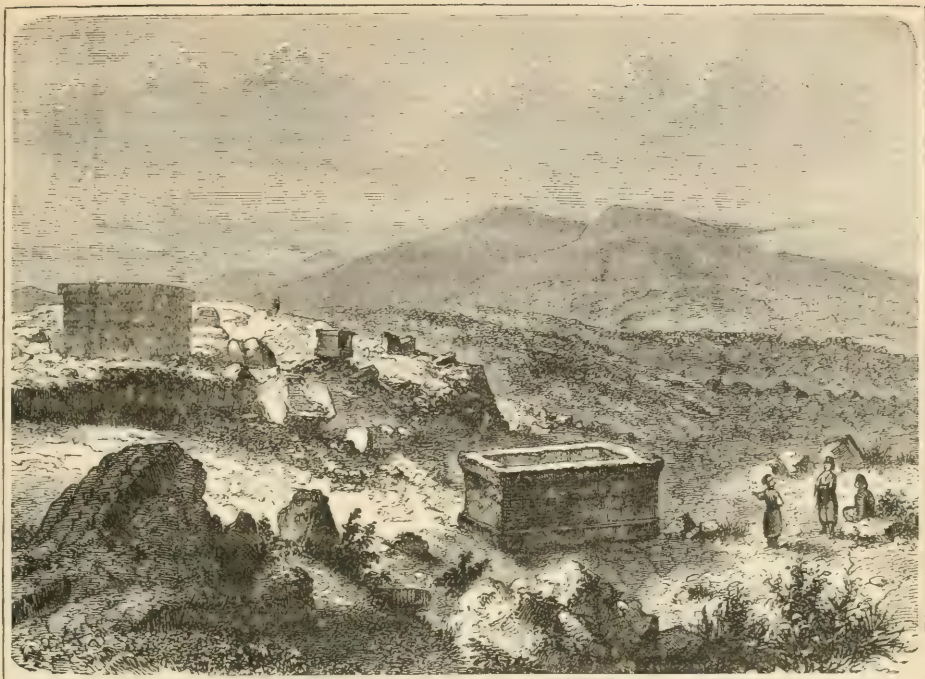
knowledge that these only existed as a germ, into a philosophical system full of thoughtful and suggestive teaching. In the poem on nature, Empedocles, of whose extraordinary suicide on Etna many ancient traditions have told, assumes a system of the universe based on the elements above named, and pours forth eloquently the most sorrowful lamentations over the limitation and mutability of human things and knowledge. Without exactly belonging to the school of the Eleatics, Empedocles endeavoured to combine the principle of Heraclitus, that of Change, with that of the Eleatics, Existence.

*The Oldest Historical Writings of the Greeks.*—When the heroic legends from which the epic poets after Homer obtained their chief materials were exhausted, the Greeks began to collect and note down the verbally transmitted narratives and incidents of a more recent period. Thus arose the earliest historical writings, which differed only in two points from the epic poetry of the Cyclists—in the first place, that the authors known as Logographers, and writers of history and chronicle, kept closer to the traditions on which they worked, and kept in check the power of imagination which was always busy with oral traditions; and secondly, that they discarded the use of metrical lines, and imparted their information in a free unfettered form, and thus became the originators of prose writing.

Prose, therefore, was the sign that not the broad region of fancy, but the firm ground of limited reality, should be the domain of the mythograph. Man first learned to express his thoughts and feelings in poetry; every primitive age surrendered to it its whole treasure of experiences, and in it fact found its first expression. As epic poetry had taken a twofold direction, the heroic and the theogonic, so did also the prose which emanated from it; from the heroic was developed historical writing, from the latter the transmission by record of philosophical teachings.



THE DEATH OF ARGUS. *From Homer's Odyssey, after Flaxman.*



THE SITE OF THE BATTLE OF PLATÆA.

## THE PERIOD OF GRECIAN PROSPERITY.



THE PERSIAN WARS.—THEIR ORIGIN.—REVOLT OF THE GREEKS IN ASIA MINOR.—THE FIRST CAMPAIGN.—DARIUS ; MAR-  
DONIUS.—DATHIS AND ARTAPHERNES.—  
MILTIADES.—BATTLE OF MARATHON.—  
THEMISTOCLES AND ARISTIDES.—MARI-  
TIME POWER OF ATHENS.—THE CAM-  
PAIGN OF XERXES.—LEONIDAS AND  
THERMOPYLÆ.—SALAMIS, PLATÆA, MY-  
CALE.

*THE Revolt of the Greeks in Asia Minor.*—

Through the subjugation of the Greek colonies on the coast of Asia Minor by Cyrus, and the conquest of Thrace and Macedonia by Darius, the Persians had come into frequent contact with the Greek world ; and the ambition of the former and the love of liberty innate in the latter necessarily are long pro-  
duced occasions of strife. The attempt of the Greeks of Asia Minor to shake off the hated yoke, thus easily gave rise to a general war. For a long time the Hellenic colonies were



obliged to stifle their desire for freedom, for the noble Greeks who had been established by the Persians as princes or tyrants in the different towns, and were consequently devoted to the court of Susa, were able to keep their countrymen in obedience.

Then it happened that Histiaëus, prince of Miletus, was invited to the Persian capital, ostensibly as a reward for his service in preventing the destruction of the bridge of boats across the Danube in the Scythian campaign, but really out of suspicion excited against him by the Persian general, Megabazos (in Daneos), and was allowed to pass his days in enjoyment and splendour in the metropolis, though watched jealously by the king and his court. This position of combined pleasure and restriction became in time unbearable to him, and awakened in his breast the longing for his beautiful home and for the sea-breezes and free life of Ionia; he therefore secretly persuaded his kinsman Aristagoras, who during his absence had carried on the administration of Miletus, to stir up an insurrection among the discontented Greeks, in the hope of thereby obtaining an opportunity to return. Aristagoras was all the more willing to second his plans as he himself dreaded the chastisement of the Persians for an abortive expedition against Naxos, which he had counselled and led, and also because he felt offended by the pride of the governor of Asia Minor. In Miletus the historian Hecalaëus laboured to promote the cause of his country, first dissuading from the revolt, and then urging the inhabitants to keep the sea by means of a numerous fleet. Presently this island took up arms with the other Ionian towns to shake off the Persian yoke by the expulsion of their tyrants. Sparta and other powerful states of the mother-country were urged to render assistance; but only Athens,—which feared that the Persian satrap Artaphernes might re-instate Hippias, who tarried in the vicinity,—and the small town of Eretria in Eubœa, sent a small number of ships.

At first the rebellion appeared to prosper. In a short time, in 492, the whole coast country from Karia as far as Chalcedon on the Bosphorus was in open revolt, and stood fully prepared for war; and Aristagoras formed the resolution of bringing about a speedy decision by an attack on Sardis, the chief town of Asia Minor. The Greeks succeeded in seizing on the ancient Lydian town, with the exception of the lofty citadel, and hoped to induce the inhabitants to join them. One of the Greeks, however, threw a lighted torch into a slightly-built house, and the flames quickly consumed the thatched buildings of the town. This act so greatly angered the Lydians that they espoused the cause of the Persians. Fortune now quickly changed. Not only was the army defeated on the coast of Ephesus by the Persian governor soon after the burning of Sardis; but the disunion of the Ionians, and the want of organization in the undertaking, as well as the superiority of the enemy, resulted in the following year, 497, in the loss of the naval battle near Lade; and the conquest and destruction of Miletus followed in 495. The Milesians were either killed or carried off into slavery on the lower Tigris; Aristagoras fled to the Thracians on the Strymon, where he was slain; Histiaëus, who had been sent to Ionia, and had joined the rebels, was taken prisoner and perished on the cross.

Karia, after a brave resistance, was conquered; Ionia fell anew under the Persian yoke, and was severely punished; and Darius swore to be bitterly revenged on the promoters of the revolt, the Athenians and Eretrians. Herodotus relates that a servant was ordered to call out to him three times during every meal, "Lord, remember the Athenians!"

## THE FIRST CAMPAIGN; DARIUS.



COIN OF ALEXANDER.

**M**ARDONIUS, the son-in-law of Darius, first travelled along the coasts of Thrace towards Greece with a fleet, and heralds demanded from the various Greek states a tribute of earth and water, as tokens of submission. But a storm dashed the ships against the promontory of Athos, and the Thracian tribes massacred a portion of the army; so that Mardonius returned with the wreck of his force to Asia without having accomplished his object.

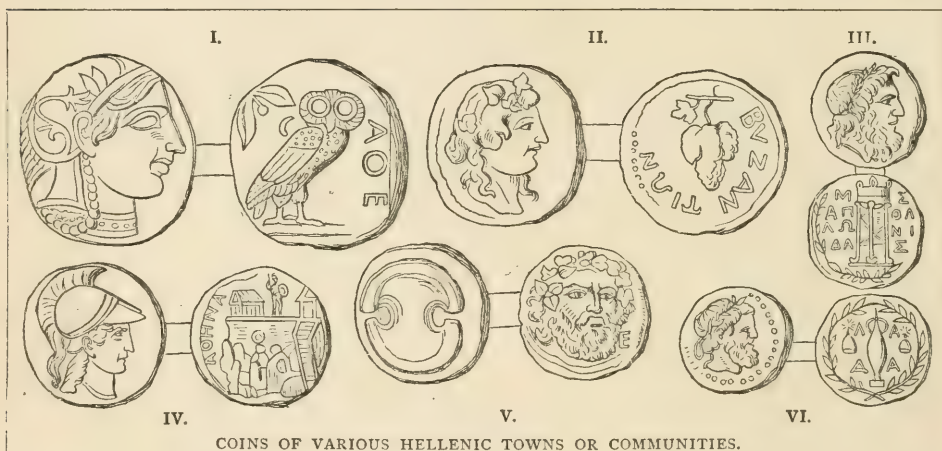
The heralds fared no better. Ægina, indeed, and most of the islands, gave the required gifts; but when the messengers made the same demands in Sparta and Athens, they were put to death in defiance of all national rights. The Spartans thrust them into a well, bidding them gather there for themselves what they demanded; the Athenians hurled them into the abyss Barathrum, which was used for the execution of malefactors. Enraged at this scorn and contempt, Darius, in the year 490, despatched a second fleet manned with numerous troops, under Datis, a more experienced warrior, and the young Artaphernes, the son of the governor of Sardis. The expedition passed through the Archipelago, where it reduced Naxos and the rest of the Cyclades to submission, and then the army landed at Eubœa. After a brave resistance, Eretria fell through treachery into the hands of the enemy, who razed it to the ground and carried off the inhabitants as slaves to the interior of Asia. Burning and devastating as they went, the Persians now traversed the island, and afterwards, under the guidance of Hippias, landed on the Attic coast, and encamped on the plains of Marathon. The Athenians then sent hastily to demand help of the Spartans; but when the latter replied that they must follow their old custom of waiting for the full moon before marching to battle, and must therefore delay ten days longer, the Athenians went forth boldly to meet their enemies under the guidance of ten generals.

The most distinguished of these commanders was Miltiades, the son of the Athenian nobleman Cymon, who had been put to death by Hippias out of suspicion. As the owner of a strip of territory in the Thracian Chersonesus, the peninsula of Gallipoli, Miltiades had for a long period been a Persian vassal and administrator. He had taken part in the Scythian campaign, and was thoroughly familiar with the Persian customs, character, and method of warfare. From fear of the revenge of the Persian king, he had betaken himself after the battle of Lade, with his family and possessions, in five vessels, to his native town of Athens, where his bravery and martial experience soon procured him the greatest consideration. Under his directions the Athenian hoplites, numbering 10,000 men, aided by 1000 Plataeans who had voluntarily joined them, attacked the army of the Persians ten times their number, and completely defeated their foe in the battle of Marathon, in 490. The whole camp, with all its stores, fell into the hands of the victors. The Persians hastened to their ships; but only after a desperate fight on the shores,—“which was carried on half on land and half in the water, with firebrand and sword and strong hand,” and in which many brave men, including Callimachus, and Kynægiros, the brother of Æschylus, were killed,—were they able to sail away. But the Greek guards stationed on the heights saw with alarm that the enemy's fleet steered to the westward, round the promontory of Sunium,



with the evident intention of surprising the defenceless town. They suspected that treason was at work, and that the adherents of Hippias had suggested this proceeding to the Persians; it is said that a gleaming shield was lifted on the hills as a signal. Miltiades formed a prompt resolution. Leaving Aristides with his troops to guard the battle-field, he hastened with the greater part of the army by the shortest way to the town, and entered it just as the Persians were about to land. At the sight of the heroic band, Datis and Artaphernes gave up the undertaking, and sailed away. Hippias died on the journey home. The destruction of his hopes hastened his end.

Great was the renown of the Athenians, who now proved for the first time that they were worthy of the democratic freedom which they had so recently introduced in their state; and for centuries after, patriotic orators made use of the victory of Marathon to inspire the people with enthusiasm. Near the



COINS OF VARIOUS HELLENIC TOWNS OR COMMUNITIES.

I. Athens—a great gold coin; displaying head of Pallas with helmet; on the reverse the Owl, the bird dedicated to Pallas.

II. Silver coin of Byzantium; crowned head of Bacchus, with a bunch of grapes on the reverse.

III. Silver coin of Messene; head of Zeus crowned; on the reverse, an altar, with the word, Apollonidas.

IV. Bronze coin of Athens; with helmeted head of Pallas; on the reverse the Acropolis.

V. Silver coin of Thebes in Bœotia; showing the Bœotian shield; and the reverse the Indian Bacchus, crowned with ivy.

VI. Silver coin of Lacedæmon from the period of the Peloponnesian wars, before which Sparta had only bronze coins, showing a crowned head of Hercules; and on the reverse an amphora, V.C., and the letters La-da, for La (kai) da (imon).

grave-mounds which are still to be seen on the plains of Marathon, the Athenians erected a memorial of the victory "To the champions of the Hellenes, whose might had stretched the gold-bedizened Medians in the dust," and a special monument to Miltiades, both in white marble; and the poet Pindar of Thebes declared Athens to be "the strong pillar of Greece, the glorious city, worthy to be sung." The day after the battle 2000 Lacedæmonians arrived to assist the Athenians. They surveyed the battle-field, extolled the valiant deed, and then returned home.

MILTIADES, the deliverer of Greece, did not long enjoy his renown. He persuaded the Athenians to fit out a fleet for the conquest of the islands of the Ægean sea, which had submitted to the Persians. But when the attempt on the island of Paros failed, he was accused by Xanthippus of having

deceived the people by false promises. Suffering from a wound he had received at Paros, and which had inflamed, the victor of Marathon was borne on a litter into the court of justice. The condemnation to death, urged by his adversaries, did not take place; he was sentenced, however, to pay a heavy fine; but before the sum, which amounted to fifty talents (about £11,000) could be collected, he died. His gallant-hearted son Cymon paid the fine, and gave his illustrious father an honourable burial.

### THEMISTOCLES AND ARISTIDES.

There lived at that time in Athens two eminent men; Aristides, whose patriotism, honesty, and nobility of soul were so universally recognised that they had obtained for him the surname of the Just, and Themistocles, a highly talented ambitious statesman, whose sleep was disturbed by the



MILETUS.

thought of the trophies of Miltiades. Both had fought bravely on the field of Marathon, both endeavoured to make their country great and illustrious, but each worked in a different way. Aristides made use of no means which were not perfectly just and honourable, acquiesced in no measure whose morality appeared doubtful to his conscience, and considered the well-being of his country as consisting in a land-owning population, and in the national army formed of these proprietors. Themistocles was less conscientious; he had only the advantage and greatness of his native town in view, and occasionally had recourse to cunning and deceit for the accomplishment of his aims. He was also of opinion that the Athenians should devote themselves more than they did to navigation. More astute and more talented than Aristides, Themistocles soon won greater consideration among the people;



and that he might not be hindered in his schemes, he wrought to bring about the banishment of the virtuous Aristides by means of ostracism.

Thus, in 484, Themistocles became the sole guide of the Athenian commonwealth, and used all his influence to promote an augmentation of the fleet; for this seemed the only way by which the Athenians could obtain a political preponderance and resist the power of the Persians. An utterance of the Delphic oracle, which declared that the safety of Athens depended on "wooden walls," favoured the execution of his project. With laudable public spirit, the Athenians acquiesced in his proposal that the revenues of the silver mines of Laurium should be devoted to the building of ships and the



LEONIDAS AND HIS COMPANIONS DEVOTING THEMSELVES TO DEATH.

construction of the harbour of the Piræus. "It is this which preserved Athens from all misfortunes, that she possessed a great man in her midst; and the Athenians had sufficient good sense to prevent each man from thinking himself wiser than all the rest, so that they confided themselves trustingly to the man of intelligence."

#### CAMPAIGN OF XERXES, B.C. 480-479: THERMOPYLÆ.

While he was busied with great preparations for a new expedition against Greece, Darius was struck down by death. But his son Xerxes, who succeeded him in 485, a proud prince of stately form and innate dignity, who

had been bred in the luxury of palace life, took up Darius' scheme of revenge, and made such extensive preparations, that Herodotus says,—deriving his information from popular traditions and poetic accounts,—he collected an army of 1,700,000 men, and a fleet of more than 1200 large ships. Demaratus, the deposed and fugitive king of Sparta, served as his counsellor and general, as Hippias had previously done to Darius. After the new ruler had completed his preparations, and had quelled an insurrection in Egypt with startling success,—by which his boldness was still more enhanced,—he caused all his troops to assemble at Sardis ; and then, in 484, marched through the territory of Ilium towards the Hellespont. All his actions bore evidence of the vainglorious pride which has made the name of the great king proverbial. It was a marvellous combination of all nations and tongues, with the most various descriptions of armour and weapons, that for seven days without intermission crossed the arm of the sea on two bridges of boats, which the Persian king had caused to be built not far from Abydos. It was accompanied by an endless procession of grooms and camp followers, chariots containing women and waiting-maids, men, male and female servants, wagons, and beasts of burden carrying baggage, ornaments, and many other things. Every nation appeared in its national costume and armour; the heavily armed Persian on his fiery horse, the half-naked Arab on his camel, the



GREEK GALLEY, ON A COIN  
OF CORCYRA.

Sakians and the people of East Irania with bows and battle-axes, the troops from Asia Minor and the Caucasus, with woven shields and wooden helmets, and the Ethiopians clad in the hide of the leopard and the lion. After the passage over the Hellespont had been accomplished, the army marched from the Chersonesus through Thrace to Macedonia and Thessaly, while the fleet sailed along the coast and through the passage recently excavated by Phœnician work-people between the promontory of Athos and the main land, and furnished the army with supplies.

THESSALY submitted without striking a blow; Bœotia, Argos, and a few smaller states timorously came forward with tributary offerings of earth and water. With threatening aspect the enemy came nearer and nearer. Then did Greece manifest to the nations what union, bravery, and patriotism can effect. A league accompanied by a decree for the cessation of all internal feud, hastily concluded at the instigation of Themistocles, united the principal Greek states under the hegemony of Sparta; and in July, when the Olympic games were just being celebrated, in 480, Xerxes appeared at the narrow Pass of Thermopylæ which was guarded by the Lacedæmonian king Leonidas with three hundred Spartans, and about a thousand of the allies. These brave men solemnly devoted themselves to death; to save their country from subjugation by the foe.

To the demand to surrender his arms, the heroic general retorted with the answer: "Come, and fetch them!" and at the remark that the hosts of the enemy were so large that their numberless darts and arrows would darken the sun, another retorted: "So much the better, we shall fight in the shade!" In vain the Persian king endeavoured for some days to force his way through the pass; thousands of his soldiers succumbed to the lances and swords of the Hellenes; even the 10,000 "immortals," the flower of the army, could not withstand the Greeks, who were favoured by the natural strength of their



position. Then it was that a treacherous Greek named Ephialtes conducted a portion of the Persian army along a foot-path across the mountain heights of Ceta. A thousand Phocæans, who had been stationed on the heights, at once took to flight, so that the enemy were enabled to come down unhindered, and attack the Greeks in the rear. At the first signal of the approaching danger, Leonidas dismissed the troops of the confederacy. But he himself with his three hundred Spartans, and the voluntary addition of seven hundred citizens from the town of Thespiæ, who desired to save the honour of the Bœotian name, chose to die heroically for his country. Attacked on both sides, they fought with the courage of lions, until, overwhelmed by superior force, and worn out with much fighting and slaughter, they were all slain. Only the Thebans, who had been compelled to take part in the battle, and after the capture of the pass had raised their hands in supplication for mercy, received quarter and were allowed to return home; but they were dishonoured by being branded as royal slaves. Two Spartans, who were suspected of having avoided the deadly struggle, were declared infamous, a punishment which cut them so deeply to the heart, that one of them in the next battle wiped out the disgrace with a heroic soldier's death, and the other committed suicide. Leonidas and his heroic band lived long in song; and a bronze lion in later times pointed out to the traveller the spot where the Doric hero-king and his brave followers fell, "faithful to the laws of Lacedæmon."

Without further obstacle, the Persians now subdued Bœotia and Phocis, carried their devastations into Attica, and reduced Athens to ashes; when the garrison of the citadel, composed of old warriors, was slain after a valiant resistance. The citizens capable of bearing arms served in the fleet; the women and children, and all their goods, were taken to Salamis, Ægina, and Trœzene on the advice of Themistocles. A courier carried the news of the victorious campaign of the great king to Susa. One accident only marred the general delight. A division of the Persian army had marched to Parnassus to rob and destroy the sanctuary of Delphi. As the Persians were ascending the rocky path of that gloomy region, stones and huge blocks of rock were hurled down upon them by invisible hands, so that many were killed, and the rest took to flight in terror. The Delphians did not fail to attribute the preservation of their sanctuary to the personal intervention of their powerful god.



## SALAMIS, PLATÆA, AND MYCALE.



THEMISTOCLES.

**T**HEMISTOCLES now became the deliverer of Greece. The Grecian fleet, commanded by the Spartan Eurybiades, had in the meantime sailed from Artemisium, where it had successfully fought for many days, round the promontory of Sunium into the Saronic gulf; there it was soon pursued by the naval force of the Persians, which, in spite of the mishaps through storm and shipwreck which had been experienced, was still three to one. The Peloponnesians, who were only concerned as to the preservation of their own country, and had thrown up a wall for the defence of the Isthmus, now formed the design of retiring and drawing the war towards the vicinity of the Corinthian isthmus, to bring themselves under the protection of the army.

In vain Themistocles sought to dissuade them by his exhortations from this ruinous proceeding. He pointed out that the narrow waters, where the multitude of the enemy's ships could not readily manœuvre, would be advantageous to them, and that by their withdrawal they would abandon the Athenian women and children at Salamis, who would fall into the hands of the enemy. The selfishness and narrow-minded distrust of the Spartans and Corinthians however withstood all his eloquence. At last the Athenian, with his quick inventive genius, found a way out of the difficulty. When everything was ready for departure, he sent to Xerxes, under cover of a dark night, a faithful messenger, who reported to the Persian monarch that the Greeks were dis-united and anxious to depart, and urged that he should not allow them to escape, for a sudden attack would procure him a certain victory. At this intelligence, Xerxes commanded that the island and the Greek fleet should be surrounded. Aristides, who was living in banishment at Ægina, brought news to his countrymen, and on the following day the memorable battle of Salamis (480) was fought, in which the Greeks obtained a decisive victory. Full of despair, Xerxes beheld from a neighbouring peak the destruction of his fleet, and then, concerned for his own safety, begun a hasty retreat with a portion of his army through Thessaly, Macedonia, and Thrace, during which thousands of his soldiers succumbed to hunger, cold, and fatigue. Numbers were drowned in the Strymon, whose icy covering, loosened by the sunbeams, broke under them. Even the Mithras-chariot with its eight white horses was lost in Thrace. The Spartans awarded to Eurybiades the prize of bravery, but to Themistocles the olive wreath for wisdom and activity, and they presented him with an ornamental chariot.

*Platæa and Mycale.* A similar fate befell the force of 300,000 tried men, left by Xerxes under Mardonius in Thessaly. In vain the Persian general, through the friendly Macedonian king, Alexander, who possessed the right of hospitality in Athens, offered to enter into a treaty with the returning citizens, in which he promised them peace and freedom, agreed to build their ruined



temples, and to assign to them a strip of territory of their own choice. In the presence of a Spartan embassy who opposed the treaty and promised assistance, the Athenian assembly returned the spirited answer: "So long as the sun moves in the course it now runs, we will never conclude a treaty with Xerxes." Enraged at this defiant reply, Mardonius returned early in the year through the friendly state of Bœotia, marched into Attica, and compelled the Athenians, who had not received the promised aid from the Peloponnesians, to go forth once more into the tents of Salamis.

When the urgent and threatening remonstrances of the Athenians at last compelled the Peloponnesian confederate army to march across the isthmus, and when this force was joined by Aristides with the heavily armed troops of the Athenians, the Greeks, under the leadership of Pausanias, in 479, won such a complete victory in the great battle of Plataea, over the enemy three times their number, that only 40,000 of the Persians escaped to the Hellespont. The remainder, with their brave leader himself, were either slain in battle, or at the storming of their camp with its entrenchments of palisades and wooden towers, or during the flight. The booty was immense.



ANCIENT RUINS OF THE SMALLER TEMPLE OF EÄALDEK.

The flames of thankful sacrifice rose high on the altars of "Zeus the liberator," the holy fire for the purpose being carried by a courier from Delphi with a haste that proved fatal to the bearer. Plataea was rebuilt, the district of the town was declared sacred and inviolable, and a festival of thanksgiving and of victory was instituted to be celebrated with combats every year near the sanctuary before the gates, to which feast embassies were to be sent from all the states. From Thebes, on the other hand, Pausanias exacted the surrender of the chiefs of the Persian party, and two of these were executed.

On the same day, in the neighbourhood of the promontory of Mycale, where they had drawn up their ships on the shore, and had protected them with a fence of woven shields and palings, the Persians experienced another decisive defeat from the neighbouring fleet of the Greeks, who had sailed from Samos, and landed in full view of the enemy. Here also a Spartan, Leotychides, was the leader ; but to the Athenians under Xanthippus, the father of Pericles, and the Milesians, who had revolted against the Persians, the palm of victory is due. The camp and fleet of the enemy were taken and burnt ; and the avenging sword made fearful havoc among the demoralised and terror-stricken fugitives.

Enthusiasm had overcome numbers, and the doctrine, that patriotism and love of freedom, supported by the strengthening consciousness of national union and harmony, could overcome even an enemy of vastly superior numerical strength, found a glorious confirmation in the victorious combats of the Greeks. The battles of Salamis, Plataea, and Mycale, saved Greece from the yoke of the barbarians, and secured to humanity those noble and lasting possessions, which the free intellect of the Greeks has produced in the regions of art and knowledge. After the Athenians had conquered Sestos, and the islands of Lemnos and Imbros, and, in conjunction with the Spartans and other confederates, had obtained possession of Byzantium, the "key of the Black Sea," the great double victory of Cymon near the Pamphylian river Eurymedon, in 469, over the army and fleet of the Persians, concluded the war for the time.

Yet the definite conclusion of a treaty known as the "Peace of Cymon," which is said to have freed all the Greek states from the Persian rule, has been disputed on weighty grounds. It was in reality the mutual cessation of hostilities that naturally brought about a condition of peace, during which no Persian ship appeared in Greek waters, and the Ionian confederates paid no tribute to Persia.








## THE SUPREMACY OF ATHENS.



PAUSANIAS; HIS NEGOTIATIONS WITH XERXES; HIS DEATH.—THEMISTOCLES AND THE SPARTANS.—ARISTIDES AND KYMON OR CYMON.—NATURE OF THE ATHENIAN POWER; CAUSE OF ITS DECAY.—THE AGE OF PERICLES.—ERA OF CULTURE AND CIVILISATION.—ATHENIAN ART AND SCIENCE.—ASPASIA.—GREEK SCULPTURE.—THE PARTHENON AND PALLAS ATHENE.—ATHENS UNTIL THE PEACE OF PERICLES.—THE RIVALRY OF SPARTA.—VICISSITUDES AND CHANGES DURING THE STRUGGLE.



THE GREEK ACANTHUS.

AFTER the battle of Plataea the war had been chiefly prosecuted by sea. But as the Spartans possessed neither the skill nor the requisite number of ships for a successful result, the chief command gradually fell into the hands of the Athenians, who

had behaved so nobly and courageously throughout the whole war. This transfer of supremacy was hastened by the treachery of the Spartan general, Pausanias, who ruined the martial fame he had won at Plataea, by an ambitious endeavour to obtain the sovereignty of Hellas. At the conquest of Byzantium, Pausanias had taken prisoner some distinguished Persians, among whom were connections and relatives of the king. These he sent back to Xerxes, without the sanction or even the privacy of his allies, and gave out that they had secretly escaped. At the same time he intimated to the Persian king, that he would assist him in obtaining the rule over Sparta and the rest of Hellas, if Xerxes would give him his daughter in marriage, and would establish him as governor over the Peloponnesus. When the Persian king acceded with delight to the plan, the vain and ambitious Greek became so presumptuous that he disregarded the Spartan laws and customs, dressed himself in costly apparel, kept a luxurious table, and chose Median and Egyptian men-at-arms for his retinue and attendants. By his harsh and domineering manner he soon caused the Lacedæmonian government to be generally detested. The Spartans, apprized of his proceedings, recalled the faithless general; but their authority over the democratically inclined seaboard states was already so weakened, that they themselves resigned their claim to the chief authority, whereupon the maritime states attached themselves to Athens. Pausanias still continued in Sparta his secret negotiations with the Persian king, and also endeavoured to bring about a transformation of the national laws and constitution; but when his treacherous designs became known through a confidant, whom he wished to make use of as a messenger, he perished at last by starvation, about the year 467, in the temple where he had sought refuge; for the Ephori, disregarding the sacred character of the building as a place of sanctuary, caused the brazen roof to be removed, and had the temple doors walled up. Pausanias' own mother is said to have carried the stone for the blocking up of the doors.

While Pausanias thus diminished the power of his native town, the three Athenian generals, with their varied talents and qualities, contributed greatly to elevate the position of theirs. Themistocles, by his cleverness and cunning, managed to get Athens surrounded with a strong wall, and procured the completion of the splendid harbour of the Piræus, which Cymon and Pericles afterwards united by a long, broad, and extraordinarily thick wall of quarry stones to the capital. By this enterprise, which transformed Athens into a great camp, that could bid defiance to attack both by land and sea, Themistocles incurred the implacable hatred of the Spartans, who would not sanction the fortification of Athens, ostensibly, that the Persians, if they again invaded Greece, might find no fortified stronghold of which they could take possession, but in reality, because they wished to restrict the increasing power of the active state. They therefore accused him of participation in the treachery of Pausanias, declaring that he had been privy to, but had not denounced the treasonous project, and summoned him before a tribunal in which they themselves held the presidency. This happened in 471, at a time when his adversaries in Athens had succeeded in ostracising and banishing for ten years from his native town, the influential man who had raised Athens to a commercial and maritime state, had organized and improved the position of the protected citizens or *Metœci*, and given an impetus to industry. Pursued by countless dangers, the great general fled to Asia, where he met with an honourable reception from the Persian king, in 466, and the revenues of three cities of Asia Minor were assigned to him for his support. When, however, a few years later, the king solicited his assistance



in bringing about the subjugation of Greece, he is said to have taken poison, to avoid the necessity of becoming the betrayer of his country. According to other accounts he died of a broken heart from sorrow and home-sickness. His friends secretly buried his remains in his native country. Later generations believed that his grave was to be found in the small promontory which bends from the Piræus towards the peaceful bay of the sea. They could not picture the great man as resting anywhere but in sight of the works he had called into being. But in Magnesia also, where for five centuries after his death his successors continued to enjoy considerable honours, a splendid monument was pointed out in the market-place and declared to be his tomb.

Just as Themistocles advanced the interests of his native town by wisdom and great political sagacity, so did Aristides by his rectitude and disinterestedness. The high esteem in which his mind and character were held, induced the Greek islands and sea-ports to conclude a treaty with the Athenians, and to pledge themselves to supply money and ships for the carrying on of the war (476). The common fund, established in Delos, the island sacred to the gods of light, was established by Aristides, to whom the settlement of the amount to be contributed by each was trustfully confided, and Athenians were appointed both to the control of this treasure-chamber, and to the direction of the combined fleet. Not only the Ionian islands and towns, such as Samos and Chios, Miletus and Byzantium, but also Æolian Lesbos and Tenedos, the Doric commonwealths of Cos and Rhodes, as well as the Greek towns in Chalkidice and on the Thracian coast entered into the league of Delos. The furnishing of ships soon however became a burden to the smaller states, and they willingly freed themselves from the obligation by the payment of a higher money tax. This afterwards gave the Athenians the welcome opportunity of further increasing their fleet, and gradually bringing the islands of the Ægean Sea and the smaller maritime states under their rule. Possessing a superior naval force, nothing could hinder them from transferring the treasure-chest of the union,—formerly placed in Apollo's temple at Delos, and managed by special officers, or "Helenotamii,"—to Athens, disposing of it as their own property, and treating the allied contributors as tributary subjects. Aristides died so poor that the state bore the cost of his burial, and had to provide for his children.

Cymon, the son of Miltiades, deserved well of his country by his successful maritime undertakings, and won over the people by his kindness and generosity. He was more a man of action than of words. He drove the Persians from their last ground of vantage in Thrace, and conquered the coast near the mouth of the Strymon, which abounded in gold and silver mines, where the Athenians afterwards built the flourishing commercial town of Amphipolis; he also subdued the island of Skyros, divided the country in lots among the Athenian colonists, Kleruchi, and caused the bones of Theseus, who was declared to have died and to have been buried there, to be brought in solemn procession to Athens; he wrested the Thracian Chersonesus from the Persians, and liberated the Greek states on the coast of Asia Minor from the sway of the barbarians. A skilful and successful naval commander, he vanquished the enemy not only in the double battle on the Eurymedon, in 469, where he conquered or destroyed in a bold attack two hundred of the enemy's galleys, but he also undertook a brilliant expedition against Cyprus, in 460, in conjunction with the Egyptians, who had revolted in order to wrest the island from the Persians.

## ATHENS UNTIL THE PEACE OF PERICLES.



GREEK ARCHITECTURE—A RUINED TEMPLE.

UNDER the guidance of such men, the Athenian free state prospered and advanced greatly. Rebellious Naxos was subdued in 463 and punished by the settlement of an Athenian peasant class on the soil of the island of Thasos, with its rich mines, on the Thracian coast, under the authority and taxation of the Athenians.

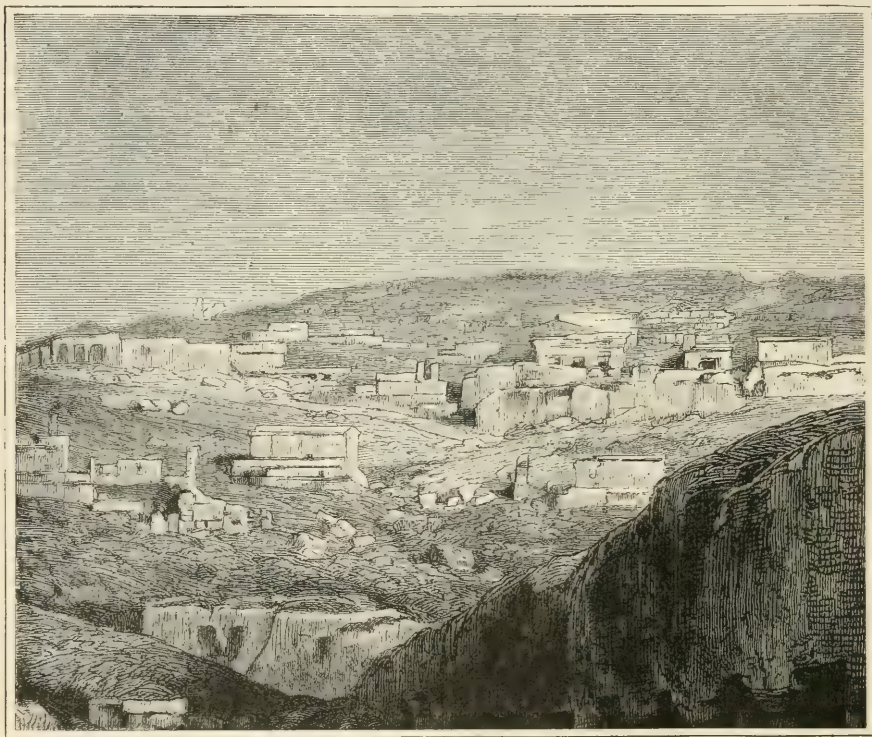
The wealthy Ægina, flourishing through art, industry, and trade, but notorious for its obduracy, pride, and avarice, was conquered after an obstinate war lasting from 459 to 455; and after the expulsion of the inhabitants, who were transferred to the Peloponnesus, was peopled by colonists from Attica. Megara, with its two splendid harbours, became dependent on Athens; and when the Corinthians marched into the field for their country people, the valiant Myronidas de-

feated them with a troop of old men and boys; at a time when, as related, an Athenian army was fighting in Egypt against the Persians; an army, of which only a very small number saw their homes again after a heroic return journey through Cyrene.

However much the Spartans might envy the growing power and greatness of the rival state,—the war with Argos, the selfish ally of Persia, which out of revenge and envy destroyed the venerable town Mycenæ, on account of its patriotic feeling,—the strife with other communities of the Peloponnesus,—and above all the fearful earthquake, which, in 465, laid the greater part of their capital in ruins, and plunged them into a desperate ten years war with the revolted Messenians and Helots,—made any opposition on their part impossible. They felt indeed so weakened, that at the siege of the mountain fortress of Ithome, in which the rebels had entrenched themselves, and which offered a determined resistance to the Spartans, who were little versed in such a method of warfare, they appealed to Athens for aid. Through the influence of Cymon and the aristocrats, some troops were despatched to their assistance, “that the two yoke-fellows might not be torn asunder, and Hellas crippled.” Scarcely however had the Athenians crossed the Isthmus, than the distrustful Lacedæmonians already declared that they no longer wanted them, and sent them back. This shameful treatment embittered the Athenian democrats to



such an extent that they procured Cymon's banishment by ostracism in 463, entered into an alliance with Argos, and then, in 455, assigned the town of Naupactus, which they had conquered a short time before, to the vanquished Messenians, or as many of them as could withdraw by emigration from the revenge of their oppressors. Only when the third Messenian war (465-455) approached a conclusion, were the Spartans able to take steps towards the enfeebling of Athens. Under the pretence of rendering assistance to the Dorian mother-country which was oppressed by the Phocæans, they despatched a considerable army into Hellas, with the intention of raising a counterpoise to the influence of Athens by the re-establishment of the hegemony of Thebes over the Bœotian towns, which had been destroyed during



CYRENE.

the Persian war, and gained a victory over the Athenians under Pericles at the battle of Tanagra in 456, through the desertion of the Thessalian cavalry.

The Athenians had dismissed from their ranks the banished Cymon, who wished to fight among his comrades; but when his old companions in arms met their death in valiant combat, they recognised their injustice and recalled him home. Thus this misfortune conduced to the welfare of the Athenians, for it re-established social harmony among them and awakened their feelings of patriotism. Subsequent successes soon caused their defeat to be forgotten. All the advantages which the Spartans and their allies believed they had gained by the victory of Tanagra, were annulled sixty-two days later by Myronidas at the battle of "the vineyards" (Cenophyta), which made the Athenians masters of Phocis, Locris, and Bœotia. They gave up the

government of these three states into the hands of the popular party, and entered into friendly alliance with them; but the democracy, which now attained to power, disgraced and weakened itself by hardness and cruelty towards the noble families, many of whom were killed, banished, or deprived of their rank and wealth.

Cymon had the good fortune at his death to see his country at the summit of power and greatness, at a time when Pericles took the helm of the state into his firm hand, and maintained peaceful relations with the Persians. But of Chios, Lesbos, and Samos, only three island states of the Delos league, remained in the position of free and independent alliance with Athens; the others had all sunk into the position of tributary subjects of the sea-ruling city, which was now the arbiter of war and peace, decided matters of legal dispute and taxation, caused the treasure of the league of Delos to be brought to the temple of its virgin goddess, and annually increased the contributions paid by the states. Protected by walls and bulwarks, possessing fortified places in Achaia and on the east coast of the Peloponnesus, surrounded by dependent confederate states and without rivals on the sea, Athens appeared as though her sway were secured for ever. But the great extent of her possessions carried in it the germ of dissolution. The popular party, which everywhere obtained the supremacy by means of the Athenians, laid the yoke of oppression and persecution, which they themselves had previously borne, on the necks of the noble lords, many of whom, deprived of their property and rank, wandered homeless, carrying their grievances into distant regions. The fruits of all former victories and exertions were however annulled by the defeat at the battle of Coronea in 447, at the hands of Bœotian aristocrats and fugitives, when the brave general Tolmidas died a hero's death, and, as Thucydides with a bleeding heart relates, the Athenians were either slain or taken prisoners.

Bœotia was now once again subject to the dominion of Thebes, where the aristocracy, who had returned from flight or banishment, now again obtained the supremacy, and exercised a bloody vengeance on their adversaries; Megara and Eubœa endeavoured to separate themselves from Athens; a Lacedæmonian army threatened the confines of Attica; Athens' supremacy would have been lost, if the wise Pericles had not succeeded, through bribing the Spartan commander, in bringing about a conclusion of the peace of Pericles in 445, in which Athens, to save Eubœa, gave up all the points which she possessed on the coast of the Peloponnesus. Sparta and Athens mutually guaranteed each other's hegemony, allowed the other states a voluntary union with one or the other of the confederacies, and stipulated that each should have free commercial intercourse in markets and harbours.





## THE AGE OF PERICLES.



ASPASIA.

**P**ERICLES THE OLYMPIAN, a great statesman and commander, distinguished for his great talents, high culture, and extraordinary eloquence, was descended from one of the most eminent and wealthy families, but embraced democratic principles, and strove for the favour of the people with the arts of a demagogue. In conjunction with Ephialtes, he deprived the Areiopagus of its moral influence and aristocratic privileges, and transformed it into a mere court of justice with a limited sphere of duties. By a regulation introduced at his suggestion, that every Athenian citizen who sat in the court of justice or in the national assembly, or served in the army or fleet, should receive the sum of three oboli daily; by devoting money to dramatic spectacles; and by liberal gifts to the indigent masses, he won such a degree of popular favour, that he was chosen to fill the most important offices, and for fifteen years, as "first citizen," guided the Athenian common-

wealth with princely authority, using no other means than those the legitimate constitution placed within his reach.

And without exercising compulsion or force, or flattering the multitude, he brought about the greatest prosperity and freest national life in internal affairs, with the most important influence abroad, by the mere force of his powerful mind. Under his rule Athens became "the heart of the body," the special home of art and literature, the chief city of Hellenic civilization. Through the erection of temples, such as the Parthenon and the temple of Demeter in Eleusis, of splendid buildings and pillared halls like the Propylæa and the Odeion, he increased the renown of the state; by the completion of the harbour and waterworks in the Piræus, and the extensive walls, he secured and promoted navigation, commerce, and maritime trade; he enhanced the splendour of his administration and delighted the spectacle-loving crowd by magnificent festivals, plays, and processions; and through the culture of art and knowledge, he promoted the intellectual elevation of the people. Impressed by the power of intellect, and initiated into all the erudition of his time, Pericles invited intellectual men to his hospitable house, where the beautiful and accomplished Aspasia of Miletus reigned in all the charm of her loveliness; he provided for every citizen the means and opportunity of educational improvement and of distinction, and thus caused a taste for art, literature, and poetry to penetrate all classes; and a popular culture was developed, which, in combination with the general participation in public and political life, raised the whole state to such a pitch of civilization and intelligence, that nearly all the citizens were qualified to fill every public office and to conduct state business. In this, however, lay the germ of the disease which subsequently consumed the commonwealth—the extravagant delight of the Athenians in participation in public government and judicial

affairs, which resulted in a neglect of and contempt for agriculture and the social and industrial occupations of the citizen.

Under Pericles, also, Athens attained to the highest splendour abroad. Athenian settlers or cleruchi cultivated the fruitful plains of Eubœa near Chalcis and Histiaæa, the ancient inhabitants of which were driven away.



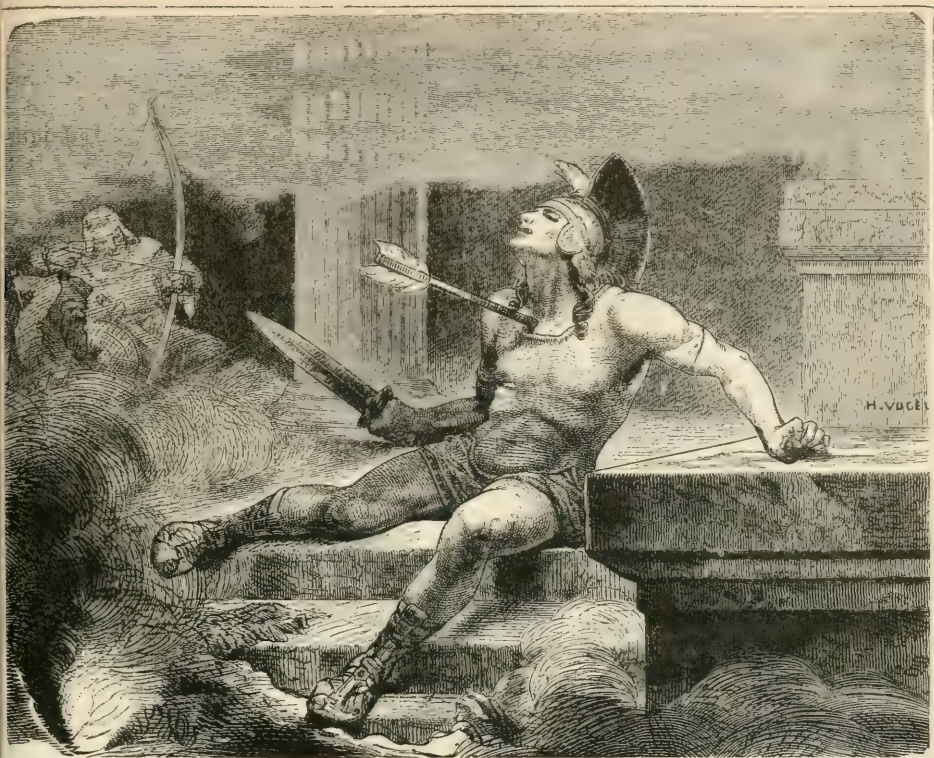
CASTING DOWN THE STATUE OF DIANA AT EPHEBUS.

Athenian maritime troops, after a siege of nine months (in which Pericles had the poet Sophocles for his fellow-commander), reduced the turbulent island of Samos once more to subjection. Athenian ships ruled the Ægean Sea, made the inhabitants of the islands tributary, and imposed taxes on the seaport towns in Asia Minor, on the Hellespont, and the coasts of Thrace, by which means immense sums of money were made to flow into the city.



And thus the statue of Pallas Athene in the Parthenon was covered with a garment of pure gold. Athens was a great emporium of the world, into which flowed the products of all lands. Pericles' actions and conduct everywhere bore the stamp of an elevated mind, marked both by geniality and culture. "He was the ennobled expression and idea of the self-governing democracy, and for this reason ruled with undisputed sway over the fickle multitude." Equally great in the arts of peace and war, he knew how to wield the weapons of intellect and oratory in the courts of justice and the popular assembly no less effectually than the sword on the battle-field or in the fleet; for at that time all powers and talents were cultivated together, and there prevailed a unity and a completeness in life, which, with increasing cultivation, eventually diverged in different directions. The age of Pericles, with its rich fulness, is therefore justly extolled as the fairest and most prosperous period of Greek history, when inward greatness was combined with simplicity of manners, and intellectual culture with strength and social virtue. A bold and enterprising spirit prevented the enervation which had already commenced here and there, from becoming prominent.





THE DEATH OF ALCIBIADES.

## THE PELOPONNESIAN WAR, B.C. 431 to 404.

THE FIRST PERIOD;

THE WAR OF ARCHIDAMUS, UNTIL THE  
PEACE OF NICIAS, IN 421, B.C.



THE PELOPONNESIAN CONFEDERACY.—COM-  
PLAINTS AGAINST ATHENS.—PERICLES AND  
THE FLEET.—THE PLAGUE AT ATHENS.—  
DEATH OF PERICLES.—DECLINE OF ATHENS.  
—SECOND PLAGUE.—THE GENERALS DE-  
MOSTHENES AND CLEON, DEFEATED AT DE-  
LIUM.—PEACE OF NICIAS.—ALCIBIADES; HIS  
CAREER.—EXPEDITION AGAINST SICILY.—  
TREASON OF ALCIBIADES.—DISASTERS OF  
THE ATHENIANS BEFORE SYRACUSE.—ALCI-  
BIADES RECALLED TO ATHENS.—MADE COM-  
MANDER OF THE FLEET.—BATTLES OF ARGI-  
NUSÆ AND ÆGOSPOTAMI.—VENGEANCE OF  
THE SPARTANS.—LYSANDER.—THE DECLINE  
OF ATHENS.—PHILOCLES.—DEATH OF ALCI-  
BIADES.—RESULT OF HIS CAREER TO HIS  
COUNTRY.

THE prosperity of the Athenians filled Sparta  
with a feeling of deep envy and resentment; and



the arrogance and oppression with which the proud democrats treated the subjugated confederates, gave rise to indignation and hatred. All Hellas divided itself into two camps: the Athenian-Ionic confederacy,—to which the islands and coast towns belonged, either voluntarily or under compulsion,—in which the democratic popular party of all the states centred their hopes and confidence, and whose strength consisted in its important naval power; and the Peloponnesian confederacy under Sparta's guidance, to which were attached the Doric and most of the Æolian states, as Bœotia, Phocis, Locris, and others, in which



the aristocratic and conservative party of the different commonwealths recognised their protector, and whose support depended on the heavily-armed bands of the hoplites.

However great and widely diffused among the people the envy and suspicion on both sides might be, the nations for a long time avoided breaking the peace of Pericles and overstepping the uncertain boundary line that divided them from each other. For it was easy to foresee, from the rage of passion and hatred, and the powerful position of both the leading towns, that any hostile encounter would develop into a terrible and desperate struggle, which, without decided aim, would soon assume the character of a war of extermination—a war that could only end with the destruction of the heads of one or the other of the confederacies. At last several circumstances arose, which brought about a rupture. The island of Corcyra was drawn into a war with the mother state of Corinth by the town of Epidamnus or Dyrrhachium, and appealed for aid to Athens, through whose assistance given to their foe, the Corinthians were compelled to withdraw after an undecisive sea-battle. The latter regarded this as a rupture of the peace, and came forth with complaints, in which they believed themselves the more justified as the Athenians had made the Corinthian colony of Potidæa in Macedonia tributary, and now, when it refused the tribute, relying on Peloponnesian aid, were pressing it hard with war. A third point in their complaint, was the exclusion of the small Doric state of Megara, whose inhabitants were almost entirely dependent on trade with Athens, from all the seaports and markets of Attica, as a punishment for its falling off from Athens, and other offences of which it was accused.

Upon the complaints of the Corinthians in the Peloponnesian assembly at Sparta, the Lacedæmonians, after some hesitation, made a formal demand, requiring Athens to abstain from the siege of Potidæa, to abolish the market and trade prohibitions against Megara, and to give freedom to all the confederates, especially the people of Ægina; and when the Athenians did not comply with this request, a Spartan army, under king Archidamus, marched into Attica and devastated the country. The villages were destroyed, the olive-trees felled, the fields and vineyards laid waste. Thereupon Pericles, whom the Lacedæmonians vainly hoped to remove from the government by the proposal for the banishment of the Alcæonids, summoned the Attic country people to bring their wives, children, and movables into the capital, to take refuge behind the long walls; and he fitted out a fleet, with which he landed on the coast of the Peloponnesus and inflicted retribution on his enemies.

Megara was quickly brought, by devastating sallies, to the verge of destruction; and the Athenians drove all the Dorian population away from

Egina, and re-peopled the rocky island with Attic settlers. This destructive method of warfare was continued for some time longer, until the horrible plague, travelling onward from Ethiopia and Egypt, made its way through Asia and the Greek islands to the Piræus and Athens; and there—gaining strength among the mass of human beings closely packed in bad and dirty dwellings, weakened by the unaccustomed changes of temperature, feverish excitement, and deficient food—it swept off thousands of men of every age and class, after fearful suffering. Among the victims was Pericles himself, who died of the plague in 429, after he had seen two of his sons and many of his friends and followers succumb to it; and, by his celebrated funeral oration over the citizens who had fallen in battle, had given occasion to the celebration of an annual day of mourning in the Kerameikos, or potters' ground, for the brethren fallen in combat. The unjust reproaches of the people, em-

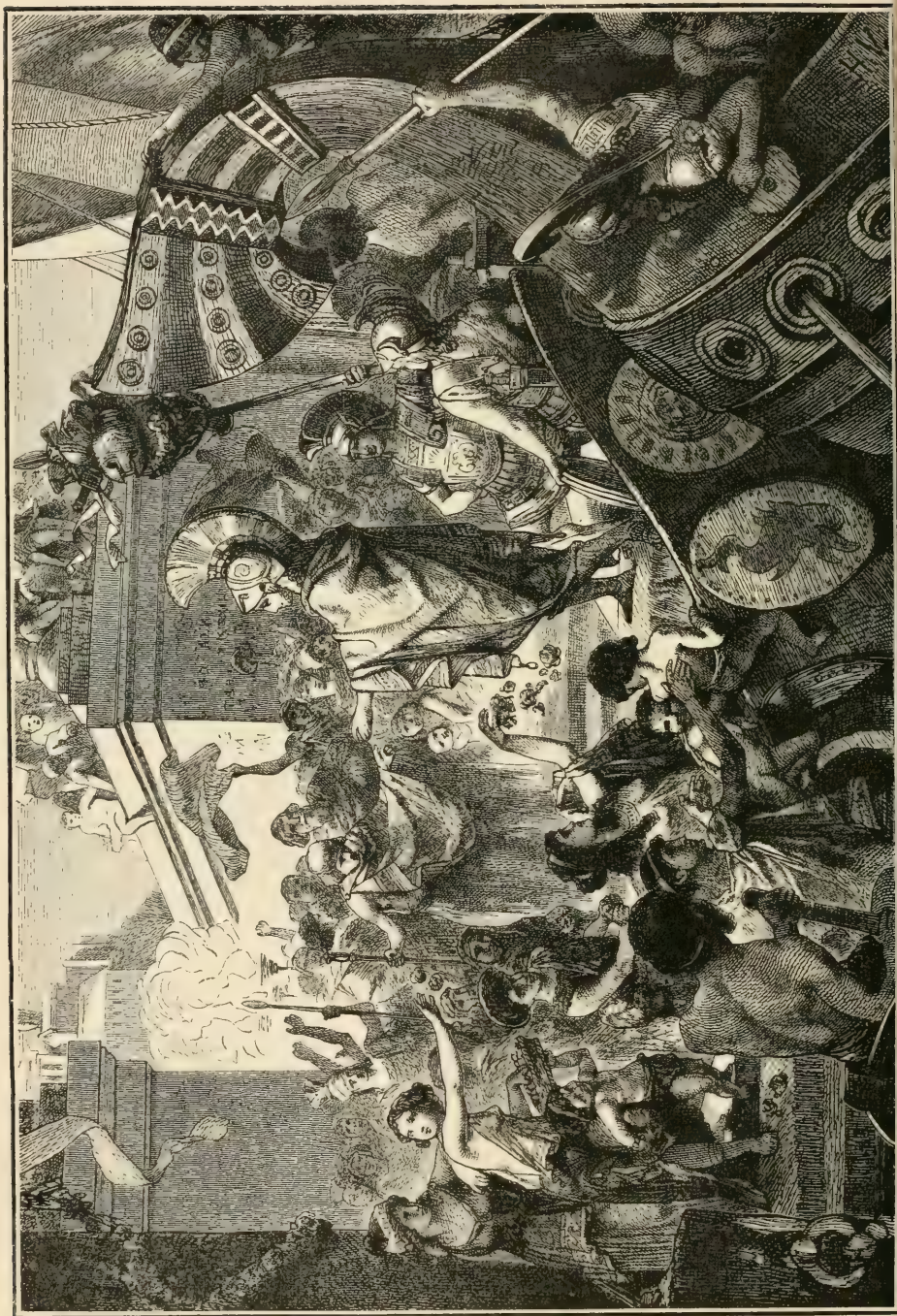


MITYLENE.

bittered by the sufferings of the war, the suspicions cast upon him by his numerous enemies, sorrow at the miserable condition of the state and the pusillanimity of the citizens, and natural grief at the death of his sons, unworthy as they were, all combined to shorten his days. His consolation, on his death-bed, was in the reflection that no living Athenian had ever been obliged to assume a mourning garb for any deed of his.

The decease of the great statesman was an incurable blow to the Athenian commonwealth, which suffered for three years from a terrible disease, until, scorning all medical aid and skill, at last it seemed, as though satiated and torpid, to sink down within itself and expire. Self-seeking demagogues, such as the boastful and magniloquent tanner, Cleon, took the place of the great statesman; and party animosity, fostered by popular unions, weakened the inward strength of the state. The Athenian citizens became an unstable and fickle multitude, vacillating between arrogance and despondency, between infidelity and superstitious excitement; and their leaders







lacked the talent and knowledge which can only be gained by practice and experience in martial and state affairs. The masses who succeeded to power, now oppressed the nobles and wealthy citizens, and imposed on them all the burdens of the state in the *Leiturgia*; dishonourable spies and informants, known as sycophants, constantly threatened with prosecutions the peace, safety, and prosperity of every citizen who did not appear to submit unreservedly to the existing regulations.

Under these circumstances Athens was compelled to look idly on, while Plataea, its most faithful confederate, was subdued by the Spartans and Lacedæmonians, after a truly heroic resistance; and to see those citizens taken who could bear arms, and their wives and children carried into captivity. On the other hand, the Athenians succeeded in again subduing rebellious Lesbos with Mitylene, where a wealthy and proud aristocracy held the reins of power, and during the Olympian festival had joined the Peloponnesian confederacy. In the first heat of anger, the incensed people determined to kill all the able-bodied male population, and to make the women and children slaves. But soon a less revengeful feeling was awakened. At a hastily collected popular assembly on the following morning, the decree was so far mitigated, that only a thousand Lesbians, whom the general should select from the chief criminals, were to be sent to Athens, and there put to death as malefactors; while the other inhabitants were deprived of their ships and fortifications, and compelled to give up part of their property in way of fine. The possessors of the land, which till then had been free, were compelled to pay an annual rent to Athens. The sanguinary punishment which was inflicted on the originators of the rebellion was intended, by the terror it awakened, to deter others from similar attempts. Through the fault of the hard-hearted Spartans, the war had assumed the character of an endless *vendetta* with ever-increasing cruelty. Athens was also visited by a second plague, and by an earthquake; torrents of rain and drought, in dismal alternation, spread terror and despondency throughout the state. "In the whole physical world there appeared a disturbance of the usual order of things, terrible and miraculous signs indicated an internal strife, a perishing of nature by pestilence and fearful earthquakes, such as had never yet been recorded. The elements appeared to have moved out of their course, and the very succession of seasons was changed."

Soon afterwards, in 425, the Athenian general, Demosthenes, a man of very enterprising spirit, who had recently conquered the Corinthian town of Ambrakia, succeeded, during an expedition to Sicily, in gaining possession of the Messenian town Pylos (the modern Navarino), and from thence, with the help of escaped Helots and Messenians, he harassed the Lacedæmonian territory with raids and marauding expeditions. In vain did the Spartans attempt to drive these intruders away. On attacking them they were repulsed, and more than four hundred heavily-armed soldiers were blockaded in the barren island of Spacteria, where they would have died of hunger, if certain Helots, lured by the prospect of freedom and reward, had not brought them provisions at great risk, in light rowing boats. For a long time the Athenians, dreading the bravery of the Spartans, attempted no landing. It was not until the arrival of fresh reinforcements that they succeeded in taking the island; and, favoured by the conflagration of a forest and aided by the Messenians, who knew the locality well, they shut in the Spartans so completely in a mountain entrenchment, that the besieged were compelled to yield in a body, and were carried prisoners to Athens. This successful result for the



Athenians had been brought about by Cleon, the leader of the reinforcing troops, who in consequence obtained an unexpected renown, and now endeavoured with all his might to prevent the conclusion of a peace, which was already in process of negotiation. Not until the Athenians had sustained a decided defeat, in 424, from the Bœotians at Delium,—a temple of Apollo where Socrates and Alcibiades obtained the reward of bravery, and their general Hippocrates with a thousand brave hoplites perished on the battle-field,—and until the skilful Spartan general, Brasidas, after having, in 422, successfully penetrated the mountain passes of Thessaly, had made victorious war and subdued the Athenian colonies in Thrace and Chalcidice—did the aristocratic peace-party, with the wealthy and liberal but vacillating and superstitious Nicias at their head, gradually obtain the upper hand. Thus, after the victory of the Spartans at Amphipolis, where the brave and high-spirited Brasidas fell, and on which occasion Cleon was killed during the flight, the peace of Nicias was brought about in 421; by which an agreement was made for a fifty years' cessation of hostilities, the surrender of all conquests and prisoners being further stipulated for, with the peaceful arrangement of all future disputes.

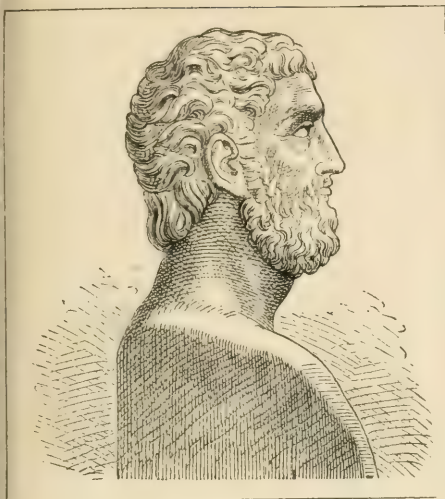
Fearfully, however, did the strife still continue to rage between the aristocratic and democratic parties in most of the cities of Greece, and nowhere more cruelly and fearfully than at Corcyra, where the principal families were completely annihilated, and the fertile island, with its rich olive woods, received a blow from which it never recovered. Where the Spartans conquered, the aristocrats obtained the mastery, and punished the opposite party with death and banishment; where the Athenians gained the upper hand, the democrats took the helm, and treated their adversaries with similar harshness.

And many and severe misfortunes befel the states,—says Thucydides,—in their contentions, as it always is, and always will be, so long as human nature remains the same; only that, according to the variations of events, the results will be sometimes more violent, sometimes milder, and various in their outward aspect. For in time of peace, and under fortunate conditions, states, like individuals, foster nobler sentiments, because they are not driven by the force of necessity; but war, which takes away the plenteousness and the daily enjoyment of life, is a rough teacher, and disposes the passions of the multitude according to the circumstances of the moment. Thus the strife of factions prevailed in the cities; and where these warlike passions burst forth, they assumed a more and more violent character, each piece of intelligence tending to increase them, both in studied malignity in attack, and in the terrible nature of the vengeance exacted.



ATTIC TETRADRACHMA.

## THE CAREER OF ALCIBIADES.



ALCIBIADES.

THE conclusion of the peace without the co-operation of the Corinthians, excited them to hatred against Sparta. They therefore united with Argos, Elis, and a few Arcadian towns, in order to wrest from the Spartans the hegemony of the Peloponnesus.

They were assisted in this attempt by the youthful Alcibiades, then twenty years of age, the son of the brave and wealthy Clinias who had fallen at Coroneia. Alcibiades now for the first time gave evidence of his acuteness and his diplomatic talent.

The kinsman and ward of Pericles, and the youthful friend and companion of the great philosopher Socrates, Alcibiades possessed, in addition to boundless wealth, the greatest

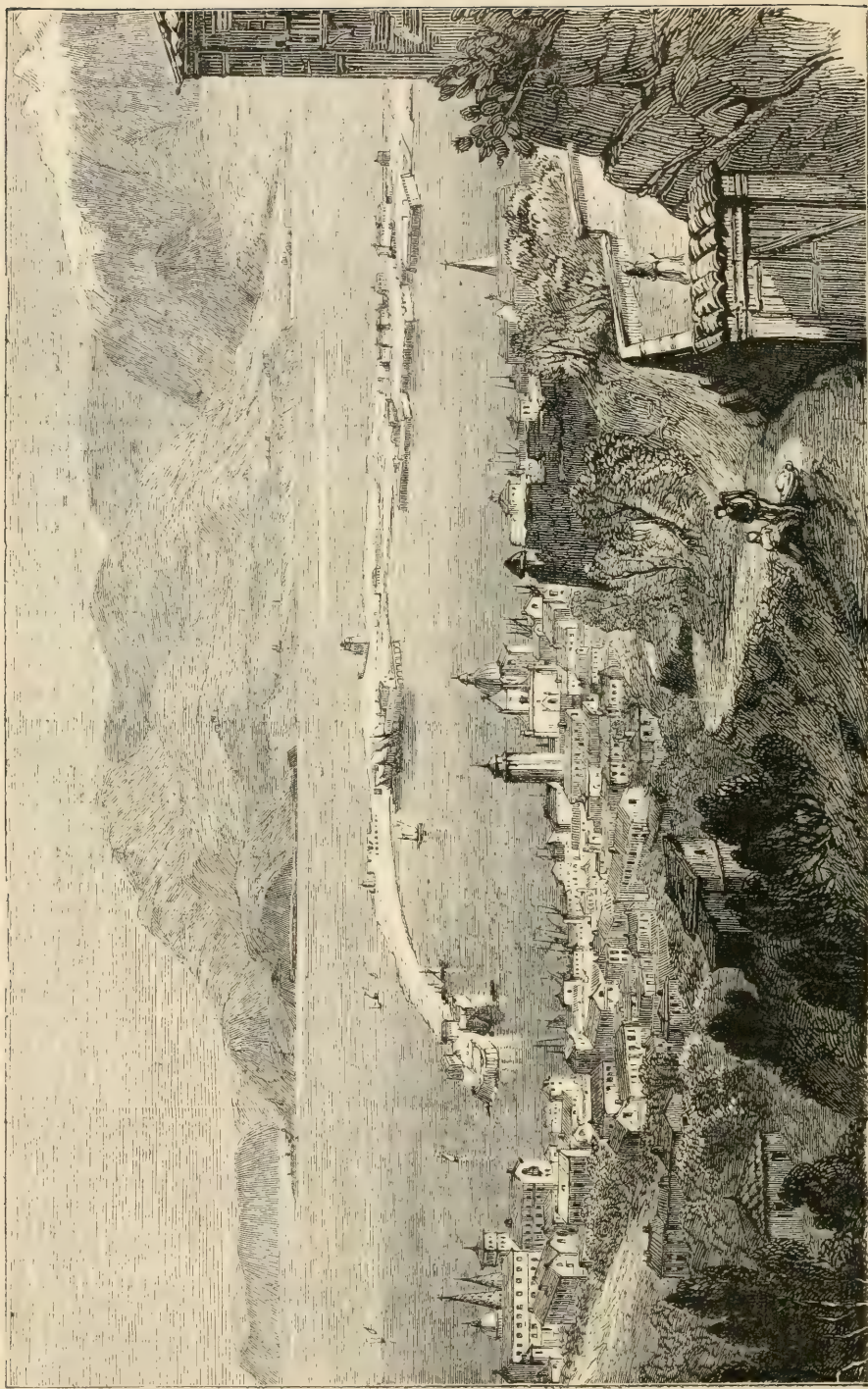
physical and intellectual advantages, and a sleepless ambition. He was handsome, clever, highly educated, and an excellent orator, so that he would have been entirely fitted to play the part of Pericles, if he had possessed more tranquillity and prudence, and had known how to restrain his unbounded selfishness.

This distinguished citizen of Athens was one of those extraordinary and portentous characters, who determine the fate of whole nations and countries; one of those imperious natures who cannot adapt themselves to the existing laws and regulations of the state, but, with a tyrannical repudiation of restraint, choose their course according to their own pleasure. Possessing an overpowering personal faculty of dominating others, he considered himself entitled to attempt all things, without regard to Divine and human rights. His interference in the Peloponnesian quarrel had now resulted in a war between the Spartans and the allies, in which the power of Sparta would have been sacrificed, if the victorious battle of Mantinea, in 418, had not restored the original authority of the town.

The assistance which the Athenians rendered to the confederacy of Argos, the incomplete fulfilment of the conditions of peace on the part of the Spartans and their allies, the Thebans, and the remembrance of the sanguinary cruelties, which was kept awake by revengeful feelings, prevented a lasting peace between the hostile states. Argos, torn by internal factions, still maintained its allegiance to the democratic city. The harsh proceedings of the Athenians against the Doric-Laconian island of Melos, which had remained neutral in the struggle, in order not to break faith with the mother-town or to excite the wrath of Athens, gave the final blow to the "rotten peace." After a resistance of several months, the island was compelled to surrender at discretion; the armed population were put to death, the rest, with the women and children, were carried off into slavery, and the soil was divided among the conquerors.

The jealousies, dislikes, and national hatred which were already rekindled, and prepared to break forth violently between Athens and Sparta, were still





further heightened when the former state, in 415, despatched to Sicily, under Alcibiades, Nicias, and Lamachos, the most perfect fleet and the finest army of hoplites that had ever sailed from the Piræus, in order to subdue to its sway the Dorian town of Syracuse, and probably the whole island, which abounded in corn and oil. But this undertaking resulted in failure. Alcibiades had been chiefly instrumental in planning this adventurous scheme of conquest; and his enemies took advantage of the general's absence to bring forward an accusation of impiety against him, declaring he had been guilty of profanation of the Eleusinian Mysteries, and had taken part in the mutilation of the stone statues of Hermes which were placed before the houses and temples, and in the market, streets, and cross-roads, as a decoration to the town and a sign of the pious temper of the inhabitants.

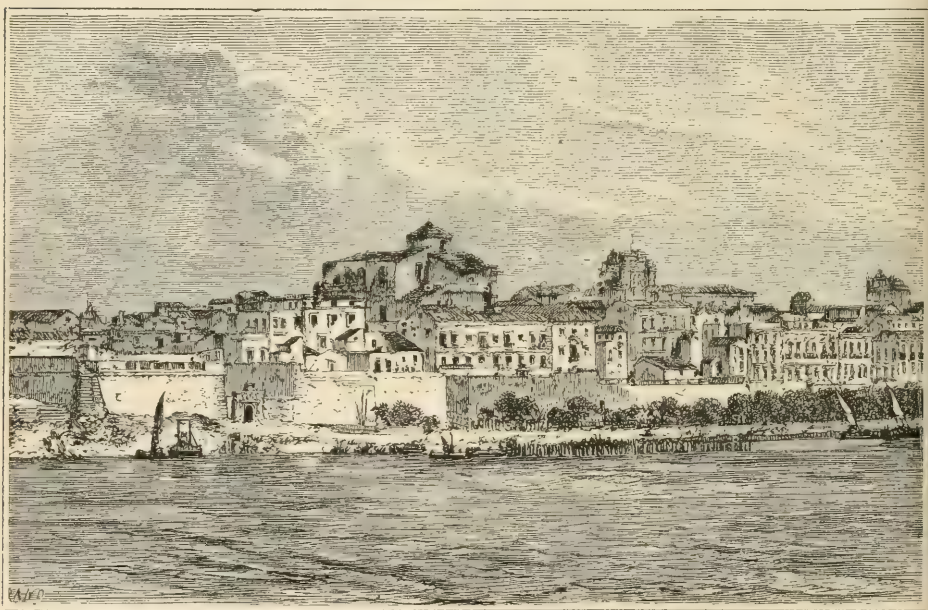
Before the fleet had even landed in Sicily, Alcibiades was recalled to defend himself in a court of justice. For the wicked mutilation of the statues of Hermes, a deed which was accomplished in a single night throughout the whole town, and in which Alcibiades, with youthful levity, appears to have taken part, was believed to indicate a secret conspiracy of the aristocratic societies, or *hætairiæ*, for the overthrow of the democratic constitution; and therefore, on the deposition of the orator Andokides, a number of distinguished citizens were arrested as suspected persons, and accomplices in the treasonable design, and some of them were punished with death. Alcibiades now feared the same fate, and took his measures accordingly. Instead of presenting himself before the court of justice, he fled to Elis, in order to await the results of the inquiry; and when he received the news of his condemnation, he repaired to Sparta, where, thirsting for revenge, he sought to bring about the destruction of his native town; and with this object incited the Spartans, among whom his great talents and gift of oratory soon procured him high consideration, to the renewal of hostilities. Following his counsel, they took up a strong position in Attica in 414, by seizing the small town of Dekeleia, three miles from Athens; and sent their skilful general Gylippos with Peloponnesian troops to the aid of the kindred town of Syracuse.

By this means the Sicilian war, which, in spite of the skill of the Syracusan general Hermocrates, had until then been generally fortunate, soon took an unfavourable turn for the Athenians. The fortifications thrown up for the blockade of the town were cut through, and the brave Lamachos with a large part of the hoplite army perished in the siege; the narrowness of the harbour hindered the Athenian vessels from executing the sudden manœuvres by which they were usually accustomed to conquer; the ships' companies seemed demoralized, lost their discipline, and the stronger vessels of the Syracusans and Corinthians obtained the mastery. And when at last, after the destruction of the whole fleet, the two commanders, Nicias and Demosthenes, the latter of whom had been sent with reinforcements, tried to take refuge with the remainder of their army in friendly Catana, they were surprised on their delayed march by Gylippos and the Syracusans, were separated from each other, and, after fierce fighting, compelled to surrender. Those who were not slain in battle or drowned in the waters of the mountain river Asinaros, were sold into slavery, or suffered horrible tortures, working as convicts in the narrow pits of quarries without a roof to shelter them; and happy were those who died a speedy death like Nicias and Demosthenes, whose heads fell by the hand of the executioner at Syracuse; or who, according to other accounts, previously put an end to their own lives in prison with the aid of Hermocrates. "Their bodies were exposed to public



view at the gate of the town, and the whole work of fearful revenge was concluded by the institution at Syracuse of a yearly festival called Asinaria in remembrance of the massacre in the defile of Asinaros."

Mysterious rumours brought the first intelligence to Athens of the terrible fate that had overtaken the fleet and army before Syracuse; and when the report of disaster was confirmed, there was scarcely a family that was not plunged in mourning. The Athenian confederates deserted, and joined the Lacedæmonians; a Spartan army had taken possession of the fort of Dekeleia, in Attica, and prevented the transmission of supplies; and a Spartan fleet fitted out at Alcibiades' suggestion, and assisted by Tissaphernes, the Persian governor of Asia Minor, endeavoured to destroy the naval supremacy of Athens; even Eubœa fell at last into the hands of the Peloponnesians, while in Athens an oligarchical faction, with Peisandros at



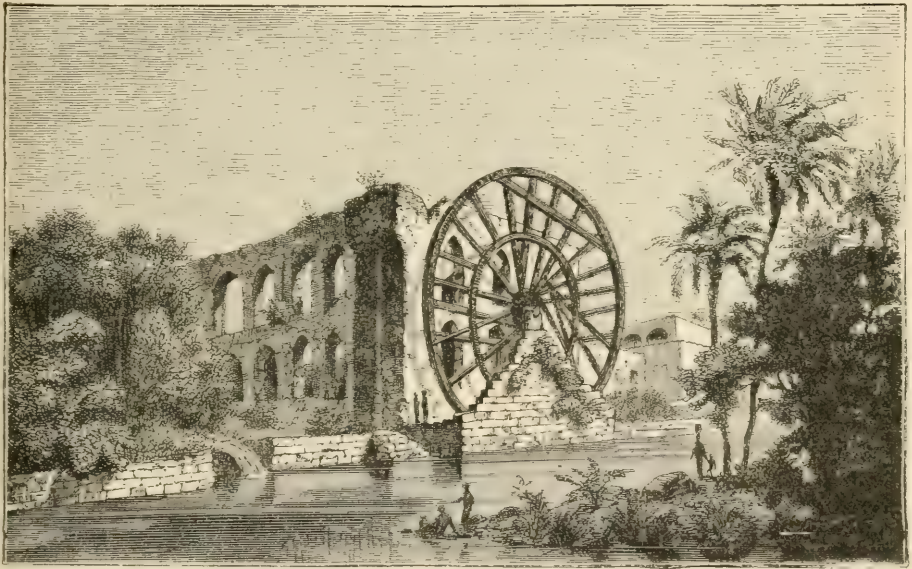
SYRACUSE.

their head, sought to overthrow the democratic constitution, and acted in collusion with Sparta. With the help of certain societies or clubs which existed in the city, Peisandros and his companions succeeded by a sudden stroke in overturning the unlimited popular government, in the place of which, in 411, he established a Council of Four Hundred, who were chosen reciprocally among themselves, and in limiting the popular community to the number of five thousand citizens, who, however, were never called to the popular assembly or allowed the exercise of civil rights. The Athenian naval and military force at Samos, with whom was the honest Thrasybulos, protested against this innovation, and insisted on the old order of things. Alcibiades also allied himself with them; for, being disliked by the Lacedæmonian king Agis on account of a personal affront, and threatened by the wiles of the envious and suspicious Spartans, he desired to be again reconciled

with his countrymen, and endeavoured to obtain for them the assistance of the Persian governor, whose confidence he had contrived to gain. The result was, that after a period of four months full of misfortunes, confusion, and sycophancy, the Council of Four Hundred was dissolved, and with the assistance of the wise Theramenes, the democracy was restored, though still with the limitation of the popular community to five thousand citizens.

#### THE END OF ALCIBIADES' CAREER.

The fleet now sailed under the command of Alcibiades from Samos to the Hellespont, and at Kyzicus and in two other battles, in 410 and 409, gained glorious victories over the Lacedæmonians, and took possession of the towns of Byzantium, Chalcedon, and most of the other places on the coast, and established a toll at Chrysopolis, which brought fresh revenues to Athens;



RELICS OF OLD CIVILISATION—EASTERN WATERWHEEL ON A RUINED PALACE.

while the Spartan sub-commander in despairing mood despatched to the Ephori the laconic message: "The commander Mindaros is dead, the soldiers are famishing; we know not what to do." The Athenians, rejoiced at these results, recalled Alcibiades, appointed him commander-in-chief of the fleet and army, and hurled the pillar of shame, on which his transgressions were inscribed, into the sea. But even he was not in a position to restore the weakened and distracted commonwealth to its earlier greatness. A few months after he had made, in 408, a splendid entry into Athens, amid the acclamations of the people, and for the first time had again ordered the Eleusinian procession in the sacred road, he was once more deprived of the chief command, in 407, because in his absence his general Antiochus had been defeated in a naval engagement at Notion, not far from Ephesus.

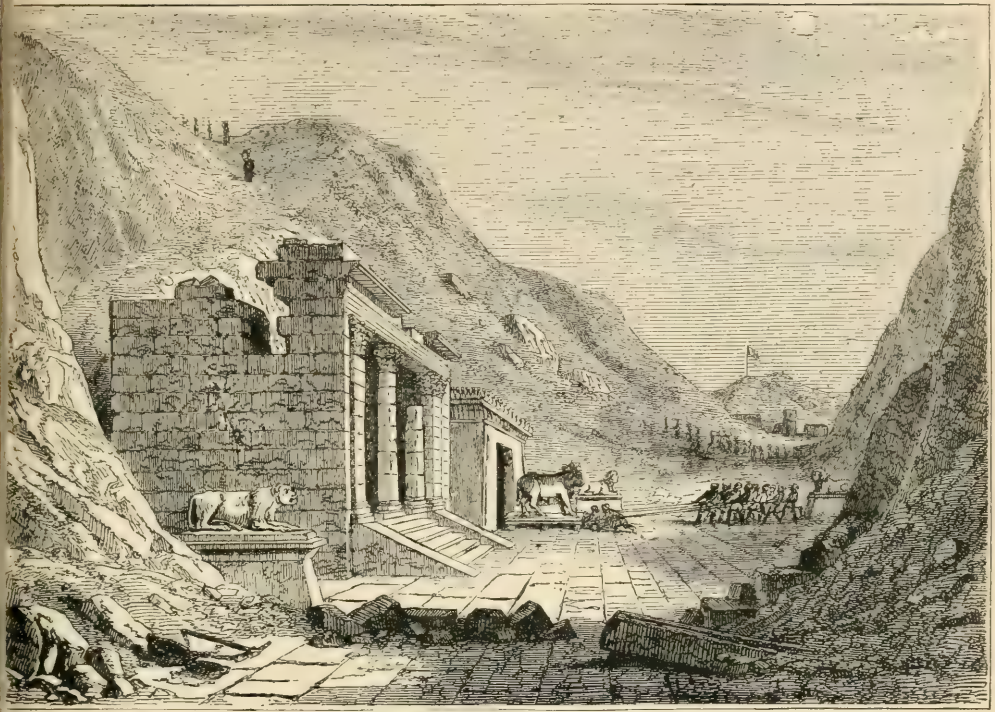
He made his way to Thrace, still keeping his glance fixed on his unfortunate country. Once more the Athenians' prosperous star was in the ascendant.



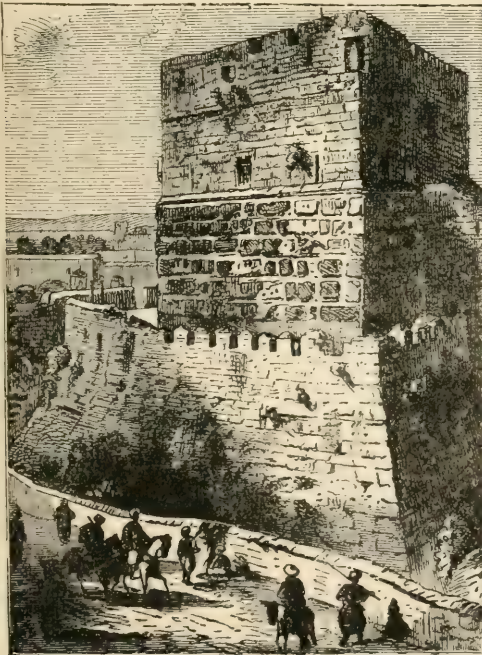
The Spartans, under the command of the brave Callicratides, who, with his noble patriotism and warm national feeling, scorned to beg assistance of the Persians, and sought to establish peace and harmony among the Hellenes, made an attack on Lesbos, and shut in the Athenian fleet in the harbour of Mitylene. Thereupon the Athenians exerted their last strength, and sent a fleet manned by free men, dependent citizens, and slaves, to the assistance of their countrymen. Then was fought, in 406, the great sea battle of the Arginusæ, a group of islands on the coast of Lesbos, wherein Callicratides died a hero's death, and many vessels on both sides foundered, but the Athenians remained conquerors. A violent sea-storm, and the discord among the commanders, prevented them from making use of the victory, or even collecting the corpses or rescuing from the fragments of the shattered vessels the perishing soldiers who might yet be clinging to them. This omission was attributed as a crime to the generals. Six of them, therefore, were sentenced to death in defiance of the law, by the popular assembly at Athens, and were compelled to drink the cup of poison. The efforts of Socrates and other friends of their country to save the unfortunate generals, were rendered vain by party hatred. All the victims died with the courage of innocence, and with words of blessing on their lips for their country and their fellow-citizens.

After the fight of the Arginusæ, the Spartans had again recourse to the cunning, enterprising Lysander, their astute general, who had already contrived to make a wise use of the favour of the new governor of Asia Minor, Cyrus the younger, to increase the Lacedæmonian fleet by means of Persian assistance. Without reverence and regard for the old Spartan customs and the dual throne of the Heracleids, Lysander only followed the dictates of his ambition, and sought to make his native town supreme by every art and method, that he himself might rule over her. Though less genial than Alcibiades, he possessed the same power of winning others, and united in himself the same talents for generalship and diplomatic negotiation. The new commander gave the most brilliant proof of these arts and characteristics soon after undertaking the chief command of the fleet in the waters of the Hellespont. After he had seized the town of Lampsakos, he cast anchor on the Asiatic side of the Hellespont opposite the Athenian fleet, which was stationed not far from Sestos, on the flat shore of the Goat's river, *Ægospotamos*.

The Spartan fleet was numerous, and accustomed to order and discipline, while the Attic fleet, in consequence of political divisions, had become more and more estranged from the old, severe military obedience. The Athenian naval forces, which had in vain offered battle four times, gave themselves up to the most culpable carelessness;—the land and sea soldiers were either resting in their tents or amusing themselves with games of dice and other pastimes. This negligence of his adversaries Lysander turned to his own advantage. Well informed of all that was going on, he suddenly brought up the whole Peloponnesian fleet from Lampsakos, fell unexpectedly on the enemy's vessels, and entirely destroyed the Athenian fleet in the terrible battle of *Ægospotamos*, in 405. "It was not a combat, but a massacre; the Athenians were cut down in multitudes, taken prisoners, or scattered, and the ships were captured without resistance, or destroyed." Only eight triremes which Conon brought to Cyprus to the Hellenic prince Euagoras, and the swift sailer Paralos, which brought the sorrowful news to Athens, escaped the general destruction. Three thousand Athenians, with several leaders, were slain in Lampsakos as a sacrifice to the vengeance of the Spartans.



ANCIENT ARCHITECTURE.—ANTIQUITIES AT MEMPHIS.



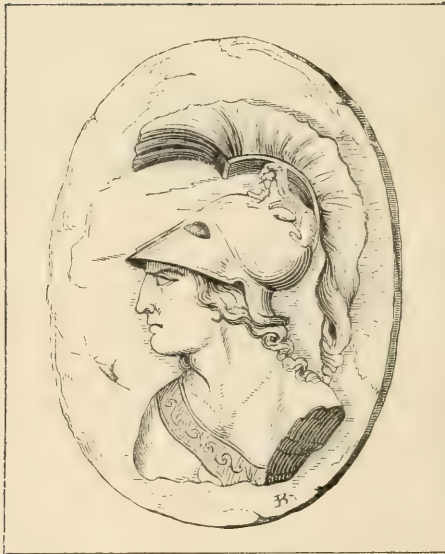
ANCIENT FORTIFICATION.—DAVID'S TOWER AT JERUSALEM.

Their general, Philocles, who in festive attire marched to his death in front of his companions, was the first to receive the fatal blow, and set the others an example by courageous endurance of his fate.

Soon after this, Alcibiades' eventful life also came to a violent end. Before the battle of Ægospotamos, he gave the Athenian generals some good advice, and warned them of the cunning of Lysander; but the arrogance of some and the treachery of others prevented them from giving heed to his words. After the fall of Athens, the aristocratic chiefs attempted his life; and on being again outlawed by the tyrants, he went to Asia Minor, in order to promote with all his power the welfare of his country. But, having been denounced by the Spartans to the governor, Pharnabazus, he was put to death.



At the command of the Persians his dwelling was surrounded by troops, the house was set on fire, and he himself, when endeavouring to escape from the flames, was shot with arrows from a distance. He died in 404. His mistress, Timandra, rendered him the last honours of burial due to the dead. Thus died this remarkable man by the hand of murderers, in the distant country of Phrygia, before he had reached his fiftieth year. More highly gifted than most mortals, he had, during his restless life, employed his talents and his fertile genius more to the disadvantage than to the benefit of his country. More feared than beloved, he was little mourned in his death.



ALCIBIADES, FROM AN ANCIENT SCULPTURE.



LYSANDER HAS THE WALLS OF ATHENS DEMOLISHED.

## FALL OF ATHENS—SUPREMACY OF SPARTA.



SUBMISSION OF ATHENS.—LYSANDER.—ABOLITION OF THE DEMOCRATIC GOVERNMENT.—THE OLIGARCHY.—CRITIAS.—THE ISLANDS AND COAST-TOWNS.—SPARTAN VICTORIES.—RETREAT OF XENOPHON AND THE TEN THOUSAND.—CHEIRISOPHOS.—THE CORINTHIAN WAR, AND THE PEACE OF ANTALCIDAS.—AGESILAUS.—BATTLE OF CORONEIA, B.C. 394.—DESTRUCTION OF THE SPARTAN NAVAL POWER BY CONON.—INDEPENDENCE OF THE ISLANDS.—THRASYBULOS AND CHABRIAS.—DISCOMFITURE OF THE SPARTANS.—PEACE OF ANTALCIDAS.

**A**FTER the defeat of *Ægospotamos*, the power of Athens was gone. When Lysander had subdued the allied islands and towns, and firmly secured them by the introduction of aristocratic forms of government, he, in conjunction with king Agis, surrounded the distracted city of Athens both by sea and land, where a host of homeless, helpless people from all parts had congregated; and compelled the over-crowded town,—in which the horrors of



famine soon began to prevail, and where a disloyal aristocratic party were in treacherous league with the enemy,—to unconditional surrender. This was in 404. The long walls and fortifications were torn down with rude scorn amid the playing of flutes; the ships, with the exception of twelve, were given up to the Spartans, and all fugitives and banished men were brought back. Then, under Lysander's auspices, the democratic government was abolished, and the ruling power was entrusted to thirty prominent Athenians who were allied with Sparta, with unlimited power to establish the government in an aristocratic form by means of new laws. The members of this oligarchy, known under the name of the "Thirty," or the Thirty Tyrants, with the talented but passionate and malicious Critias at their head, raged with murder and banishment, not only against the democracy, but even against the less violent members of their own class. Thus Critias caused the former chief of the aristocratic faction, Theramenes, who, as negotiator with Lysander, had been chiefly instrumental in the surrender of the city, to be arrested and made to drink the poisoned cup, because he would no longer follow him in the path of savage cruelty and tyranny. Under this reign of terror, Athens was brought to the brink of destruction. Only 3,000 citizens possessed full civil rights; wealthy landowners (*metœci*) were murdered and robbed; in eight months, over 1,200 men are said to have been killed. At last the patriotic democratic leader, Thrasybulos, who had gathered round him the fugitives and outlaws at the boundary fortress of Phyle, succeeded, in 403, in gaining possession of the Piræus, and encountered the oligarchists in the field. Critias fell in battle; the remainder, who, with their armed allies, occupied Eleusis, fell a short time after through treachery into the hands of the victors, and were either executed or banished from the country. Then, through the mediation of the Spartan king Pausanias, who was jealous of Lysander, a reconciliation was brought about between the two parties of the Athenian citizens, the result being, that by a revision of the law undertaken during the Archonship of Euclides, in 403, the democratic constitution was re-established in its old moderate form, some reforms, necessitated by the time, were instituted, the claims of right and justice concerning possession and property were equitably settled, and, through the proclamation of an amnesty, order and tranquillity were restored to the distracted state.

But the habits of the people were no longer in accordance with the old laws and the ancient state regulations. Inactivity and effeminacy took the place of the physical endurance of earlier days; ease and love of pleasure produced repugnance towards warlike discipline and serious labour; female companions of light morals, called *hetairiæ*, loosened the bonds of social life and injured the honest home customs of the old times; sophistical philosophy destroyed the popular religion and the faith of the fathers.

The islands and coast towns at first rejoiced over the fall of Athens, and did honour, with altars, festive songs, and hymns, to the victorious "warrior chief of Hellas," whose vain soul was so susceptible to flattery; but the hope of again obtaining their freedom and independence was frustrated through the ambition and covetousness of the Spartans, who now strove for sovereignty at sea as well as the hegemony on land. They conquered Samos, and compelled the citizens to quit their possessions and go into exile; they robbed the inhabitants of Chios of their ships, and with feigned friendship enticed eight hundred democrats of Miletus from their place of concealment, only to massacre them; they oppressed the islands and sea-towns with heavy taxes; they reduced Elis to the condition of a defenceless minor state, after

having devastated the sacred territory with fire and sword; they drove the unfortunate Messenians once more out of Naupactos, and endeavoured everywhere to substitute for the democratic the aristocratic constitution, by cunning or force establishing everywhere decarchies, or companies of ten, and setting up over them proud and avaricious governors or half-military police officials, with a body of mercenaries. They even, in opposition to their old policy, assisted the cruel and misanthropic Dionysios in his attempts to obtain tyrannical power in Syracuse and, by means of savage bands of mercenary troops, to bring his fellow-citizens and many Greek towns in Sicily and southern Italy into slavery; and they thus deceived the hopes of the citizens who had confided in their justice.



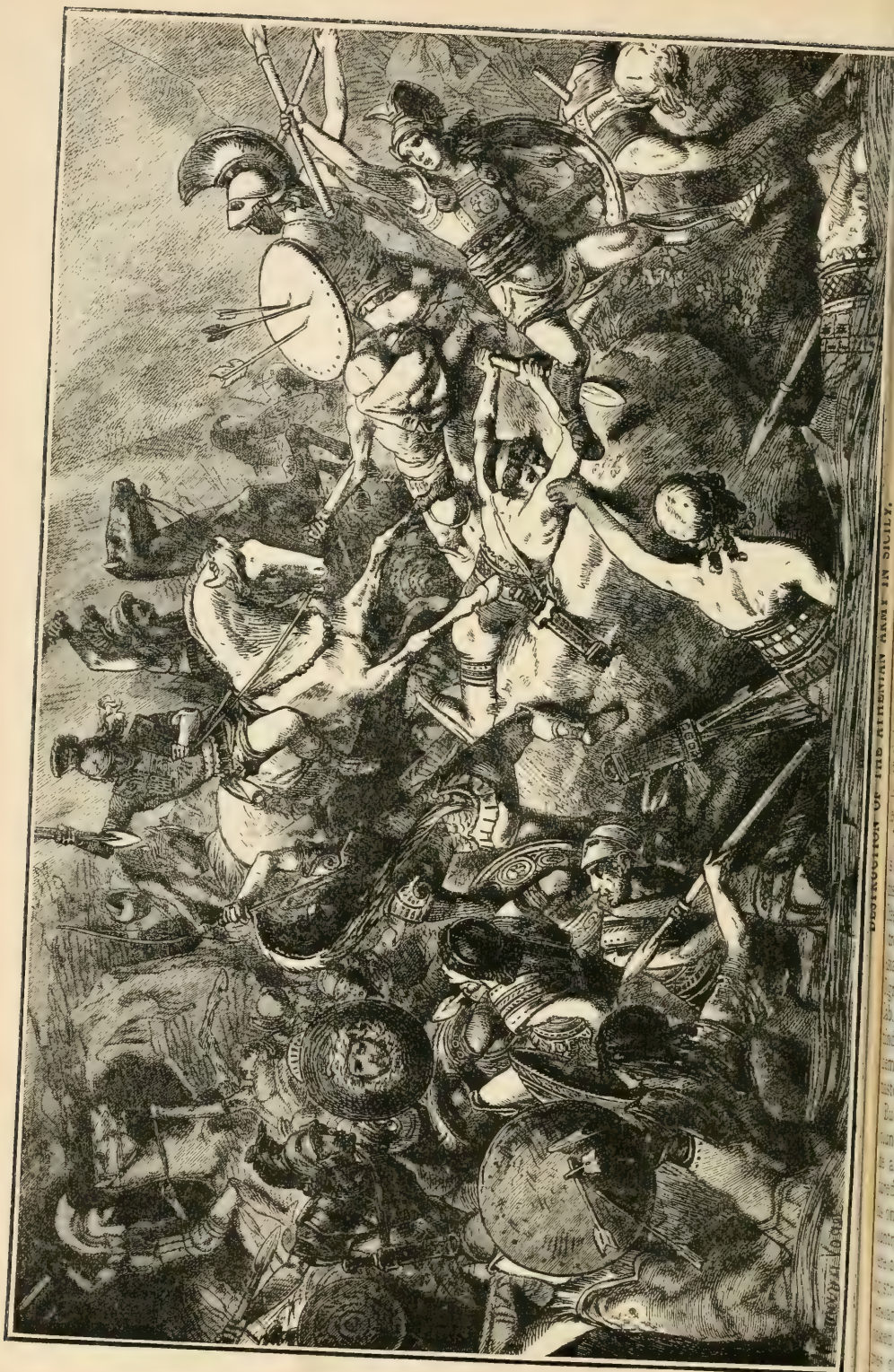
WOMEN OF AN ANCIENT EASTERN TOWN, AT THE WELL.

Everywhere party strife prevailed; everywhere there was persecution and flight of the democrats; everywhere there was weariness of mind, savage degeneracy in character, a lessening of poetic and ideal effort, and exhaustion of hope. Life was endured as a duty; men lived without joy, without the prospect of a brighter, more beautiful existence, or the fulfilment of dreams and aspirations.

#### THE RETURN OF THE TEN THOUSAND (400).

Xenophon's principal work is the *Anabasis*, or the account of the campaign of the younger Cyrus against the Persians, and the return journey of the Greek army of mercenaries under the leadership of the Athenian historian himself. Since the wars with the Greeks, the Persian kingdom had become





DESTRUCTION OF THE ARRIANIAN ARMY IN SICILY.



continually weaker. Insurrections in Bactria, Egypt, and other provinces, where the governors reigned with unlimited power; court intrigues of self-seeking weaklings, who perpetrated horrible crimes, and at the same time indulged in all kinds of dissipation, pleasure, and profligacy; continual contentions for the throne, which generally became the prize of the victor, the vanquished party being disposed of by execution accompanied by cruel torture; such is the principal tenour of Persian history during the next sixty years which followed the murder of Xerxes by the Hyrcanian Artabanos, in the year 465. After Xerxes, his son Artaxerxes I., Longimanus, ascended the throne. He ruled until 425, and his forty years' reign was full of misfortunes of all kinds. After his death followed several changes of rule, accompanied by fratricide, treachery, and cruelty, until, in 423, Darius II., Nothos, captured his adversary by a stratagem, caused him to be suffocated in a heap of ashes, and then for nearly twenty years carried on his government in self-indulgence and luxury, disturbed by revolts and female intrigues. At his death, in 404, his second son, the younger Cyrus, governor of Asia Minor, conceived the design of seizing the rule from his elder brother, Artaxerxes II., who bore the surname of Mnemon, or of "Strong memory." A chivalrous prince, of amiable manners, elevated sentiments, and devoted to Hellenic civilization, Cyrus possessed many friends; even in Persia, his mother, Stateira, favoured his design. Under a variety of pretexts, he accordingly collected a considerable army, the nucleus of which was composed of Spartan and other Greek mercenaries, and set out with it towards the East, concealing his true designs. In the plain of Cunaxa, some miles from Babylon, a battle took place in 401, in which the Greeks indeed conquered, but Cyrus himself fell in combat against his brother. Artaxerxes caused the head and the right hand of the unfortunate aspirant to be cut off, recompensed his own faithful protectors, and himself claimed the honour of the bloody deed of vengeance.

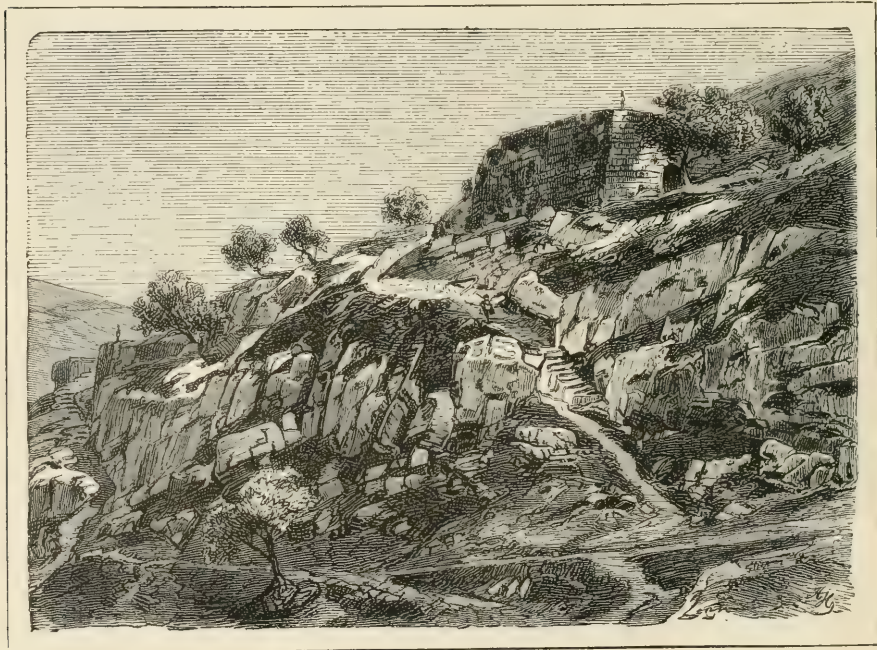
The Asiatic army that had followed Cyrus dispersed after the death of its leader. The Athenians now received a summons to surrender; and when this demand was refused, the Persians had recourse to treachery and deceit. Tissaphernes, formerly governor of Sardis, concluded in the name of the king a treaty with the Greek generals, in which he promised them a safe escort to Asia Minor. But after they had proceeded for some time up the bank of the Tigris, the Persian invited to a conference in the camp near the great river Zab, the general Clearchus, a warlike man of rough temper, of rapacious mind and a severe disciplinarian, with the other chiefs, and caused him with them to be treacherously murdered, thinking in this manner to obtain the mastery over the troops thus left without leaders.

But the Athenian Xenophon, who had joined the martial expedition as a volunteer, was placed by the confidence of the general camp at the head of the army, and, in conjunction with Cheirisophos the Spartan, led it amid incredible difficulties through Armenia to the Greek trading town of Trapezus on the Black Sea, and thence to Byzantium. Without knowledge of the country or language, and having no reliable guides to show the way, they were compelled to scale steep and pathless mountains, to wade through rushing streams, to penetrate inhospitable, snow-covered regions, pursued by the Persians and attacked by the inhabitants. When they for the first time looked down from a mountain height upon the sea, they broke out into loud cries of joy, and greeted it as the termination of their sufferings and trials. This retreat from a country, distant nearly 2,000 miles, shows, no less than



the Persian wars, what superiority civilization, genius, honourable feeling, and love of freedom, possess, compared with a mechanically-led mass, abject and grovelling impulses, and a slavish soul.

In the *Anabasis*, Xenophon gives the following description of the joy of the army at the sight of the Black Sea :—"In five days they came to the holy mountain called Theches. When those in front caught sight of the sea from the mountain, they raised a great cry. When Xenophon and the Hellenes of the rear-guard heard it, they thought that the vanguard had been attacked by enemies, for from behind they were continually pursued by the inhabitants of the devastated country. Those in the rear had slain some in an ambush, taken others prisoners alive, and had thereby made booty of some twenty woven shields, covered with raw ox-hides. As the noise grew



THE HOLY MOUNTAIN, THECHES.

louder and came nearer, and those approaching from behind kept running towards the men who were shouting in front, Xenophon thought it must mean something important, sprang on his horse, and with Lycios and his horsemen, dashed forward to come to their assistance. At this moment they heard the soldiers calling out in a continuous cry, 'The sea! the sea!' Then all in the rear set forward at a run; even the beasts of burden were hurried onward. When they had all reached the summit, they mutually embraced each other; commanders and captains wept for joy. And immediately the soldiers, as though the command had been given, collected stones and piled up a great mound, and laid a number of untanned hides thereon, and sticks, and shields that they had taken." They had thirty days' rest in Trapezus, which were cheerfully passed in religious festivals and martial games. They then deliberated concerning the continuation of the journey home. As the

assembly of the camp decided by a large majority for the land journey, Cheirisophos betook himself to Byzantium, there to obtain ships for the passage across. In the meantime, those who remained behind under Xenophon's guidance made warlike incursions in the surrounding country against the Colchians and other tribes in the neighbourhood, to seize cattle for slaughtering, and provisions. But when Cheirisophos, who could procure no ships, did not return, and everything around was consumed, Xenophon counselled to pursue the retreat along the coast. After they had placed the old men, the women, children, and invalids, with the dispensable baggage in a few hired ships, the army marched first of all to Kerasus, a colony of Sinope, like Trapezus. Here, when a muster was called, the army was found



SINOPE.

to consist of 8,600 men ; the others had either fallen in battle, or had perished in the snow, or had fallen a prey to disease.

In Sinope, Cheirisophos again joined the army ; but he never reached home. He fell ill through vexation at certain disasters which the army had brought upon itself by dissension, and in the rage of fever swallowed poison. After their return, the troops who had been thus rescued entered the service of the Thracian king Seuthes as mercenaries, until, after the expiration of a month filled with renown and victory, they were called to join the Spartan army which had taken the field against the Persians in Asia Minor.





A CAPTIVE KING (PHARNABAZUS) BEFORE AGESILAUS.

## THE CORINTHIAN WAR AND THE PEACE OF ANTALCIDAS.

Provoked that the Greeks had rendered Cyrus assistance, the Persians now plotted revenge. Tissaphernes, the opponent and successor of Cyrus in the governorship of Asia Minor, endeavoured with this end to subjugate once more the Ionian coast towns, which had all joined Cyrus, except Miletus, and had withheld from the king the taxes they owed him. They turned for help to Sparta, which was then regarded as the chief power in all Greece; and a Peloponnesian confederate army was despatched under a Spartan general. The result was at first insignificant; but when, through Lysander's influence, the powerful, hardy Agesilaus, Xenophon's admired and honoured friend, who was full of zeal for ancient Spartan virtue, moral discipline, and simplicity, was made king, in 398, and entrusted with the command of the expedition against the Persians, matters quickly took a different turn. Lysander, who had expected to be able to lead Agesilaus according to his own inclination, soon found himself deceived in his hopes. Treated with unmerited contempt by the king, who was jealous of his authority, he made his way to the Hellespont, meditating revenge, and thence to Sparta; while Agesilaus, after a victorious battle on the Pactolus, not far from Sardis, in 395, with Tissaphernes (who was recalled on account of this defeat and punished with death), marched through Bithynia and Phrygia, conquering and devastating, and purposed

carrying the war into the interior of the Persian kingdom. Already the Spartans anticipated making great conquests in distant countries, when the new Persian governor of Asia Minor, by bribery and persuasion, succeeded in making and raising enemies against them nearer home, in their own land.

The Bœotians, Corinthians, and Argives, envious of Sparta's growing power, and injured and oppressed in many ways by her selfishness and arrogance, were easily united by Persian gold into a league against the predominant state. Soon, humbled Athens also joined the confederation. A border dispute between Locris and Phocis, in which the Thebans took the



FUNERAL RITES AFTER THE BATTLE OF CORONEIA.

side of the former and the Spartans that of the latter state, caused the breaking out of the war. Lysander, with passionate hatred in his heart, nominated commander through the active efforts of his comrades, hastened at once to Bœotia, to avert the threatened danger by prompt action, and then to avenge himself on the ungrateful Agesilaus; but before Haliartos, in 395, he lost both the battle and his life against the united Thebans and Athenians. Agesilaus had now to give up his victorious progress through Asia Minor, and to hasten to the rescue of his country. He was indeed victor in the battle of Coroneia, in 394; but the numerical strength of the enemy, and the naval victory near Cnidos, won about the same time by the Grecko-Phœnician fleet under the



command of the Athenian general Conon, who had entered the Persian service,—a victory which destroyed the Spartan naval power, caused Rhodes to revolt from the Lacedæmonians, and cost the commander of the fleet, Peisandros, his life,—gave a heavy blow to the supremacy of Sparta. Conon gave back their independence to the islands of Chios, Lesbos, Samos, and the Greek coast towns of Asia Minor, expelled the Spartan harmosts and decanhi, and then, with Persian assistance, accomplished the re-establishment of the town and harbour fortifications of Athens and the building of new ships. The Athenians justly honoured the patriotic leader by erecting a statue of bronze. At the same time Thrasybulos made brilliant conquests on the Hellespont, until, on attempting harshly to collect the heavy taxes imposed on the inhabitants of Pamphylia, he was surprised during the night and slain in his camp. Nevertheless the young hero Chabrias of Athens saved the new naval power of his native state from destruction.

The war now extended to the Isthmus, near to Sicyon and Corinth, whence it is also called the Corinthian war. The strife continued for a long time here without the accomplishment of any important warlike feat. Whoever surpassed his opponent in cunning and audacity, was looked upon as a master. It was not a fight with regular ranks of war in the open battle-field, or according to scientific and approved methods of warfare; both parties were only intent on inflicting injury on each other by bold surprises and unexpected attacks, and did their utmost to carry off booty and prisoners from the enemy's territory by daring raids and pillaging expeditions. It was a war full of savagery and horror, fostered by hatred and party animosity, and at last chiefly carried on by troops of mercenaries, whose path was marked by fire, devastation, and murder. Every national right was trodden under foot; no temple, no sanctuary of religion was respected. In Corinth, at the Eucleia festival, the unionists, in the open market place, murdered their opponents who were favourable to the Lacedæmonians; and they united their city with Argos into a democratic league,—but shortly afterwards, in 392, near the harbour town of Lechæon, they sustained a defeat at the hands of the Spartans and a number of fugitive and exiled aristocrats, which filled the slave market with prisoners. Not till the talented general Iphicrates of Athens,—who founded a new system of science in warfare, in which he made use of light-armed mercenaries, or Peltasts equipped with small shields and long spears, and gave a more suitable equipment and choice of weapons to the hoplite army,—surprised and annihilated a portion of the Spartan force during its retreat, did the war assume an aspect threatening to the Spartans. They then turned their eyes towards Persia, more intent on the preservation of their supremacy than on the greatness and freedom of Greece. They sent the crafty pleasure-loving Antalcidas, a man without consideration for the honour of Sparta and the maintenance of Hellenism against the barbarians, to the Persian governor Tiribazas, in order to obtain for his native city the friendship of the "great king," and thus to procure continuance of the Spartan hegemony.

After long negotiations, on the progress of which the continued war by land and sea exercised a variable influence, and during which the aristocratic-minded Athenian statesman Andocides in vain attempted to bring about a reconciliation between his native town and Sparta, the peace of Antalcidas (387) was at last established, in which the Greek town-communities of the Asiatic continent and the island of Cyprus were yielded to the Persians, but the remaining Hellenic states, and all the islands, except Lemnos, Imbros,

and Scyros, which remained under the Athenian sway, were declared free and independent. By this dishonourable peace, which was forced upon Greece by the stranger king, and was the consequence of general enervation, the west coast of Asia Minor was for ever lost to Hellas and to liberty. The dissolution of all the Hellenic leagues and the isolation of small commonwealths brought about by Sparta, produced not liberty, but helplessness, and the employment of mercenary troops in warfare, which increased from that time forward, caused the citizens to grow more and more unaccustomed to the use of arms, and thus hastened the destruction of their free constitutions. The faithful ally of Athens, the chivalrous Euagoras of Cyprus, with whom Conon ended his days, became, after a spirited struggle of the Hellenic population against the Persian supremacy, a tributary subject-king of the ruler of Susa. In the Peloponnesus, where the different towns rejoiced in the semblance of an independent rule under Sparta's guidance, no material change was made in the previous conditions of the league by the peace of Antalcidas.



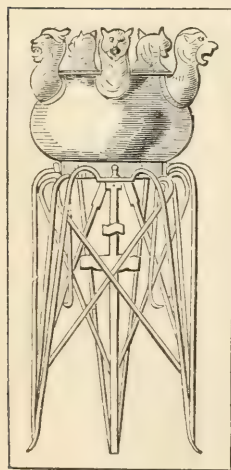
POLYDAMUS ADVISING HECTOR TO RETIRE FROM THE TRENCH.





MARCH OF THE SPARTAN ARMY ACROSS THE MOUNTAINS.

## SPARTA'S RULE AND DEFEAT; THE BŒOTIAN SUPREMACY.



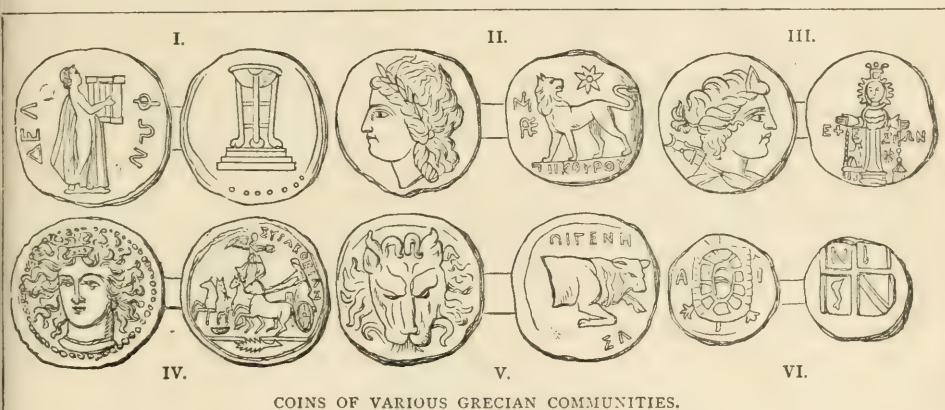
TRIPOD.

SPARTA'S TYRANNY, AND THE THEBAN WAR.—DEGENERACY OF THE SPARTANS.—INCREASE OF WEALTH.—THE EPHORI.—CONQUEST OF MANTINEA.—DEGRADATION OF OLYNTHUS.—THEBES IN BŒOTIA.—EPAMINONDAS AND PELOPIDAS.—BATTLE OF LEUCTRA, B.C. 371.—HEGEMONY OF THEBES.—BATTLE OF MANTINEA, 362.

BY the Peloponnesian war Sparta had become the first power in Greece. Thus the Athenian orator Lysias was able to say, shortly before the peace of Antalcidas: "The Lacedæmonians are regarded as the leaders of the Hellenes, and certainly with justice, on account of their innate bravery, and their martial skill; and because they alone dwell in a country that has never been devastated, a country without fortifications, without civil dissension, unconquered, and that has ever maintained the same constitution."

Sparta abused her powerful position by oppressing the other states, and thus soon drew down upon herself the hatred of her allies, as Athens had formerly done. The Spartans had long ago fallen away from the simplicity and strictness of morals inculcated by Lycurgus. Foreign wars had brought wealth; wealth engendered avarice and love of pleasure, which again gave birth to a host of vices. Already at the time of the Persian wars, kings and generals allowed themselves to be bought for large sums, and the dishonourable practice of bribery had since attained a fearful prevalence. The ancient sacred oracle, "The love of money will ruin Sparta, nothing else," was already near its fulfilment. At the same time the leaders practised shameless extortions, and disgraced the Spartan name by rapine in the enemy's country as well as among their allies.

Through Lysander and men of his way of thinking, foreign metal money came in large quantities to the Dorian capital. Immense wealth and possessions



COINS OF VARIOUS GRECIAN COMMUNITIES.

I. Silver coin of Delphi; with Apollo Musagetes playing the lyre; reverse, a tripod.

II. Bronze coin of Miletus; showing head of Apollo with a laurel crown; on the reverse, a lion looking round at a star.

III. Gold coin of Ephesus; famous for the temple of Artemis or Diana; showing head of Artemis, with diadem, bow and arrow; and on the reverse, the old symbolic figure of Artemis, with a stag and a bee, symbols of nature.

IV. Gold coin of Syracuse; with a head of the river-nymph Arethusa; on the reverse, a figure in a chariot, crowned by the goddess of victory.

V. Silver coin of Samos; a lion's head, symbolic of the power of Samos; on the reverse, a bull.

VI. Silver coin of Ægina; showing a tortoise; and on the reverse, a square, with a dolphin in one of the compartments.

accumulated in the hands of a few families, who revelled and caroused while the poorer people starved. The richer citizens with full privileges composed the Homœi, an exclusive ruling corporate body, to which the poor and moderately wealthy minor citizens were gradually compelled to become subordinate. Not only did this privileged class furnish the members of the counsel elected for life; it also directed the resolutions of the great national assembly. "The diminution of the old powerful families through wars and disease, concentrated the possession of land in fewer and fewer hands, between the years B.C. 400 and 350, especially since the Ephor Epitadeus had abolished the law that rendered estates inalienable, and brought about with the increase of avarice a kind of money and nobility formerly unknown, which supported the claims of birth of the old families at the expense of the general civil freedom." Already in the second year of the reign of Agesilaus, a certain Cinadon



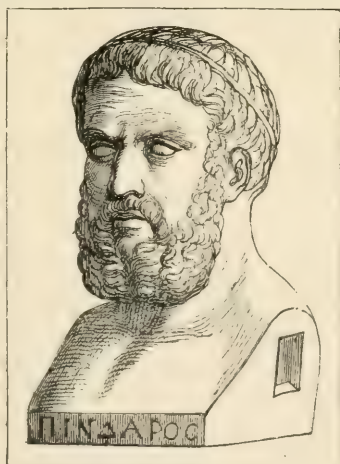
had formed a conspiracy, with the help of Periœci, Helots, and other unprivileged and neglected inhabitants, in order to put an end to the oligarchy of the Homœi ; but the plan was betrayed, and the originator and the other leaders of the conspiracy were executed. At the same time the royal power was still further weakened, partly by the discord and jealousy of the two hereditary ruling families, and partly by the decline of respect consequent upon their avarice and venality.

The power of the five Ephori increased as the royal authority declined. "The Ephori," observes Xenophon, "have the power to punish when they please, and to carry out the punishment forthwith ; they can recall every magistrate, apprehend any citizen, and bring accusations on questions of life or death. At their arrival the kings must rise from their seats, must follow their judicial summons without delay, and must even submit their domestic affairs to their censorious supervision." They gradually absorbed all the chief departments of state power within the sphere of their office, convoked and directed the popular assembly, appointed ambassadors and army leaders, whom they charged with written instructions, exercised a censorious supervision over morals and habits of life, and acted in every way as the representatives of the popular sovereignty.

The peace of Antalcidas, which Sparta was appointed to guarantee and carry out in conjunction with the Persian king, strengthened anew the predominance of the Lacedæmonians, for they made use of the provision, that all Greek towns should be free, for the dissolution of all state confederacies and unions of states, and for the weakening of all the chiefs of the league, that their own hegemony in the Peloponnesus might be the more extended and strengthened. In 385 they conquered and destroyed Mantinea, which did not serve them with sufficient willingness, and ventured to pursue an independent policy ; they compelled its inhabitants to dwell in open villages ; they brought their aristocratic followers back to all the towns, and raised them to power and distinction. In 380 they surrendered the town of Phlius, on the north-east boundary of Arcadia, to a troop of banished oligarchs, and placed the fate of all the citizens in the hands of these men, who could accordingly dispose of every one of them for life or death. They exercised throughout the whole of Greece an imperial and arbitrary power, and nowhere did any one venture to resist the commands of a Spartan. But the abuse of this ascendancy was the prelude of their own disastrous fall. The Greek town of Olynthus in Macedonia had united some neighbouring Hellenic towns by a free union into a Chalcidean confederacy, over which, as the chief town, it exercised a kind of predominance, without however violating the principle of legal equality of the members of the league. This caused the towns of Apollonia and Ocanthos to make complaints, and Sparta to issue the command that the Olynthians must dissolve their hegemony because it was opposed to the peace of Antalcidas. On the latter refusing to obey this command, the Spartans entered the country with an army, besieged their town, and after a three years war, from 383 to 380, in which Teleutias, the chivalrous brother of Agesilaus, was slain on the field of battle, and the young king Agesipolis died of a burning fever, reduced it to subjection, and to compulsory recognition of the Spartan sovereignty.

During the journey through Bœotia, the Spartan general Phœbidas was persuaded by the chief of the aristocratic party in Thebes, to assist them in the overthrow of the democratic constitution and the establishment of a ruling oligarch. The attempt succeeded. In the hot noontide hour Phœbidas

entered the open gates of the town and gained possession, without resistance, of the unguarded Kadmeia. The leaders of the popular party were treated as traitors; some were executed, like Ismenias, others banished or imprisoned; the oligarchs seized the power and ruled imperiously and despotically, confiding in the Spartan garrison of the citadel. The Spartans made a pretence of punishing their general Phœbidas by the infliction of a small fine, but did not evacuate the Kadmeia, and sought to turn the state of affairs to their own profit. But retribution soon overtook these treacherous men. The fugitive democrats collected in Athens, with which city the Bœotians had become reconciled since the Spartan domination, and from there kept up communications with those of their party at Thebes. After a time, being invited by the latter to return, they came back, disguised in different ways, as peasants and hunters, assembled in the house of Charon, a friend, and late at night, disguised in long women's dresses, and closely veiled, they surprised the chiefs of the oligarchy, who were assembled at a luxurious banquet. After they had murdered them, they summoned the people to strike for liberty, re-established the democratic government, and compelled the Spartan garrison to depart from the citadel. This led to a war between the Thebans and Lacedæmonians.



PINDAR.





EPAMINONDAS SAVES PELOPIDAS' LIFE IN BATTLE.

## EPAMINONDAS AND PELOPIDAS.



THE commonwealth of Thebes was then directed by two men, united by close friendship, and distinguished alike for love of freedom, patriotism, and virtue, as well as for warlike skill and bravery, Epaminondas and Pelopidas. These great men joined their powers in the endeavour to raise their country.

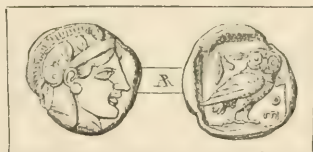
Epaminondas, who, under the tuition of his father's guest, Philolaus, the Pythagorean, had obtained a culture and an intellectual range of vision far beyond the mental

horizon of the other Bœotians, introduced a new method of warfare, the oblique order of battle; and Pelopidas, one of the returned fugitives, by whose strong arm the bravest of the oligarchy, Leontiades, had been struck down on the threshold of his own house, instituted the "sacred band," which, bound together by the closest friendship, and inspired by love of freedom and renown, successfully repulsed every attack of the Spartans.

At first the Athenians, whose harbour, the Piræus, the Spartan harmost Sphodrias had endeavoured to get into his power, by a stratagem similar to that once employed by Phœbidas to gain possession of the Kadmeia, took the side of the Thebans, and through their generals Iphicrates, Chabrias, and

Timotheos, the son of Conon, inflicted considerable injury on the Lacedæmonians by land ; they even united again a number of islands and maritime states, such as Chios, Rhodes, Samos, Mitylene, into a second Athenian league, this time, however, recognising the liberty and independence of those states, and giving them the right of voting in the council of the league ; and through the victory of Chabrias near Naxos, in 576, where the Spartan fleet was destroyed, Athens once more gained the supremacy of the sea. But when Thebes obtained the mastery of the smaller towns of Bœotia, the old jealousy was once more aroused, and on the refusal of two towns to submit to their authority, drove out the inhabitants, and destroyed Thespia as well as Platæa in 373, which latter had been an ally of Athens since the days of Marathon, and had not long been rebuilt. Through the mediation of Persia, a peace was brought about between Athens and Sparta, in which the supremacy on the sea was guaranteed to the former, while the latter was to have the hegemony by land, the principle of local self-government being established for all the remaining Hellenic states ; and when Thebes refused to dissolve her youthful confederacy and to release the Bœotian town ("It shall be done," said Epaminondas grimly, "if Sparta's Periœci are acknowledged as free communities"), the Lacedæmonians once more marched into the country with an army, but in spite of their spirited resistance, sustained a terrible defeat in 371, at the battle of Leuctra, when Epaminondas, putting into practice his new tactics, broke through the Lacedæmonian ranks in a sudden charge, and Pelopidas with his chosen band covered the flank and rear of his army. Four hundred Spartan citizens, and six hundred Periœci lay stretched on the field of battle, and the number of those who fled vanquished from the combat was so great, that Agesilaus advised that the ancient Spartan law, according to which all who fled from their standard were considered as dishonoured and deprived of military rights, should on this occasion be left in abeyance. Among the fallen was the commander of the army, king Cleombrotos.

Heroically did the Spartans bear the sad intelligence. The Ephori commanded a general arming of the citizens, and forbade all loud lamentation ; and on the following day the relatives of the dead appeared with cheerful countenances, those of the survivors only exhibiting signs of grief. But in Thebes the day of the battle of Leuctra was celebrated with festive processions so long as the town existed ; for through this victory the Bœotian capital became an independent power in Greece. The Hellenic states now freed themselves from Spartan supremacy, re-established the suppressed popular governments, and punished the aristocrats who had been established by the Spartans, with execution and banishment. Everywhere there raged anew the most bitter party animosity, exacting its sacrifices of blood ; but nowhere more fearfully than at Argos at the time of the "skytalmos," where nearly 1,200 aristocratic citizens were slain with cudgels. Thus, in suicidal frenzy, Greece pulled down with her own hand her noble power, and destroyed her social and material welfare.



ATTIC DRACHMA.

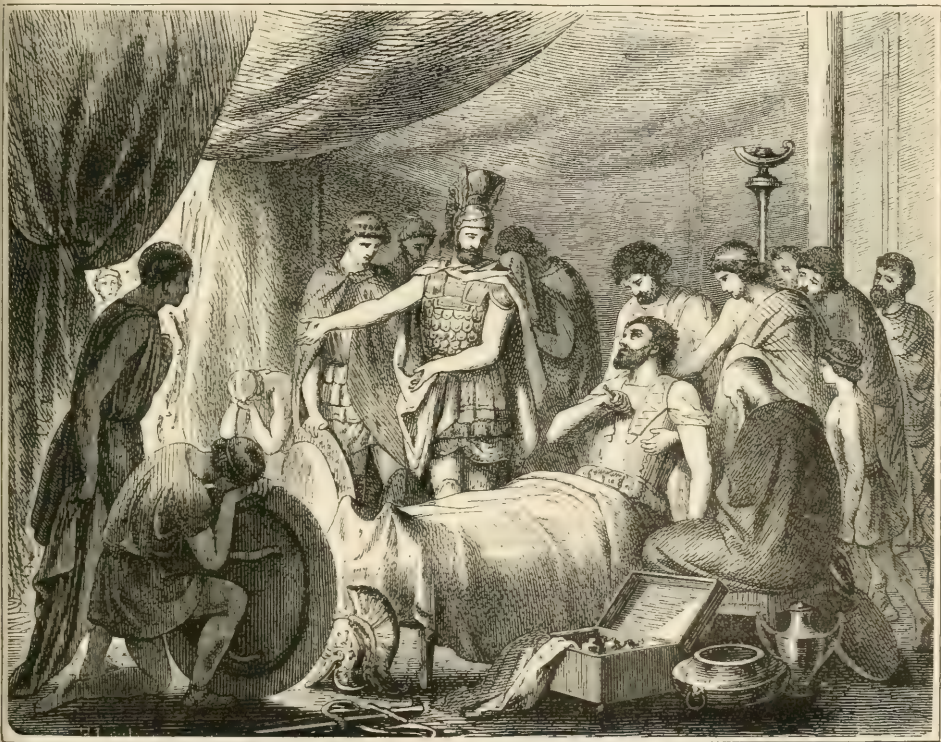


## THE HEGEMONY OF THEBES UNDER EPAMINONDAS AND PELOPIDAS.

The Bœotians were neither so talented and intellectual as the Athenians, nor so powerful, energetic and vigorous as the Spartans. Their predominance therefore was only the work of their two great generals, through whose virtue and genius the whole of the citizens were for a time elevated; and with the corpse of Epaminondas, the splendour of Thebes also was carried to the grave. Pelopidas was well informed, clever, and brave, a man of deeds rather than of words, enthusiastic for all the higher aims of life, and, in spite of his wealth and distinguished descent, an enthusiastic adherent of democratic principles. Epaminondas was high-minded, experienced in warfare, and as upright, unselfish, and poor as Aristides; conscious of his worth as a man, and of his noble aspirations, he despised wealth and enjoyment, and the single cloak he possessed was a greater adornment to him than any riches would have been. With an agile frame that had been hardened and strengthened in the athletic schools, he possessed a penetrating mind, developed by study and meditation, and with natural taciturnity he combined an impressive eloquence on suitable occasions. His oratory had its root in the moral principle that pervaded his whole personality. Singing and flute-playing enlivened his leisure hours. Soon after the battle of Leuctra, Epaminondas went to the Peloponnesus and approached the unfortified capital of Laconia, which for five hundred years had not had an enemy in its vicinity. Then Sparta fell into great distress. The Arcadians, Argives, and other confederate states went over to the Thebans; in the towns of the Periæci insurrectionary movements occurred; the Helots were uncertain. But in this dangerous situation Spartan greatness and the military talents of Agesilaus became manifest. The excellent preparations for defence made by the old king, and the resolute demeanour of the Spartans, whose wives and children even put their hands to the work, kept Epaminondas from any hostile attack. After he had carried devastation through Lacedæmonia as far as the south coast, he returned, driven by cold and hunger, once more, in 363, to Hellas. Before his retreat, however, he magnanimously righted an old wrong. He gave freedom to the Messenians, the victims of a policy hostile to the people, relinquished to the descendants of the ancient inhabitants who returned from foreign countries, the land their forefathers had possessed, and founded the town of Messine, with the blood-soaked mountain of Ithome as its citadel. After the blessing of the gods had been invoked by sacrifice and prayer, the strong encompassing walls were erected, amid songs and the sound of the flute. The founders then proceeded to construct dwelling-houses and sanctuaries. Every one assisted and promoted the labour of the workpeople, who had been called together from all parts of Greece.

In a short time the expelled Messenians flocked back in numbers from abroad, in order to take up their abode in the dearly-loved land of their fathers. And so disdainful and hostile had the otherwise gentle and pliable popular character shown itself towards foreign influences, that those who returned home had lost nothing of the Dorian language and habits though the dispersion and exile of the nation had lasted nearly three hundred years. The restoration of Messenia was in reality the death-wound of Sparta. After the return of the army, the Bœotarchs were accused by an envious, hostile party of having exercised their office longer than the law allowed. Then Epaminondas, on whom the other leaders threw the blame, declared before the judges, that he perceived he had violated the law, and forfeited his life,

only he wished them to inscribe on his grave that he had transgressed commands, and been punished by death by the Thebans, inasmuch as he had invaded Laconia, besieged Sparta, and re-established Messenia. The examining judges were silenced, and did not even give their votes. From that time forward, the Thebans ruled in Greece. They repeated their expeditions to the Peloponnesus, regulated by the sword or by arbitrary interference the confusion in the affairs of Thessaly and Macedonia, and with Persian assistance, even compelled the Athenians to renounce their newly-acquired dominion over the sea. But their sovereignty was not free from bloody deeds of violence. While Epaminondas and Pelopidas remained



DEATH OF EPAMINONDAS.

with the army in Thessaly, armed bands of people, incited by hot-headed democrats, marched, in 368, against Orchomenos, where they pretended to have discovered a conspiracy of the aristocrats, destroyed the hateful town, murdered the knights and principal citizens, and carried the rest of the inhabitants with their wives and children to the slave market. Thus the venerable and renowned city of Orchomenos, once the superb seat of the Minyæ, disappeared from the roll of the towns of Greece. "If I had been at home," said Epaminondas, sorrowfully, "the horrible deed would not have been perpetrated." Soon, however, the supremacy of the Thebans was disputed by some warlike princes of Thessaly, and by a newly constituted democratic league in Arcadia, of which the "great town," Megalopolis, founded on the advice of Epaminondas, was the chief town. In battle



against the former the brave Pelopidas met a hero's death in 364, and the Bœotians were compelled to content themselves with an uncertain peace and an outward submission; and the turbulent proceedings of the Arcadian confederate state, which was first friendly towards the Thebans, but then in vainglorious pride endeavoured itself to obtain the supremacy, and, in fierce delight in spoil and warfare, subjugated the peaceful little country of Elis, and seized the sacred temple and treasures at Olympia, brought Epaminondas repeatedly back to the Peloponnesus.

Soon dissensions crept in among the Arcadians, and caused some to join the Lacedæmonians, while others sought the protection of Thebes. When Epaminondas, therefore, for the fourth time marched with an army into the peninsula, and once more approached the alarmed capital of Laconia, the Spartans collected all their strength under the leadership of Agesilaus, and encouraged by the successful defence of their unfortified town, and supported by Athens and the Arcadian aristocrats, they took the field against the Theban general. The bloody battle of Mantinea, in 362, was gained by the Thebans, but the victory was dearly bought by the death of Epaminondas. A javelin had pierced his breast. He caused himself to be carried to an eminence, "the watch-tower," in order that his presence might encourage his followers. Not till he had assured himself of the defeat of the enemy did he allow the deadly weapon to be drawn from the wound, and then breathed out his heroic soul. The following year, 361, died also, at eighty years of age, Agesilaus, who had seen Sparta's highest power and deepest fall. It was after his return from an adventurous expedition into Egypt. The general enervation which now prevailed in Greece, made the peace counselled by the dying Epaminondas a necessity. Athens, it is true, still endeavoured once more to subdue the revolted sea-states in the so-called League war, from 358 to 355; but the latter, with the assistance of the Carian king, Mausolus, offered a vigorous resistance, until the menaces of Persia deterred the weakened democratic republic from further attempts at conquest. The Athenians renounced their supremacy over the sea, and thus contributed still more to make Greece, consisting as it did of a number of free republics, resemble a "torn body;" all the states being in such a state of weakness and exhaustion that not one of them could lay undisputed claim to the hegemony. Samos alone still remained in the possession of the Athenians, who established a Cleruchia there.





## THE MACEDONIAN PERIOD.

MACEDONIA AND THE EARLY KINGS.—ALEXANDER I.—PERDICCAS II.—AMYNTAS II.—PHILIP OF MACEDON.—HIS CHARACTER.—HIS GREAT ENTERPRISES.—THE PERIOD OF THE SACRED WARS.—THE THEBANS AND PHOKÆANS.—INTERVENTION OF PHILIP.—VENGEANCE ON THE VANQUISHED.—CONSEQUENCES OF THE SACRED WAR.—EXTENSION OF PHILIP'S KINGDOM.—DESTRUCTION OF GREEK LIBERTY.—ÆSCHINES AT RHODES.—PHILIP AT AMPHISSA AND ELATEIA.—ALARM OF THE ATHENIANS.—INFLUENCE OF DEMOSTHENES.—BATTLE OF CHÆRONEA.—PHILIP'S MEDITATED EXPEDITION AGAINST PERSIA.—HIS VIOLENT DEATH AT ÆGÆ.—HIS WIFE OLYMPIAS.—HER PROCEEDINGS.



PHILOPÆMEN.

### MACEDONIA, AND ITS EARLY HISTORY.

NORTH of Greece lies the wild mountainous country of Macedonia, the inhabitants of which consisted of a number of people of various origin, among whom there were also probably some Pelasgian and Greek races. The latter dwelt in the old country of Emathia, whose chief town was Edessa, afterwards called Ægæ, the original capital of the Macedonian kings, whose family was descended from the Heraclidæ of Argos. Originally established on the wooded heights of the Skardic mountains, the Macedonians gradually descended into the level valley of the Axios and the coast region, and extended their country eastward as far as the Strymon, and southwards as far as the Cambunic moun-



tains and the Olympos. War, hunting, and the breeding of cattle formed the only occupations of the rude, hardy people, who generally went into battle on horseback, under princes of the tribes, only honoured those who had slain an enemy, and varied their simple, uniform life by noisy feasts, warlike games, and splendid banquets.

With bravery they combined shrewdness and cunning. At one time tributary to the Persians, they took advantage of the victories of the Greeks, to shake off the foreign yoke. Thus Alexander I., who reigned from 498 to 454, allied himself sometimes with the Persians and sometimes with the Greeks, and slaughtered a portion of the army flying through Macedonia after the battle of Plataea. The intelligence which he brought to the Spartan general of the impending attack, the night before the decisive battle, contributed greatly to the victory of Pausanias. Various wise kings, who, like the Greek kings of the patriarchal period, enjoyed high consideration as generals, high priests, and judges,—especially the prudent Perdiccas II., from 454 to 413, and Archelaos, from 413 to 399 the friend of Hellenic culture and poetry, with whom Euripides dwelt, and for whom the painter Zeuxis adorned the palace and temple at Pella with works of art—brought Macedonia, by means of the importation of the Greek military system, and of Greek customs, nearer to the culture of Hellas. But the freedom and the political equality of the various classes did not spread in the same degree as in Greece: for this reason already, that Hellenic culture, in its earnestness and reality, did not become the property of the Macedonian people, but only influenced the higher classes, and especially court-life, in its outward refinement. Therefore did Socrates proudly decline the advantageous invitation of the king. He wanted for nothing, he replied; for in Athens four measures of wheat corn could be purchased for an obolos, and the best spring water could be had there for nothing.

After the reign of Archelaos, (who was murdered while hunting, by two favourites whom he had offended), and two short intermediate reigns, Amyntas II. came to the throne, during whose reign, from 393 to 369, Macedonia was brought to the brink of destruction by conflicts for the crown, disturbances, and internal disorders. Not only did this king lose his capital, Pella, in war, against the new confederate state of Olynthis,—until, with the help of the Spartans, he regained possession of it,—he had also to encounter the warlike Illyrians, and the inhabitants of the mountainous Macedonian country, who favoured a rival king; and could only maintain his sovereignty with the assistance of the Thessalian nobility. These disturbances continued also after the death of Amyntas; court intrigues, contentions for the throne, and assassination in the royal household, distracted the country to such an extent, that sometimes the Thessalians, and sometimes the Thebans were obliged to interpose as arbitrators to restore order. The two elder sons of Amyntas died after short reigns; the first, Alexander, who succeeded in 369, perishing in the next year by the murderous hand of his brother-in-law Ptolemæus, at the instigation of his wicked, intriguing step-mother, Eurydice; the second, Perdiccas, being killed in an unsuccessful battle against the Illyrians and highlanders. Under such conditions, when enemies abroad and dissensions at home threatened to destroy the nation, Amyntas' youngest son, Philip, succeeded to the throne in 360, a man who was entirely fitted to seize the sovereignty of Greece, which, since the battle of Mantinea had been a matter of dispute. For some years, from 368 to 365, he had lived as a hostage at Thebes, and both there and in other Greek towns had made

himself familiar with the character, habits, and culture of the Hellenes ; and indeed, he always loved and favoured Greek culture and its promoters, though in his general conduct he remained faithful to the habits of his people, and was even addicted to drunkenness, the prevailing vice of his nobility. Philip united to wisdom, the cunning and cleverness of a statesman, the talents of a general, the activity and perseverance of a warrior, and the generous and liberal character of a royal ruler. His path of victory may be traced by such dismal landmarks as devastated towns and enslaved communities ; but he did not enter Greece as a barbarian king, but with admiring veneration for everything that was great and beautiful that flourished there. He allowed the



PHILIP OF MACEDON AND THE ARCHER.

conquered nations to retain their laws and customs, and consequently made the loss of liberty less painful to them. No mercenary troops were a match for his splendid army, which consisted of heavily armed foot-soldiers, active horsemen, and a brave guard ; an army that fought for fame and national honour. His infantry, armed with long lances, swords, and large shields, composed the celebrated phalanx, whose powerful shock, when they charged with extended spears, no enemy could withstand. Possessing considerable wealth, he knew how to procure the success of his undertakings no less by the arts of bribery, than by the fortune of his arms ; and his shrewdness and cunning, which latter sometimes extended even to a breach of faith, made him quick to discern every advantage.



## PHILIP AND HIS FORTUNES; DEMOSTHENES AND ÆSCHINES.

Philip is remarkable for the almost undeviating success with which he carried out his undertakings. The Greeks themselves are described as having seconded his endeavours to destroy their liberties. It is related of him that he became himself alarmed at his undeviating good fortune; for the mythology of Greece represented the gods as looking with anger on a human greatness that too closely resembled their own. Therefore, like Polycrates of Samos, Philip is said to have wished that some mischance might mingle with his prosperity, for on one day three tidings of joy had been brought to him. His wife Olympia had borne him a son, afterwards destined to become Alexander the Great; one of his generals had gained a great victory; and his chariot had conquered at the Olympic games. And thus he feared that the envy of the gods might be excited. His wish was destined to be fulfilled in a way he little expected. He was besieging a town, and had refused the services of Aster, a skilful bowman, who boasted that he could bring down the swiftest bird in its flight, with the scornful words: "We will engage him when we go to war against the magpies." Full of anger, Aster joined the garrison of the beleaguered town; and presently, from the ramparts, he shot an arrow that struck the king in the eye, destroying the sight. On examination, the arrow was found to have the words inscribed on the shaft: "For King Philip's right eye." Philip is said to have caused the arrow to be shot back into the town, Meltone, with a new inscription upon it, to the effect that when Philip took the place he purposed to hang Aster the archer—an intention which he scrupulously carried into effect.

The greatest and most formidable opponent of Philip, and the man who did most to stir up whatever of patriotism remained in Greece, and especially in Athens, to resistance against the Macedonian king, was the celebrated statesman and patriot Demosthenes. This great orator, the pupil of Isocrates, used all the varied power of his rhetoric in the celebrated twelve speeches known as Philippics. He was at the head of the patriotic national party in Athens, who endeavoured to maintain the old freedom. His great opponent Æschines, on the other hand, declared that Athens was far too weak to maintain itself alone, and consequently came forward as an ardent supporter of Philip. When Demosthenes had by his eloquence induced the Athenians to send a fleet to relieve Byzantium, besieged by Philip, and had thus saved that city, a golden wreath was decreed to him as a reward of patriotism. Æschines endeavoured to procure the recall of the gift, by calling into question the services of Demosthenes; whereupon the latter so entirely crushed his enemy by his splendid oration "Pro Corona" that Æschines was punished, and quitted Athens in anger. He betook himself to Rhodes, where he afterwards founded a school of Rhetoric, which stands midway between the stern Attic form and the soft and effeminate manner of the Asiatics.

That for a time the fiery exhortations of Demosthenes had the effect of rekindling the flame of patriotism in the bosoms of the Athenians, and even penetrated to the lower classes, there is no doubt. It would be sufficiently proved by the one fact, that when the decisive combat came, the Athenians did not merely send mercenaries into the field, but that the younger citizens, inspired by Demosthenes' eloquence, seized their arms and went forth to strike a blow for their country.



### THE PERIOD OF THE SACRED WARS.



EPICURUS.

A FAVOURABLE opportunity brought Philip to the Macedonian throne at the very period when the Greeks, by their degenerate habits, party rage and effeminacy, had rendered themselves unworthy of that republican liberty which can only exist in conjunction with virtue, simplicity, and purity of manners. The Thebans, who were always inferior in culture and in the higher mental qualities to the other Hellenes, degenerated more and more in prosperity; "the men were opinionated, rude, and harsh of voice," and their warlike vigour and boldness gave place to an ignoble love of feasting and of coarse, sensual pleasures; and although the beautiful and noble women and maidens of the capital, dwelling among gardens, meadows and grassy hills, still wore "the white veil reaching to the eyes," and "plaited in comely fashion their fair hair," the younger generation of "the lovely soft-voiced Theban women," who had adopted the freer manner of life of the south, lacked the strict chastity and morality, the ancient pride and loftiness of soul. The Athenians were addicted to sensual pleasures—lived in splendour, ostentation and luxury—and, especially during the government of Eubolos, lavished their state revenues in festive banquets, processions, and pageants; to disturb their festive rejoicings was regarded as the greatest crime. Meanwhile, their civil and social life was troubled and disturbed by litigiousness and party strife.

In Sparta there prevailed an inequality of rights and property that could not last; since, by the already-mentioned law of Epitadeus, the property of the state had been declared private property, and every possessor was at liberty to bequeath and devise, or give away his land, the *loos* or *cleros*, at his pleasure. Above all, the growing system of mercenary military service, that in some destroyed patriotic feeling, in others warlike courage, was the source of innumerable crimes. In the separate states there was no longer a class of nobility; virtue and justice had ceased to exist; "liberty had become intractable, power insolent, fidelity venal." Philip's efforts were directed towards securing his paternal kingdom by strong boundary lines on the side



of the land against hostile invasions, and at the same time opening the access towards the sea. Scarcely had he extended and secured this territory on the west and east by successful wars against the Illyrians and Thracians, brought the Greek towns, Amphipolis and Potidæa, under his sway, and in the neighbourhood of the former, established the strong town of Philippi, on a steep eminence, in a region abounding in ancient gold mines, when the Sacred Wars, which lasted from 355 to 346, afforded him the desired pretext for interfering in the internal affairs of the Greeks. The Thebans desired to make use of their supremacy to subjugate the neighbouring country of Phokis, where, since the memory of man, free citizens and free peasantry had lived in a confederacy of their towns; and for this purpose they had recourse to the Amphictyonic league, accusing the Phokæans before the council of this institution of having taken possession of, and brought under cultivation, a certain piece of land belonging to the property of the temple, and lying under an ancient curse. The Amphictyonic court, by the votes of many minor members of the league, who were entirely led by the party interests of the Thebans, sentenced the Phokæans to a heavy money fine, and when they refused the payment of the sum, which far exceeded the resources of the poor country, it pronounced the sentence of outlawry upon them, and charged the Thebans with the carrying out of the punishment. The warlike Phokæans now took a bitter revenge on the effeminate, self-indulgent Delphians, who, out of hatred to the neighbouring country, had chiefly contributed in procuring the sentence of condemnation. They occupied the town of Delphi, and oppressed the inhabitants with heavy burdens and extortions; they then seized the rich temple, plundered it of the treasures it contained, and by means of these treasures procured a large army of mercenaries; with which, for ten years, they successfully resisted all the attacks of their enemies, and even conquered some of the Bœotian towns.

Most terrible was the bloody vengeance of the wild Phokæans and their rapacious hordes of mercenaries, who had bold and vigorous leaders in the wealthy citizen Philomelos and his comrade Onomarchos, and a central stronghold in the rocky temple-town of Delphi. A war broke out which, in scenes of savagery and horror, was equal to the bloodiest incidents of the Peloponnesian civil war. The death of the brave Philomelos, who, after the defeat at Neon, in 354, threw himself down a steep, rocky eminence to avoid falling into the hands of the enemy, did not bring about the wished-for peace. His fiery companion in arms, Onomarchos, with his rapacious and sacrilegious troops of mercenaries, continued the war with such success, that he not only drove the enemy out of the mountainous country of Phokis, but undertook destructive raids into Bœotia and Thessaly. These invasions roused the Thebans to appeal for help to the king of Macedonia, who, during the Greek disturbances, had strengthened his power and extended his kingdom on all sides by successful wars. Philip obeyed the invitation; first subjugated Thessaly, the Phokæans' ally, whose skilled troops of horsemen rendered him good service, and then entered Phokis through the Pass of Thermopylæ, in 352. Onomarchos was slain in battle, and his corpse was nailed to the cross by the Macedonians; and three thousand prisoners, as plunderers of the temple, were put to death by drowning, in 346.

After a brave resistance, the Phokæans were compelled to surrender under the hardest conditions. They were excluded from the Amphictyonic league as a people under a curse; and Philip who had assumed the character of a



THE SPARTAN PHALANX, AGAINST THE THIRACIANS.



champion of the gods, and had marched his soldiers into the field crowned with the laurel wreath of the Pythian Apollo, took their place; the Phokæan towns were demolished; some of the inhabitants wandered forth, pursued by the ban, which declared them outlaws and abandoned them to the murderous sword of every enemy; others were carried off as slaves, and those who remained became a subject people. From that time forward Philip was regarded as a Hellene, and took part in the Amphictyonic league and the Olympic games; and the quarrelsome Greeks chose the "pious" protector of the sanctuary and oracle of Apollo as arbitrator in their internal dissensions.

The "Sacred War" had the most disastrous consequences, not only for the Phokæans,—who, savage by nature, had become even more brutalised by long strife and by intercourse with barbarous troops of mercenaries,—but for the whole of Hellas. The pillaging of the temple and derision of the national faith, which had been associated with the war, completely extinguished all veneration for the gods in the hearts of the Greeks. Golden vessels, wreaths, and works of art of inestimable value, and venerable for their antiquity, fell into the hands of savage mercenaries and their leaders, who either gave them away to venal persons, or carried on the lowest traffic of usury with the sacred property.

The increase of current money, caused by the coining of the plundered consecrated gifts, increased the already prevailing enervation, and degradation of morals; and the destruction of the temple treasure, which had served as a kind of deposit fund and treasury, gave a heavy blow to trading relations and to public credit, and brought all the money resources into the hands of money-changers and usurers.

Philip now began rapidly to extend his kingdom. Already during the Phokæan war he had conquered Torone and other Greek towns in Chalkidice and razed them to the ground; he had then, after a three years' siege, subdued by force and treachery the wealthy town Olynthos, which could bring 10,000 heavily-armed infantry and 1,000 horsemen into the field, transformed the town into a heap of ruins, and either sold the citizens and inhabitants into slavery, or established them in distant parts of Thrace (348); Ambrakia also was soon taken, and rendered safe by a Macedonian garrison, in 342; the Greek towns on the sea-coast were completely reduced to submission, and the inhabitants partly removed to the interior of the country, while a Macedonian and barbarian population entered into the abodes of Hellenic civilization; the Thracian princes, especially Kersobleptes, who was a friend of the Athenians, were conquered and made dependent; and by the subjugation of Byzantium and Perinthos or Herakleia, Philip endeavoured to open a way to the coast countries of the Hellespont and the Propontis. But this last design was frustrated. The patriotic-minded orator, Demosthenes, prevailed on the Athenians to take the part of the threatened towns; and with the support of Rhodes, Chios, and Mitylene, to afford them, in 339, such vigorous assistance, that Philip was compelled at last to desist from the siege.





THE MURDER OF KING PHILIP.

## DESTRUCTION OF GREEK LIBERTY.



**B**EFORE Æschines retired from Athens to Rhodes, he had an opportunity of rendering an important service to his distinguished patron Philip, who had won his allegiance by friendly overtures and presents. The Locrians of Amphissa were accused, as the Phokæans had been at an earlier period, of having seized on and brought under the plough a piece of land consecrated to the Apollo of Delphi.

The Amphietyonic council, in which Æschines was present as an Athenian delegate, imposed a heavy fine on the guilty people in 339; and as payment was not forthcoming, the carrying out of the punishment was, at his suggestion, delegated to the Macedonian king, as the most powerful member of the league.

Thereupon King Philip, who had just returned from a victorious expedition against the Scythians on the Danube, hastened to Greece, conquered and punished Amphissa, and gave the Knissæan plains, the subject of dispute, back to the temple of Delphi. He then unexpectedly occupied the strong town of Elateia, which was the key to Bœotia. This bold stroke startled the



Athenians out of their indifference, and procured a hearing for the patriotic words of Demosthenes. He himself, in the character of an Athenian ambassador, brought about an alliance with Thebes, and procured the fitting out of a considerable military armament. But the untrained, hastily collected, and inefficiently commanded troops, could not withstand the martial skill of the Macedonian phalanx, superior in numbers and practised in war. In spite of the bravery of the sacred band of Thebes, whose members perished in a body on the field of combat, Philip won, in 338, the Battle of Chæronea, which put an end for ever to Greek freedom. At Chæronea, Philip's son, Alexander, a heroic youth of nineteen years, gave the first proofs of his talent as a general and his courage as a soldier. His tent stood on the left bank of the Kephisos, under an oak-tree, which in Plutarch's time still bore the name of the great son of king Philip.

For the rest, the Macedonian king, after a short joyous transport of intoxicated delight, treated the Greeks, and particularly the Athenians,—who by vigorous warlike preparations and immense plans of fortification betrayed a serious intention of resisting with something of the old Hellenic courage any attack on their city,—in a kind and friendly spirit, that he might accustom them to Macedonian rule. For he harboured the design of attacking, at the head of the collective Greek states, the effete empire of the Persians; and for this purpose called together a national assembly at Corinth in 337, with intent to conclude a Hellenic peace and league under Macedonian leadership, and prepared for the expedition. He had already been appointed chief commander, and the number of troops to be contributed by each state had been fixed, when, at the “summit of prosperity,” at the brilliant marriage festival of his daughter at Ægæ, the sepulchral town of the Macedonian kings, he was murdered, by an offended member of his body-guard, Pausanias, in 336; either out of personal revenge, or, as many have surmised, at the instigation of Olympias, the repudiated wife of Philip. The murderer was slain on the spot by the enraged soldiers, and thus no explanation could be obtained from him. Olympias, however, honoured the criminal's memory, and immediately afterwards caused both Philip's second wife, the beautiful Cleopatra, and her young son to be killed.





## ALEXANDER THE GREAT.

B.C. 336-323.

(FROM THE KING'S ACCESSION TO THE TAKING OF TYRE.)

ACCESSION OF ALEXANDER THE GREAT.—EDUCATION AND CHARACTER.  
 —CONFLICT WITH THE BARBARIANS OF THE HÆMUS OR BALKAN.  
 —CONQUEST OF THEBES IN BÆOTIA.—EFFORTS OF DEMOSTHENES.  
 —ALEXANDER'S WAR AGAINST PERSIA, AND OVERTHROW OF THE  
 PERSIAN EMPIRE.—GRADUAL DEGENERACY OF PERSIA.—REVOLT OF  
 PHENICIA.—CONDITION OF EGYPT AND OF ASIA MINOR.—COM-  
 MENCEMENT OF THE WAR, B.C. 334.—PASSAGE OF THE HELLESPONT.  
 —BATTLE OF THE GRANICUS.—GORDIUM AND THE GORDIAN KNOT.  
 —ALEXANDER AND HIS PHYSICIAN PHILIPPUS.—DARIUS CODO-  
 MANNUS ENCOUNTERS ALEXANDER.—BATTLE OF ISSUS, B.C. 333.  
 —ALEXANDER AND PARMENIO.—SUBMISSION OF PALESTINE AND  
 PHENICIA.—RESISTANCE OF TYRE.—THE MEMORABLE SIEGE, B.C.  
 332.—EGYPT SPARED ON ITS SUBMISSION.

### THE FIRST EXPLOITS OF ALEXANDER.

"Though Alexander's urn a show be grown  
 On shores he wept to conquer, though unknown—  
 How vain, how worse than vain, at length appear  
 The madman's wish, the Macedonian's tear."

*Byron's "Age of Bronze."*

### THE Frustrated Insurrections of the Greeks.

After Philip's death, his high-spirited son Alexander, a man keenly susceptible to every-thing that was great and noble, ascended the Macedonian throne at the age of one-and-twenty years. He had been educated by the great philosopher Aristotle, and had been made familiar with Greek culture; he consequently remained throughout his life a friend and admirer of Greek art and literature. So soon as Alexander had established himself in his government, he was appointed, like

his father, commander-in-chief against the Persians; but in such a way that,



in accordance with the Corinthian treaties, all the Hellenic states and towns were to remain free and independent, subject to no taxation, and only obliged to send soldiers for service in the army.

First, he had, however, to maintain a severe conflict with the Getæ and other barbarous nations, who invaded his country from the mountainous region of the Hæmus. Then there suddenly resounded in Greece a false rumour of his death, which inspired the Hellenes with the hope of again obtaining their independence. Preparations were made in the Peloponnesus; in Athens, the exciting orations of Demosthenes, who, crowned with flowers and in festive attire, had made known Philip's tragic death, were received with great approval; and at Thebes part of the Macedonian garrison were killed, and the rest were besieged in the citadel. But with the speed of lightning Alexander hastened to the spot. Thebes was conquered (336 B.C.); and as the Bœotian confederate towns, who were consulted as to the sentence and who had suffered much from the dominating town, insisted on a severe punishment, the houses and walls of the doomed city were levelled with the ground, its property was divided among the conquerors, and the inhabitants thirty thousand in number, except the priests and the Macedonian guests, were sold with their wives and children into slavery, and scattered over the whole land. Only the fortress, the house and family of the poet Pindar, and the temples and sanctuaries of the gods were spared. A Macedonian guard in the solitary citadel protected the temples and graves of the dead. The restored towns, Orchomenos, Thespiæ, and Plataæ, divided the district of the town among them. This hard fate, the bitter retribution for many past



DEMOSTHENES.

offences of the Thebans, terrified the rest of the Greeks. The Athenians, who with anxious souls perceived the Macedonian watch-fires on the Cithæron, begged for grace; and the conqueror, who soon repented his severity, allowed himself to be propitiated. On Demacles' remonstrance he desisted from his first demand, that ten Athenian citizens,—among them Demosthenes,—should be given up to him; and he granted full pardon.

This leniency, and the kindness shown by Alexander, on the Persian expedition, to the Hellenes, and especially to the Athenians, prevented the latter people from joining in the rising of the Spartans,—who alone had not sent deputies to the assembly in Corinth,—and of other Peloponnesians against Antipater, who had been left behind by Alexander as governor of Macedonia. Consequently, after the bloody battle of Megalopolis (330), in which the Spartan king Agis II., a man of ancient Dorian vigour and sentiment,

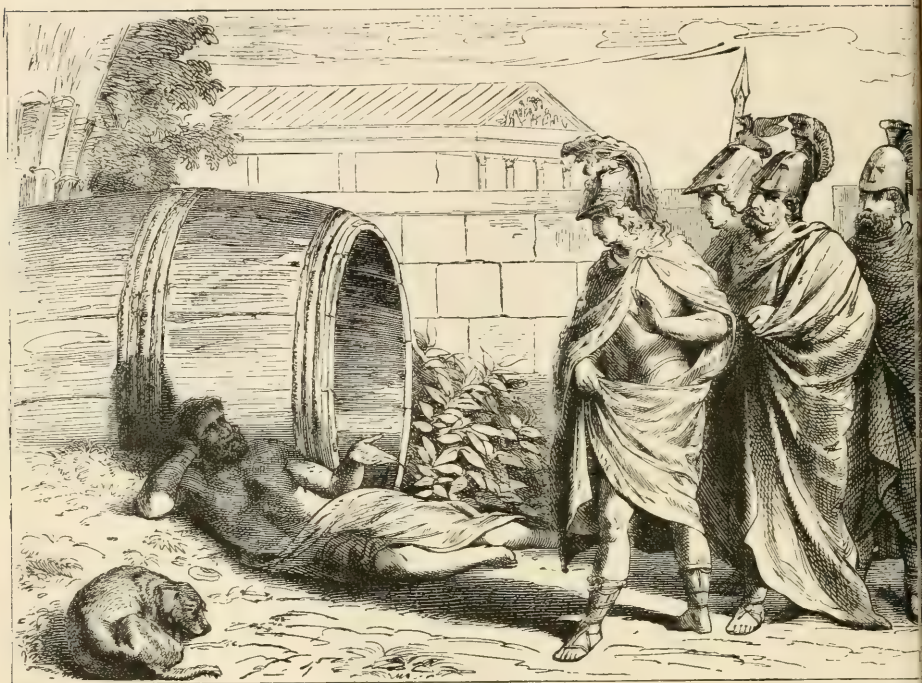
ed a hero's death with 5,000 of his followers, Alexander succeeded in overcoming the dangerous insurrection. To the Spartans, who begged for peace, the king, now at the height of his prosperity, once more granted mercy and forgiveness.

But when, shortly before his death, Alexander took Samos, in 324, from the Athenians,—(they excited his anger by receiving his unfaithful treasurer Harpalos, who had absconded with immense sums of money,)—and when he announced, at the time of the games at Olympia, that all fugitive and banished Greeks were to return to their own homes, they also, like most of the other states of Hellas, took up arms against Antipater, for the assertion of Greek independence,—which resulted in the Lamian war. Demosthenes, who shortly before, on an allegation that he had received a bribe from Harpalos, had been compelled by the Macedonian party to fly to Ægina, was now brought back with honour from his voluntary banishment, that the man whose faithful devotion to his country had been recognised by the Athenians, might assist the commonwealth by his efforts and counsel in those difficult times.



ANCIENT BUST OF ALEXANDER THE GREAT.





ALEXANDER'S VISIT TO THE PHILOSOPHER DIOGENES.

## OVERTHROW OF THE PERSIAN KINGDOM (B.C. 334-330).

*Condition of Things in Persia.*—Under king Artaxerxes II., Mnemon (404-359), the Persian kingdom declined more and more. While the court, with its luxury and immorality, its feminine intrigues and cruelties, afforded a terrible picture of Oriental depravity, in which every vice and every evil passion reigned unchecked, and human degeneracy showed itself in every form, there prevailed in the interior of the kingdom a wild disorganization, which showed itself sometimes in the form of despotism of the rulers, sometimes as anarchy among the people, and from which resulted oppression, insurrections, and horrible deeds of blood.

Different states and provinces liberated themselves, and the "great Sultan" at Susa had not the power to reduce them to obedience; in others, satraps, or enterprising princes, ruled despotically and powerfully, either independently or as tributaries and vassals of the "great king." An accumulation of states without common rights, regular administration, or constituted connection, the Persian monarchy was irretrievably gravitating to its ruin. The simple light and fire worship of old times was replaced by a ceremonial worship conducted by priests with temples, idols, and ostentatious sacrifices; and a torpid Pharisaism, with rites of purification and superstitious regulations and customs superseded the ethical power and the ennobling influence of the old popular religion. Thus the kingdom appeared in every respect as a tottering structure that only needed a powerful shock to shatter it into fragments. When Artaxerxes II., after a reign of five-and-forty years, was despatched from the world by poison, his son Artaxerxes III., Ochus, came to the throne, and

igned from 359 to 338; under whom the Egyptian eunuch Bagoas, a monster in human form, had, as first minister and general, the whole government in his hands. The kingdom would already then have been dissolved into its separate elements, had not the bloodthirsty king and his terrible associate, with the assistance of numerous troops of mercenaries and enterprising leaders of hordes and bands of Greek descent, again obtained the mastery over the revolted districts.

Phœnicia freed itself from the supremacy of Persia, re-established the old constitution of the league, and made Tripolis the general capital (350); but the terrible fall of Sidon,—on which occasion 40,000 people died a voluntary death in the flames in order to save themselves and their relatives from tortures and ill-treatment, and the town was reduced to a heap of ruins,—made the remaining towns submissive, and established the Persian power anew in the Syrian country by the Lebanon.

Similar occurrences took place in Egypt, where Nektanabis II. of Memphis, —the son of Tachos, to whose assistance Agesilaus had once gone forth, and the grandson of that Nektanabis I., who, in conjunction with Euagoras of Cyprus, had, in the reign of Artaxerxes Mnemon made himself independent of Persia—succumbed, after several victorious battles, to the martial skill of the mercenary army, and was compelled to fly to Ethiopia (349); whereupon Ochus and Bagoas surpassed in fury, rapacity, and cruelty even the misdeeds of Cambyses. In Asia Minor the terrible brothers, Mentor and Memnon of Rhodes, the skilful but faithless and evil-minded leaders of hordes, exercised a power destructive alike to Hellenes and Barbarians. In those unhappy times, the diabolical element in man had reached its deliberate and perfect activity; and purity, nobility, conscience, and the aversion for crime and dishonour which usually exist even in the wicked, had entirely disappeared.

But the union of the evil-minded is seldom of long duration. After a reign of twenty-one years, Ochus, with his whole household, was poisoned by Bagoas, who could not forgive the Persian tyrant for violating the Egyptian sanctuaries; and then, after a short interregnum, Darius Codomannus, a man of gentle disposition, endowed with warlike courage and domestic virtues, was invested with the royal authority. This king reigned from 336 to 330. From the terrible Bagoas, who sought to take his life also, he freed himself by means of the poisoned cup which the miscreant had prepared for him; and then carried on a moderate, and, so far as the distracted state of affairs admitted, a just government; so that many distinguished Greeks, in order to escape the Macedonian tyranny at home, entered the service of the Persian army. But the end of the great monarchy was approaching with rapid steps. Darius had to pay the penalty for the misdeeds of his predecessors.

It was in the spring of the year 334 B.C. that Alexander set forth on the expedition against Persia, with a small but brave army, commanded by the best generals, Perdikkas, Clitus, Parmenio, Hephæstion, Craterus, Ptolemæus, Antigonus, and others. The chief strength of it consisted in the heavily-armed infantry of the Macedonians and Greeks; Macedonian and Thessalian horsemen covered the flanks, while Illyrian and Thracian archers and light-armed troops served as skirmishers and spies. Historians, and learned men of every description, such as Anaximenes, Callisthenes, Aristobulus, and others, were in the retinue of the king. While crossing the Hellespont, Alexander, standing at the helm of his royal ship, offered libations to the gods of the sea out of a golden goblet. When they reached the green



strand, he hurled his lance from the high deck on to the Asiatic shore ; and then, equipped in full armour, was the first to spring down on the beach. On the spot where the sacred Ilium had stood, he offered sacrifices to Jupiter

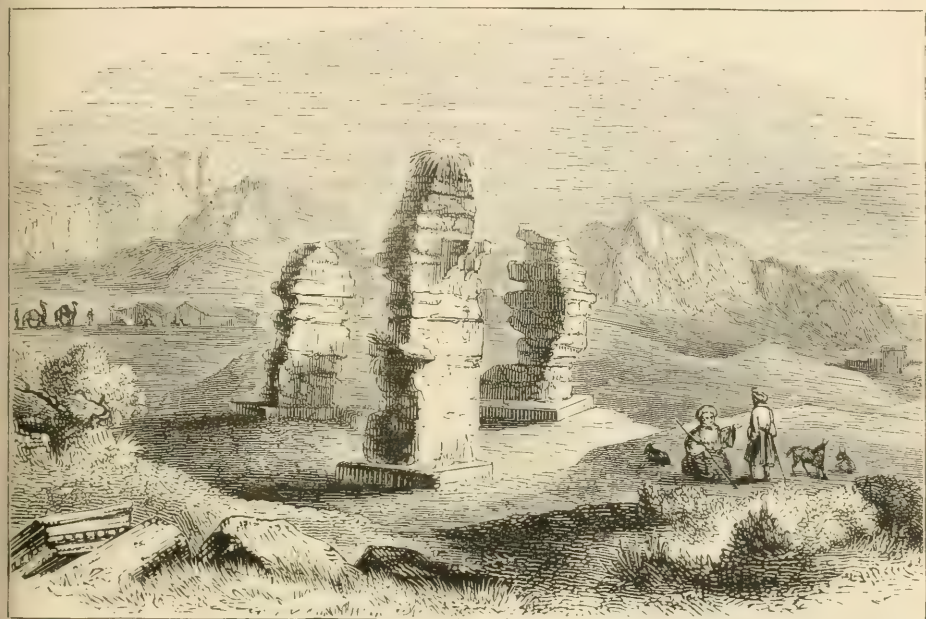


DISCOVERIES OF GREEK WINE-JARS, ETC., ON THE SITE OF TROY.

and his warlike daughter, Pallas Athene, exchanged his weapons for the old ones that were said to have been used in the sacred war, and celebrated the memory of the heroes by games and contests of skill. Achilles was his model ; and accordingly he always carried the poems of Homer about with him. By this means he awakened national feeling, the desire of fame and love of glory among the Greeks, while he knew how to excite the admiration of the Macedonians by his martial ardour, his bravery, and warlike skill ; and what such an army led by such a leader could achieve, was shown in the first battle, that on the little river Granicus, in 334, when the much more numerous forces of the Persians were defeated in a hot conflict of cavalry, and the king himself, through his fiery courage, was near losing his life. A Persian general had already raised his sword to cut Alexander down, when Clitus, with a mighty blow, struck off the uplifted arm of the barbarian. The comrades who fell in this glorious strife were honoured by the erection of statues, and to their parents was granted immunity from taxation and from service.

The western part of Asia Minor, as far as the Taurus mountains, was the fruit of the victory,—which Alexander himself, in a letter to the Athenians, described as gained by the united valour of Macedonians and Greeks. The governor of Lydia submitted without resistance, and opened the gates of Sardis ; Halicarnassus, which was bravely and skilfully defended by mer-

cenary troops under the generalship of Memnon, was taken by storm; and the remaining Hellenic towns for the most part voluntarily surrendered, and gladly greeted the hero of a kindred race, who promised to re-establish the old democratic constitution. Alexander placed the highest value on his



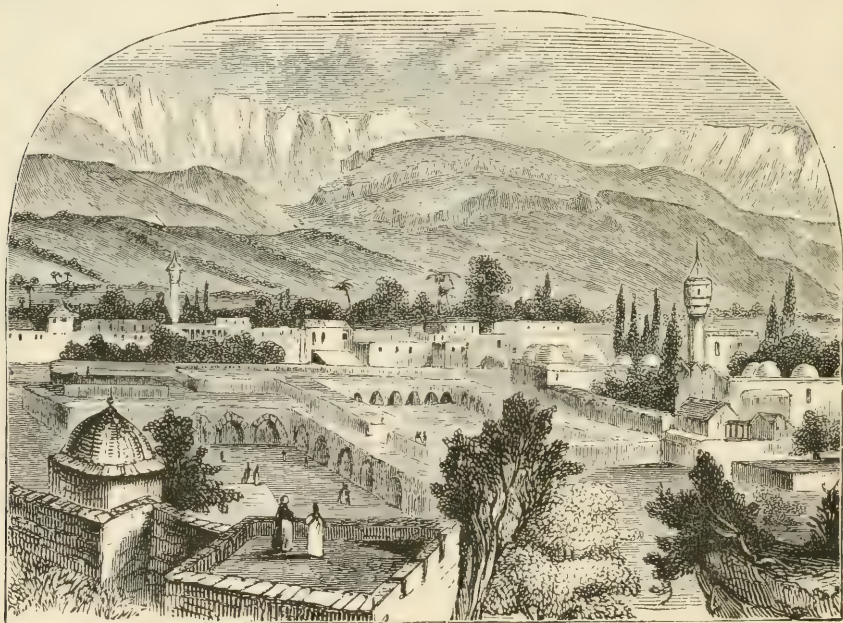
SARDIS.

Greek descent, displaying himself with a certain ostentation as a Hellene, and thus wished to make it appear that he undertook the expedition against Persia as an act of vengeance and retribution for the destruction of Greek towns and temples in former days; and the majority of the Greeks joined all the more willingly in the undertaking, because a portion of the fame and renown which already illumined the head of the hero, would thereby be made to fall on the whole nation. Lesbos, Chios, and other islands soon fell into Alexander's power, when the energetic Memnon, who had endeavoured with Persian money to rouse the Spartans and other Greek states against the Macedonians, suddenly died; and the alien populations of Asia Minor, Lycians, Pamphylians, and Karians, who bore an affinity to the Hellenes in language, religion, and civilization, also did homage to him, when he marched in the winter through the southern coast-country; and he allowed them to retain their accustomed institutions. In the Phrygian town of Gordium, which had been appointed as the meeting-place of all the various divisions of troops, he cut asunder with his sword the ingenious knot on the ancient chariot of the legendary king Midas, with the loosening of which knot an oracle had connected the sovereignty of Asia; and he then proceeded by dangerous marches through the mountainous country of Cilicia, where, by a cold bath in the river Cydnus he brought on himself a severe illness,—recovering his health solely through the skill of the Greek physician Philippus, and his own faith in human virtue, which made him place himself entirely in his



physician's hands. A letter from *Parmenio*, in *Tarsus*, had warned him against *Philippus*, alleging that the latter was in the pay of the enemy and intended to poison him. Without wavering in his confidence, *Alexander* took the healing draught, while at the same time he handed to the physician the letter containing the false accusation. *Philippus*, strong in the consciousness of his own entire innocence, effected his master's speedy recovery by his conscientious care and cheerful conversation.

And now at length *Darius Codomannus*, who had too long tarried carelessly in his golden palace at *Susa*, and had neglected to occupy the mountain passes, came forth to meet the Macedonian king with an immense army of foot and horse soldiers and chariots, and drew up his host in battle array in the neighbourhood of the passes leading from *Cilicia* to *Syria*. Then *Alexander*, who had already advanced through the "Syrian gates" towards



TARSUS.

the coast town *Myriandros*, quickly retraced his steps; and in the great battle at *Issus* (333) completely defeated the numerically superior force of the enemy. Those who did not fall were either driven to headlong flight or taken prisoners. The unfortunate king, who was worthy of a better fate, fled with the scattered remains of his cowardly army, among whom only the Greek mercenaries had shown anything like valour, into the interior of his country,—while *Alexander* prepared to subdue *Palestine* and *Phœnicia*, that he might not leave those important countries unconquered in his rear; and his general, *Parmenio*, gained possession of wealthy *Damascus* with the royal treasure. The booty taken at the battle of *Issus*, comprising gold and silver vessels and utensils, and costly carpets, was enormous, as was also the number of prisoners;—among whom were the mother, wife, and two daughters of *Darius*. These were treated by the victor with all the respect and consideration due to their rank. *Darius*, bowed down by the weight of the great disaster,

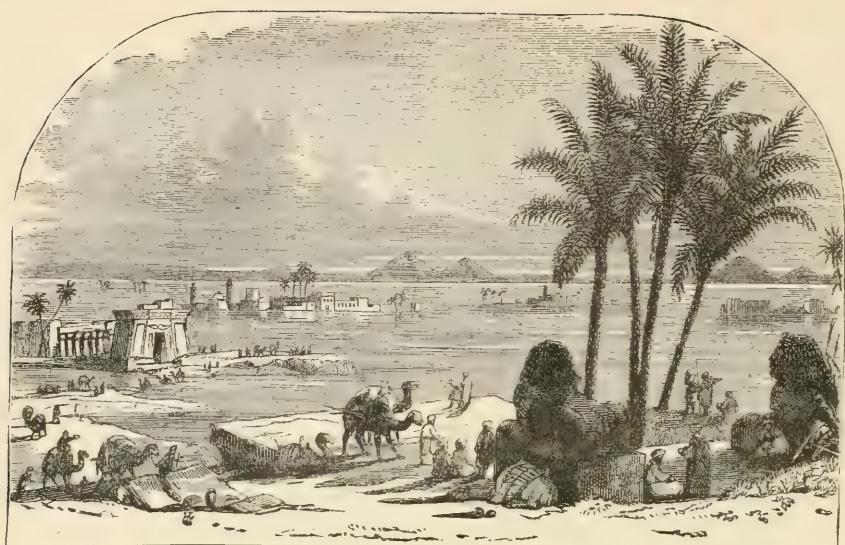
offered the victor all Hither Asia, and the hand of his daughter, as the price of peace, besides an immense ransom for his mother, and for his queen, the most beautiful woman in Persia; but the Macedonian king proudly rejected the offer. "If I were Alexander," said Parmenio, "I would put an end to the war at such a price." "So would I," was the reply, "if I were Parmenio." He aspired to nothing less than the conquest and possession of the whole of the East.

Palestine and Phœnicia submitted without resistance; Tyre alone, proudly cherishing the memories of its ancient greatness, and confident in its strong position, haughtily rejected the summons to surrender. Then Alexander undertook the memorable siege of Tyre, which lasted seven months. From the continent to the island town he caused a dam to be constructed, with towers, from which the soldiers, with projectiles and every mechanical means, endeavoured to overcome the town; while the ships of the subdued coast-towns and of the islands of Rhodes and Cyprus—for in the previous year, in the proud confidence of victory, the Macedonian fleet had been disbanded—blockaded the island town on the side of the sea. But the Tyrians frustrated his plans by ingenious devices, such as stretching chains beneath the surface of the water to keep out his ships, and offered a desperate resistance. Consequently Tyre also paid a heavy penalty, when it was at last compelled to yield, 332 B.C. Those of the inhabitants who had not escaped or been killed, were sold into slavery, and the greater part of the town was levelled with the ground; and in order to give another direction to the trade of the world, the king, after the conquest of Egypt, established, on a branch of the Nile, the city of Alexandria, which he, with true prescience, foresaw was destined, by reason of its favourable position, soon to become the central point of commerce and of all the culture and literature streaming from the West to the East. Gaza, the strong, well fortified, and bravely defended border town, experienced a similar fate to that of Tyre. On the other hand, Egypt,—which had submitted voluntarily, and, out of hatred and detestation of the Persians, greeted the Macedonians as deliverers,—was treated with forbearance and indulgence, its religious and civil institutions, customs, and peculiarities being respected, that Alexander's plans of blending the Greek and Egyptian civilization might the more easily be accomplished. The enlightened scholar of Aristotle spared and respected the religious superstitions and primitive forms of worship of the stubborn people of the Nile Valley.



ALEXANDRIA.





THE NILE.

## ALEXANDER'S LATER CAREER.

(331-323, B.C.)

THE CONQUEROR IN HIS GLORY.—THE GREAT VICTORY OF ARBELA.—DESTRUCTION OF PERSEPOLIS.—DEATH OF DARIUS CODOMANNUS, AND END OF THE PERSIAN EMPIRE.—ALEXANDER'S DESIGNS.—HIS MARRIAGE.—TREASON OF PARMENIO.—DEATH OF CLITUS.—ALEXANDER'S EXPEDITION TO INDIA.—PORUS AND HIS ALLIES.—DISCONTENT OF THE MACEDONIANS.—ENFORCED RETURN OF THE CONQUEROR.—THE MARCH ACROSS THE DESERT.—SUFFERINGS AND LOSSES OF THE ARMY.—LAST YEARS OF ALEXANDER'S LIFE.—REVOLT OF THE VETERANS.—FEUD OF DIONYSOS AT ECBATANA.—DEATH OF HEPHÆSTION.—DEATH OF ALEXANDER AT BABYLON.—NATURE OF HIS ENTERPRISES.



FROM Memphis, Alexander undertook the difficult and dangerous expedition to the oasis of Siwah, flourishing with palm-forests, meadows, and cornfields, and with the sparkling Fountain of the Sun,—to the far-famed oracle temple of Jupiter-Ammon, whose priests declared him to be a son of the god; an assertion which procured him great consideration in the eyes of the superstitious, imaginative Eastern people, and invested his appearance with the glory of a divine consecration. Soon the story arose that the god had appeared to Olympias at her marriage, in the form of a dragon, and

had become the father of the conquering hero.



BATTLE OF ALEXANDER THE GREAT. A Mosaic from Pompeii, preserved in the Bourbon Museum at Naples.



Alexander had designedly allowed the Persian king time to collect fresh troops, intending to put an end to him when the time came, with one decisive blow. After he had established in Egypt a new administration and taxation, partly under native, and partly under Macedonian and Hellenic officers, he started with his army, strengthened by new reinforcements, to continue his expedition by way of Tyre and Damascus towards the East, crossed the Euphrates without difficulty near Thapsacus, and the Tigris near the present town of Mosul, on bridges of boats, and with a force only one-twentieth of theirs in number, defeated the countless armed forces of the Persians, who had collected from the far eastern countries, in the Babylonian plains, in the battles of Arbela and Gangamela (Oct. 331), not far from the ruined but once world-famous city of Nineveh. The desperate attack of the Macedonian hero, who, at the head of the boldest horsemen of the right wing, broke the enemy's centre and compelled Darius to fly, decided the issue of the battle. The conquest of Babylon, with its fruitful plains cultivated like gardens, and likewise the capture of the ancient capitals, Susa, Persepolis, and Ecbatana, with their incalculable treasures, was the fruit of this brilliant victory. The ruins of Persepolis and Pasargadæ, where stood the primitive royal citadels of the Achæmenides, and the rock graves of Cyrus and Darius Hystaspes, still bear witness to the ancient splendour of this region, the cradle of the royal race of Persia, which met its doom at the hands of the proud victorious hero of Macedon. After a luxurious banquet,—

“The royal feast for Persia won,  
By Philip's warlike son,”

Alexander himself, at the head of a riotous band, urged on by the beautiful Attic dancer, Thais, is said with his own hand to have thrown the fire-brand into the splendid buildings of Persepolis,—

“And the king seized a flambeau with zeal to destroy,”

in order to avenge the burning of Athens and the insult offered to the Hellenic sanctuaries. It was the last vengeance in an old hereditary feud. Persepolis was regarded as the head and ruling city of the Persian kingdom; its destruction marked the commencement of a new era and a new system of polity, with other manners and customs.

When Darius received intelligence that Alexander had made his way through the difficult rocky passes of the mountainous country of Persia, and had conquered Susa, the gold-adorned citadel of the Cissians, and Persepolis, the lofty gate of the Achæmenides, and had then marched into Media for further prosecution of the war, he fled, despairing of his fortune, from Ecbatana, the pleasant summer residence of the Persian kings, into the mountainous country of Bactria, but was there slain by the murderous hand of the faithless governor, Bessus, with whom were some treacherous nobles, in the year 330 B.C. Alexander mourned the fate of his unfortunate opponent, and caused the murderer,—who had assumed the regal title, but was soon conquered and taken prisoner by the Macedonians in Sogdiana,—to be brought before a tribunal of native nobles at Samarkand, and to be crucified as a traitor, according to the Persian custom. When the corpse of Darius had been laid in the burial vault of his ancestors, the Macedonian hero-king was regarded by the Persians as the unfortunate monarch's heir and successor.

ALEXANDER'S DESIGNS; HIS MARRIAGE; TREASON OF PARMENIO;  
DEATH OF CLITUS.

MOABITE BAS-RELIEF FROM FEKUA.

AFTER the most arduous marches over the snow-covered Hinduku mountains, the Indian Caucasus, where great numbers of the soldiers perished from hunger and fatigue, the valiant conqueror, during the next two years, 329 and 328 B.C., succeeded in subduing the mountainous districts in the south-east of the Caspian Sea, and on the rivers Oxus and Jaxartes. These regions bore the names of Aria, Hyrcania, Bactria, and Sogdiana, and comprise the modern Turkestan, Afghanistan, etc. They were peopled by warlike, hardy races, Iranian in origin and religion. By laying out new high-ways, the king hero made these territories accessible, and succeeded in uniting them with the other subjugated countries. His lofty genius was not entirely bent on war and conquest; he wished, by the power of Greek culture and forms of life, to make the wild warlike mountaineers amenable to the new order of things.

But from the grafting of the enervated and degraded Hellenism of his time no vigorous enduring plant could be produced. Thus, in that distant, strange

Eastern world, the system the conqueror was bent on establishing came to no powerful development. The four newly-established towns, each of them called after him Alexandria, and by whose means Hellenic culture, art, and language were carried onward to these extreme boundaries of the known world, were henceforth the centres of the caravan trade, and are probably to be found in the present day, though under other names, as Herat, Candahar, etc.

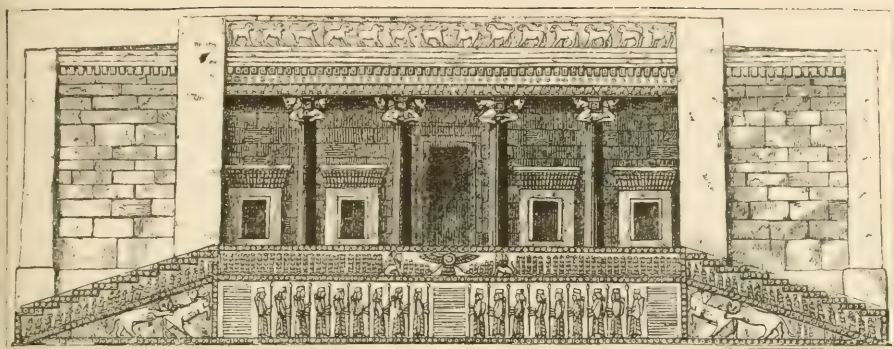
Alexander now celebrated his marriage with Roxane, daughter of the prince of Bactria, "the pearl of the eastern world," whom he had won as the reward of his boldest martial feat, after the storming of the strongest fortress, where the prince of the country had taken refuge with his women and treasures.

This marriage was intended to be the sign that the strife between Hellas and Irania had ceased, and that both nations in future were to strive only in brotherly rivalry in the race of progress; an idea to which he also gave expression in another manner. He had become the possessor of the throne by the death of Darius; he wished in future to be in outward appearance, as he was in power, the great Persian king; and therefore gradually adopted, more and more, the fashions and the ostentatious ceremonial of an oriental despot. He gave audience to the Asiatics, attired in the Median royal robe and adorned with the royal diadem; he received with satisfaction the prostrations and the idolatrous knee-worship of the East, and surrounded himself with Persian staff-bearers and courtiers. The subjugated nations were to see in him, not the conqueror, but the legitimate king. Therefore he took pains,



by entering into the customs, ideas, and notions of the haughty, formal, and exclusive Orientals, to ingratiate himself with them, and to establish a friendly feeling. This behaviour offended the Macedonian nobles; self-seeking and arrogant, they aspired to rule as despotic lords and governors over the subjugated countries, to impose the yoke of tyranny on the vanquished; and proceeded to add to the despotism exercised by the former governors over their vassals, the unsettled spirit and tendency to sensual pleasure generally displayed by rude conquerors. Only a few, like Hephæstion and Craterus, had the penetration, the self-denial, and the good feeling to enter into Alexander's plans and to promote their success; the greater number among the leaders considered themselves slighted, and accused their mighty master of ingratitude. For years had they been compelled, they declared, to follow the flight of his ambition and of his lust for conquest, only to see at last the fruits of their victorious battles pass from their grasp into the hands of the vanquished. At the head of the malcontents was Parmenio, the old counsellor of caution,—who at Arbela had almost destroyed the whole plan of battle,—and his violent, imperious son, Philotas, the leader of the band of nobles. They aroused in the army a longing for home, in order that the expedition might come to an end, and the booty might be divided. At Prophthasia, in the country of the Drangians, in 329, a conspiracy was formed. It was discovered; and as the investigation showed Philotas to have been cognizant of the plot, he was sentenced to death in the camp, and, according to the old Macedonian custom, fell transfixd by the lances of his comrades in arms. And for fear that his father, Parmenio, who, with a strong garrison, was guarding the treasures at Ecbatana, might, on learning of this event, renounce his allegiance to the king, two nobles received instructions to murder him also. They approached the unsuspecting man as he was taking his ease in the palace garden of the Median capital, and dealt him his death-wound.

The following year, when Alexander was already preparing for the Indian expedition, a similar cause brought about another dark deed as its result. At a sacrificial feast at Marakanda in 328, the banquet was continued far into the night. Alexander, seated among his nobles, took part in it, and was extolled by Hellenic flatterers and sophists beyond all measure. This excited the wrath of Clitus, a hot-tempered warrior, who had saved the king's life at the Granicus. He used offensive words against the prince, which, in the increasing excitement of the moment, at last became bitterly insulting. Enraged at these expressions of contempt, the king at last seized a lance from the hand of a guard and hurled it at the general, who fell on the ground bathed in blood. The rash act of the angry king was followed by the deepest remorse. Filled with despair, Alexander threw himself on the corpse; and he mourned for the dead man three days in his tent, never sleeping, and refusing food and drink. The philosopher and rhetorical historian Callisthenes by his censorious speech also forfeited the favour of the king. He was carried off in chains to India, where he fell a victim to a disease.



### THE EXPEDITION OF ALEXANDER TO INDIA.

It was towards the end of the spring of 327 that Alexander, with a large army of foot and horse, made up of various races, quitted the mountainous territory of Bactria and Sogdiana, and advanced towards the Cabul river, or Kophen, and the Indus. Great obstacles had the army to overcome, and many a conflict to wage with the forces of nature and with warlike nations, before it could knock at the "bolted gates" of Hindustan.

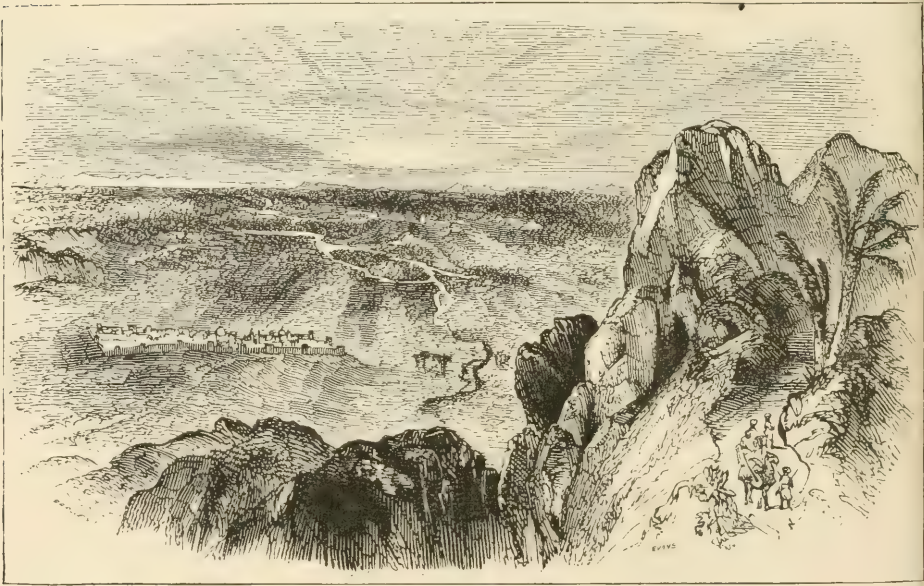
When Alexander had taken by storm the mountain fortress which was called Aornos, signifying it was higher than even the flight of a bird could reach, he was declared to have outdone even the deeds of Hercules. The name of Alexander was now associated more than ever with that world-conquering hero, by the flattering Hellenes; and his Indian expedition was compared to the victorious march of Dionysos. Thus the expedition to the mysterious and marvellous land of gold—an undertaking which was to form the completion of the romantic giant-structure of his might—was invested with the glamour of mythical tradition. The warlike inhabitants of the mountainous country, however, enflamed by their faqueers and priests, made a more vigorous resistance to the conqueror of the world than had ever been done by the cowardly subjects of the Persian king. More than once, at the storming of a strong fortress, Alexander's life was greatly in jeopardy. But the mutual jealousies of the many petty princes of the land of the five rivers, the Punjaub, facilitated the operations of the Macedonians. Immediately after Alexander had crossed the Indus, near where the fortress town of Attock now stands, many of them, and in particular the wealthy ruler of Taxila, joined with him against Porus, the powerful king of the country east of the Hydaspes (or Jelum). The passage of this river in the face of the enemy, and the subsequent battle in the year 326, in which the elephants played a part, and where the brave and noble Porus was wounded and taken prisoner, and twenty thousand corpses of Indians covered the battle-field, are among the greatest martial achievements of ancient times. Two newly established towns, Bucephala, so named in honour of Alexander's famous war-horse that had fallen in the strife, and Nicæa, the town of victory, were to open these lands also to Greek civilization.

By arduous marches Alexander pressed forward still further towards the east, and penetrated as far as the Hyphasis, on the boundary of the Punjaub. He was again successful; and was already making preparations to add the countries of the Ganges, valuable by their great fruitfulness, civilization, and ancient splendour, to his great kingdom, when the Macedonians raised so



loud a murmur of discontent, that Alexander, though with an inward struggle, turned his face towards home, whither they clamorously demanded to be led. Twelve great altars of stone, rising tower-like on the banks of the river, were intended to indicate the eastern boundary of the expedition of conquest; and buried weapons and implements of immense size were to awaken in posterity the belief that a "giant race" had once pressed forward to this spot.

After Alexander had given back their lands to Porus and the other princes who were allied with him, to be held under Macedonian supremacy,—after subjugating, at great risk to his own life, the warlike Mallean nation, in a daring expedition, and founding a town on the boundary of the land of the five rivers,—he sailed down the Indus in ships which he had caused to be built on the Hydaspes, with the intention of striking out another route for the return journey, to open up the unexplored countries of the southern

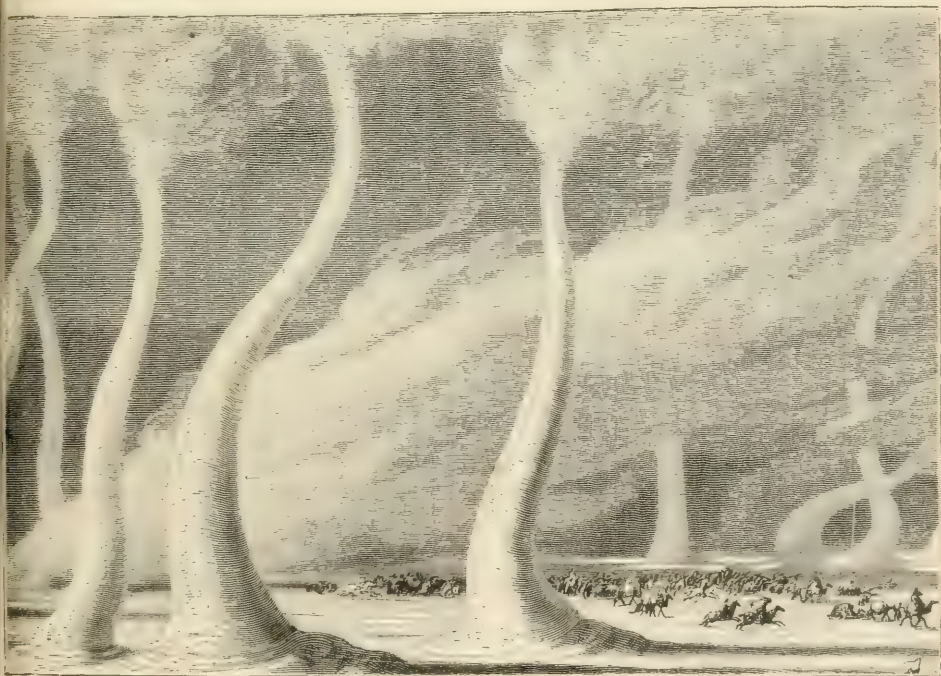


REGION IN BEOLOOCHISTAN.

world, and to procure fresh outlets for the united trade and commerce of the west and east,—which was to have its chief support and place of transit in the town of Pattala, on the delta of the Indus, fortified and furnished by him with harbours and docks.

The enterprise which had been thus prompted by the heroic spirit of Alexander, had a disastrous result. While his skilful naval commander, Nearches, sailed along the coast of the present Beloochistan, in 325, the king marched with his troops through the terrible desert of Gedrosia, the "land of poverty," full of hot red sand, that whirled in columns, and was heaped up in drifts,—where the piercing heat of the sun, the tortures of burning thirst in an unwatered plain, and the most terrible hunger and exhaustion during the march, in two months carried off three-fourths of the army. Though at the beginning of their march through the long, solitary stretch of sandy country a few scattered groups of palms were found, that here and there afforded an

occasional shade against the glowing heat of the sun,—and blossoming tamarisk myrrh and nard-bushes, of whose fragrant leaves the soldiers formed couches on which they threw themselves at night, and whose precious juice was collected and carried on the camels by the Phœnician merchants, who followed the expedition in crowds,—all vegetation soon came to an end as the army entered the sandy desert. The heroic warriors, who had defied the sword and lance in many a battle, and escaped the arrows and missiles of the enemy in many an assault, could not stand against the horrors of the parched, unwatered wilderness,—partly from the pangs of hunger and fatigue, partly from the hardships of the climate, the piercing sun, the clouds of hot, eye-inflaming sand by day, and the chilling frosts at night. The soldier, abandoning every purpose but the one hope of saving his life, threw all discipline and obedience



THE SIMOOM, OR SANDSTORM OF THE DESERT.

to the winds, flung away with utter indifference his costly booty in gold silver, precious stones, and tapestries; and fought with his comrades for the scanty supply of water from the springs which they here and there discovered. The sturdy Phœnician trader alone maintained his composure amid all the confusion, his acquisitive mind intent on gain; he obtained from the starving soldiers the most valuable portion of their plunder in exchange for meat and drink. Alexander intrepidly took his share of all the difficulties and dangers of the march, like the meanest soldier of his army; and rewarded the survivors with gifts and festivals, in the fruitful and wealthy oasis town of Para,—where indeed the indulgence in luxuries was as excessive as the former privation had been hard. Richly furnished with provisions, they then proceeded on their march through the populous country of Karamania, where Nearches,



after a voyage full of dangers and marvels along the barren, inhospitable shore, effected a junction with the main body of the army.

### THE LAST YEARS OF ALEXANDER'S LIFE.



AFTER his return, Alexander punished the unjust governors and officials, who, during his absence, had practised much extortion and oppression; and then vigorously pursued the plan of bringing about a friendly feeling between the conquered and conquering nations, and of welding them into one community with Greek civilization. By the offer of liberal presents, he promoted marriages between his generals and warriors and the daughters of the land, and he himself wedded a daughter of Darius.

A great marriage festival at Susa, lasting five days, at which over 10,000 Macedonians were present with Persian women to celebrate

the brilliant nuptials of their mighty chief, was intended to form the key-stone of his great design of the union and fusion of nations. By this act Alexander again offended the Macedonians and Greeks, who held that the victors ought to maintain dominion over the conquered. The lofty idea of a universal kingdom, ennobled by Greek culture, and prospering by trade and industry, with equal rights for all, was to them incomprehensible. The Macedonian army was not penetrated or influenced by any idea of the dominion of the world. Amid the wealth of Asia, and in the excitement of conquest, fame, and dominion, the warriors had lost their old primitive simplicity of character; while they had not attained to the height of culture which might have fitted them for the great task of establishing permanent states on foundations of solid strength.

When, accordingly, Alexander selected young men from among the natives, and, after they had been armed and exercised in the Macedonian fashion, introduced them into the army of the kingdom;—when he increased the Macedonian band of nobles by introducing Parthian and Iranian knights, and even included Persian nobles in his own retinue, the pride of the Macedonians was deeply wounded;—they probably foresaw that in time they would be no longer indispensable to the king, that he wished to secure himself against a repetition of occurrences similar to that at the Hyphasis, and that he desired to collect and increase his strength for fresh undertakings. The bitterness and exasperation increased more and more among the men, and at last broke out in open mutiny, when, in the camp at Opis, on the bank of the Tigris, the king announced his intention of dismissing the older soldiers to their homes. With wild and angry shouts they then all demanded their discharge. Not till Alexander had caused some of the ringleaders to be drowned in the waters of the Tigris,—and then, with proud words, had bidden the others go where they pleased, and had withdrawn himself from their sight,—did the anger in their breasts give place to shame and penitence. They surrounded the castle, and loudly implored pardon and restoration to his favour. He compelled them to wait a long time for a hearing. At last he consented to



THE BANKS OF THE TIGRIS.

forgive them ; and dismissed the old warriors, to the number of 10,000, richly rewarded with presents and marks of honour, to the land of their fathers, under the command of the brave Craterus. This was in the year 324.

Though Alexander had at first only surrounded himself with Persian ceremonial from motives of policy, he continued the system at a later period from love of Oriental grandeur ; and thus exemplified the fact that even noble and gifted natures may easily lose their balance, when raised to the giddy heights of prosperity. His court at Babylon, which city he established as the metropolis and seat of sovereignty of his vast kingdom, shone with the greatest splendour ; magnificent embassies from Greece, Italy, and many other countries far and near, betook themselves to that court to render him homage, and extolled his mighty deeds in words of adulation ; while sumptuous feasts and banquets followed each other in rapid succession. Yet amid all this brilliant magnificence, he never lost sight of his project of establishing a vast monarchical kingdom of the world, with political freedom, and equal rights for all citizens of the state, with Hellenic customs, language, and civilization, and with an enlightened and complete system of government.

In order to procure new outlets for the commerce of the world, he went to Ecbatana in the autumn of 324. Here the great feast of Dionysos, with its sacrifices, processions, and conflicts on horseback, in chariots, and on foot, was celebrated with an excess of rivalry, feasting and banqueting, and a display of unexampled splendour. But the king's heart was not festively inclined. Hephæstion, the faithful friend of his youth,—to whom, under all circumstances he had remained unchangeably attached, like Achilles to Patroclus,—was seized with dangerous illness in the midst of the joyful feasts



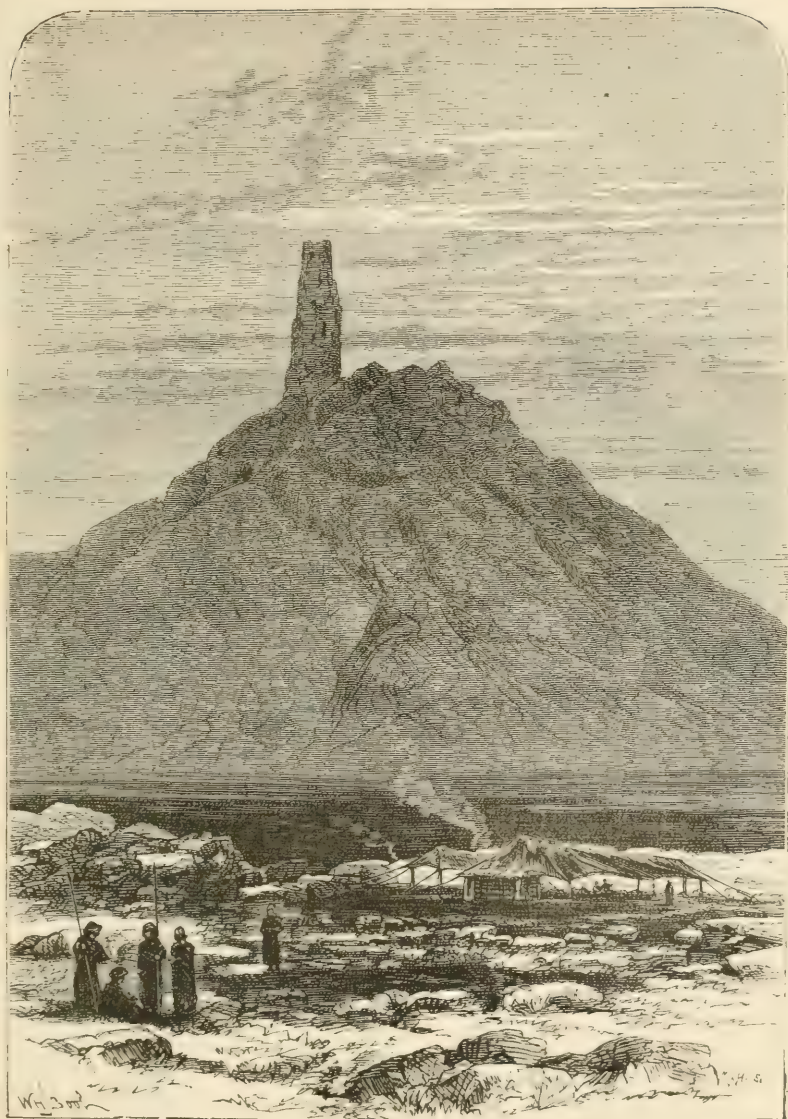
and banquets, in which he had taken part with too little discretion, and died in the prime of manhood. No heavier shock of fate could have fallen on Alexander; it was the prelude to his own departure. The splendid funeral celebration which he held at Babylon in memory of his beloved friend, was one of the last acts of the hero. He had not ceased grieving for Hephæstion when a violent fever, brought on by excitement and excess, broke down his long failing vigour, and, in the midst of great schemes for new conquests in Arabia, caused his swift death in the year 323 B.C., in the palace garden of Nebuchadnezzar, before he had come to final decision as to his successor. To the question, to whom he wished to leave his kingdom, he is said to have answered: "To the most worthy."

The bloody strife which broke out after his death, hindered the performance of the funeral rites. Not till the following year was the corpse of the hero borne away from Babylon in a magnificent funeral car, that it might be deposited in the royal vault at *Ægæ*. But Ptolemæus, governor of Egypt, persuaded the leaders of the mournful procession to entrust the beloved remains to him, and had them buried in Alexandria,—that the land of the Nile might still be the resting-place of the tutelary deity, the imparters of blessing.

Alexander continued to be the hero of poetry and tradition in the East and West. The romantic love of adventure that formed the chief feature in his character, and caused the most distant object to appear near and attainable, to one for whom the unusual and the extraordinary alone had charms; his enthusiasm for the heroic world of Homer that had passed away, which he desired to draw forth from poetic twilight, wherein it was veiled, into the light of reality; the charm of a youthful life occupied by an unbroken series of heroic deeds and mighty undertakings; these qualities filled the world of his contemporaries and of posterity with astonishment and admiration,—and the very suddenness with which the brilliant star passed away, enhanced the glory that seemed to later generations to illuminate with its radiance the form of the hero.

The chief effect of Alexander's expeditions of conquest, was to spread Greek culture and language, and European activity, throughout the Eastern world; while, on the other hand, Oriental wealth, effeminacy, and luxury were introduced into Greece and Macedonia, and destroyed the moral vigour that had previously prevailed. Thus, from that time forward, Asia Minor and Egypt were the centres of all intellectual and literary effort, and all commerce and industry; while the Hellenic land, whose culture and language gradually penetrated the whole Alexandrian world, could only shine within itself with the latest blossoms of its art, with the treasures its activity had already accumulated, with its intellectual effort, and the memories of the grandeur of ancient days. Knowledge of countries and nations was enlarged and corrected, and a new and more ingenious method of warfare was established by the application of mathematical science. On the other hand, the use of elephants, which had been introduced into warfare since the Indian expedition, was a retrograde movement in the direction of Oriental clumsiness.

By means of the network of colonies which Alexander had spread over all Asia, trade and commerce received an impetus and extension such as they had never had before. The empiric and practical sciences, especially mathematics, mechanics, and natural history, on the enrichment and extension of which Alexander had expended large sums, obtained a new form and a wider foundation; on the other hand, art and refined literature declined more and more from their high position, notwithstanding that the great



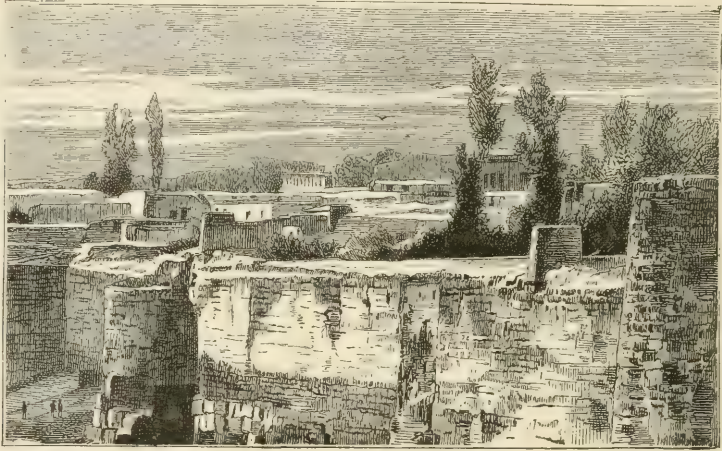
THE GREAT MOUND ON THE SITE OF BABYLON.

Macedonian hero testified his love and care for both, and endeavoured, by means of rich gifts, to incite artists, poets, and authors to the creation of immortal works. Plastic art, it is true, continued to maintain its technical elevation; but the influence of the East, with its predilection for the gigantic, the fantastic, and the extravagant, soon made itself perceptible, as, for instance, in the Colossus at Rhodes. True poetry, which is a gift of the gods, no mortal can lure down from heaven by any earthly means.

As Alexander left no successor capable of undertaking the government,



but only an imbecile brother, Philip Aridæus, and two infant children—indeed, the younger of them was not born till after its father's death—his empire fell to pieces again as quickly as it had been built up. The reported words of the dying king: "Very martial games will be held in honour of my death," received speedy fulfilment.



ANCIENT WALLS OF DAMASCUS.



## THE SUCCESSORS OF ALEXANDER.

PERDICCAS AND MELEAGROS.—CASSANDER.—ANTIGONUS.—DEMETRIUS.—  
 SUPPLEMENTARY PARTICULARS.—PTOLEMÆUS.—THE GAULS IN  
 MACEDONIA.—THE LAST STRUGGLE OF GREECE.—THE ACHAIAN  
 LEAGUE.—BATTLE OF CRANON.—DEATH OF DEMOSTHENES.—HYPE-  
 RIDES.—DEGENERACY OF THE ATHENIANS.—SPARTA.—AGIS IV. AND  
 CLEOMENES.—ARATUS.—ANTIGONUS DOSON.—PTOLEMÆUS.—SPARTA  
 ONCE MORE CONQUERED.—BATTLE OF MANTINEA.—PHILOPÆMEN  
 THE LAST OF THE GREEKS.—ROMAN LAW.

### THE COMBATS OF THE GENERALS.



EUCLID.

AFTER many bloody and horrible wars, in which Alexander's whole family was destroyed, and all the ties of nature were shamefully violated, his generals seized the different countries for themselves, and raised them into independent kingdoms.

At first the ambitious and imperious Perdicas, a man who belonged to a princely family in the Macedonian district of Orestis, and to whom Alexander, when dying, had solemnly given his signet ring, received the greatest consideration.

Having caused his rival, Meleagros, the commander of the infantry, with 300 of his followers, to be flung down and trampled to death under the feet of the elephants at a review, he obtained the dignity of an administrator of the kingdom for king Philip, the weak-minded brother of Alexander, and for the baby boy to whom Roxana soon afterwards gave birth, and whom the army joyfully greeted as the young king Alexander. When, however, Perdicas, in conjunction with the brave and prudent Eumenes, the private secretary of the king, from the Greek town Cardia by the Chersonesus, made war on Ptolemæus, the governor of Egypt, in 321, to rob him of his country, he was himself murdered on the banks of the Nile by his mutinous soldiers ;



and Antipater, the harsh and severe ruler of Macedonia and Greece, was made administrator of the kingdom, and undertook a new division of the countries; while he himself, with the king's family and his imperious and passionate son Cassander, tarried in the European hereditary land.

In Asia, Antigonus, who was endowed with great talents for warfare, and his valiant son Demetrius, who subsequently, on account of his skill in the conduct of sieges and in fortification, received the surname of Poliorcetes, or besieger of towns, obtained the chief power. He sought to win over Eumenes, the steadfast champion of the rights of the Alexandrian royal house, to his side; but when all his seductive wiles had proved vain against the honesty of the firm, strong-minded man, he carried on a war of several years against him, in which the "Cardian" showed as much courage as generalship. Craterus, the valiant veteran chief, whom Antigonus summoned to his aid, lost both the battle and his life in a violent combat with the Greek leader of the army, in 321. The war between Antigonus and Eumenes was not yet concluded when Antipater died, after having nominated the old and infirm Polysperchon, a petty prince of Epirus, who had formerly conducted the veterans home in conjunction with Craterus, as his successor in the regency of the empire; this was in 319. Indignant at this slight, Antipater's haughty son, Cassander, allied himself with Antigonus and Ptolemaeus, wrested the sovereignty of Macedonia and Greece by force of arms from his opponent, and then proceeded to punish Olympias, the turbulent-spirited mother of Alexander, who, during Polysperchon's administration, had filled up the measure of her crimes by the murder of king Philip Aridæus and his wife Eurydice, a grand-daughter of Philip I.; she also slew many of the Macedonian nobility. He caused her, in the year 316, to be sentenced to death, and stoned by the relatives of those she murdered. Without a cry or a moan the grey-headed queen fell to the ground, crushed beneath the shower of stones hurled at her. Her hair had been dressed as for a festival; and sinking down, she spread her robe around her that she might fall as became a monarch.

#### CASSANDER AND ANTIGONUS.

Cassander now married Thessalonica, the sister of Alexander the Great; he built the town of Thessalonica on the bay of Therma, and the town of Cassandrea in the rich territory of the destroyed Olynthus; these were intended to preserve the names of himself and his wife to posterity. He restored Thebes, and ruled mightily over the Macedonian and Hellenic lands. Queen Roxana, and her youthful son Alexander, were kept for some years in close captivity by the terrible tyrant, and were then both stabbed to death by a murderer despatched for the purpose; and the king caused them to be secretly buried (311). Thus died the once admired "Pearl of the East,"—and two years later, the last off-shoot of Alexander, by an irregular union, Hercules, a boy of seventeen years, was murdered by means of a poisoned cup, offered to him at Cassander's instigation, by the miserable Polysperchon, at a banquet, in a small Hellenic town. In the meantime Eumenes, the most faithful and experienced general of the great king, whose tent and altar was the sacred hearth of the army, and the meeting-place of councils of war, had accomplished, in the far East, wonderful feats of arms against Antigonus. But, disliked as a "stranger," and despised as a "writer" by the warlike Macedonians, in their military pride, he fell at last through the black treachery

of the warriors of the silver shield in his own army, and, with several of his comrades, was murdered in prison at the command of his rival, in 316.

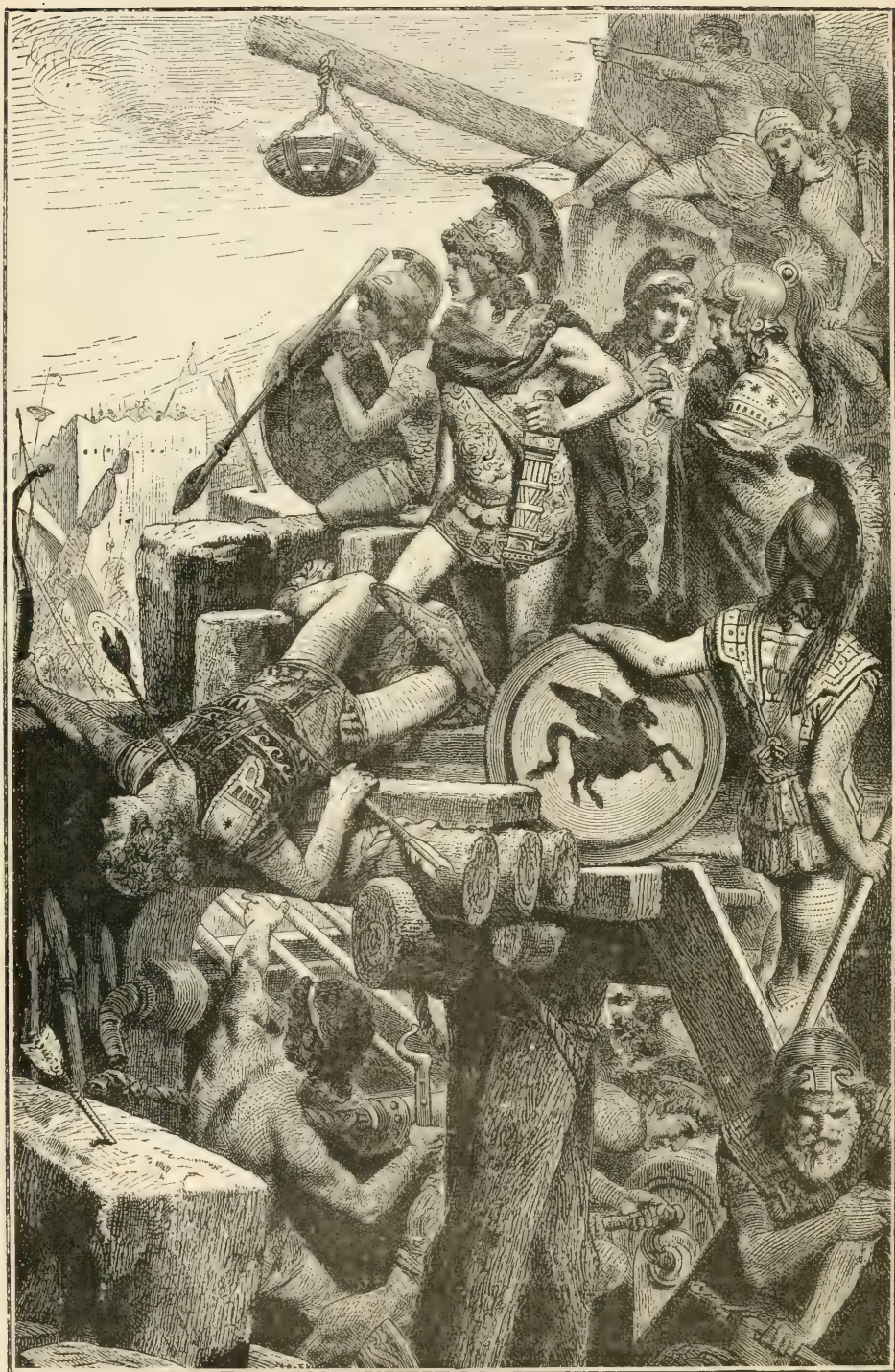
Antigonus was now ruler and master in Asia. He took possession of the treasure-chamber at Susa; and increased the number of his mercenaries to such an extent, that he could bid defiance to the other generals, and compel them to recognise him as the administrator and ruler of the kingdom. As, however, he allowed it to appear plainly enough, that he aimed at the sovereignty of the great Alexandrian empire, and deprived his ally, Seleucus, of the governorship of Babylon, distrust and the common danger caused his four principal generals—Ptolemæus, Seleucus, Lysimachus (who had established himself in the possession of Thrace), and Cassander, in Macedonia—to unite in a league, in the year 312, against Antigonus and his son Demetrius.



TROAS.

Thus arose a war, carried on with variable fortunes in Asia and Greece; during which contest Seleucus succeeded, after the victory at Gaza over Demetrius Poliorcetes, in obtaining with a small armed force the sovereignty in Babylon and the eastern provinces; a feat which appeared so remarkable to his contemporaries and to succeeding generations, that the year 312 was marked as the beginning of a new era, called the era of the Seleucidæ. On the other hand, Ptolemæus experienced a great defeat by sea near the town of Salamis, in Cyprus, at the hand of Demetrius, in 306; whereupon Antigonus and his son assumed the royal title, an example which their opponents immediately followed. And herewith, after a long period of pretence and hypocrisy, the last step towards the dissolution of the Alexandrian kingdom was accomplished. But an unsuccessful attack of Antigonus on Egypt, and the frustrated attempt of Demetrius to conquer the heroically defended island of Rhodes, in 301, by means of immense engines of war, especially the famous





ALEXANDER THE GREAT AT THE SIEGE OF TYRE.

Helepolis, a tower of nine storeys with protecting roofs, kept the issue of the war doubtful for a few years; until the great battle of Ipsus, in Phrygia, in which the hero Antigonos, then eighty years of age, was slain, and Demetrius fled, decided the fate of Asia in favour of the allies. While Demetrius roamed as an adventurous "sea-king" about the Greek waters and round the countries of the coast, his opponents undertook a new division of the country. It was a fearful and terrible period, adorned by no flower of poetry, and elevated by no trace of ideal aspiration.

In Europe the war still continued; and Demetrius even succeeded, after Cassander's death, in bringing under his dominion Macedonia and Greece, which were distracted by contentions for the throne between his sons; and this sovereignty he maintained for seven years, from 294 to 287. But his presumption and thirst for conquest once more caused his overthrow. He made preparations to subjugate Asia anew; but in the attempt he not only lost Macedonia to the brave and benevolent king Pyrrhus, of Epirus, but was also driven to such extremities in Asia Minor by the united force of Lysimachus, Seleucus, and Ptolemæus, that he had no resource but to surrender.

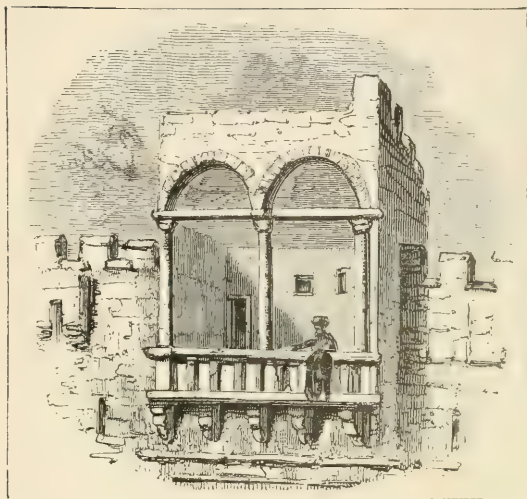
He sought protection from Seleucus, who kept him till his death in honourable confinement at Apamea on the upper Orontes, allowing him every enjoyment, but rendering flight impossible by means of strict supervision. Dejection, luxury, and self-indulgence in a short time so undermined his splendid health, that already, in the third year of his captivity, he sank into his grave. At the age of fifty-four, the romantic and adventurous hero, whose traits of character sometimes remind us of the Middle Ages, was borne to his last rest, in the year 283 B.C. His son, Antigonos Gonatas, nevertheless, after varying fortunes, at length, in 275, obtained lasting possession of Macedonia. That country had been demoralized by horrible crimes, depopulated by incessant wars, and devastated by the invasions of the Celtic Gauls, who defeated king Ptolemæus Ceraunus, and then filled the whole country with pillage, murder, and rapine, as far as the bay of Corinth. After many divisions and temporary governments, the following states were at length constructed out of the great empire of Alexander:—

- I. Macedonia and Greece.
- II. The Syrian kingdom of the Seleucidæ.
- III. Egypt under the Ptolemies.
- IV. Pergamum, Bithynia, and some smaller states in Asia Minor.





## SUPPLEMENTARY PARTICULARS.



AFTER Cassander's death, his two sons contended for the throne. The elder, Antipater, murdered his mother, Thessalonica, the daughter of king Philip, the last member of the old Macedonian royal family, because he believed she favoured his brother Alexander. Thereupon the latter appealed for help to king Pyrrhus of Epirus, and to Demetrius Poliorcetes, and with their assistance, compelled his brother to go into exile. But when Antipater was murdered by his father-in-law, Lysimachus, with whom he had taken refuge, Alexander endeavoured to rid

himself by stratagem of his ally, Demetrius, who refused to quit Macedonia. Demetrius however, contrived to anticipate the young prince's design, caused him to be murdered, and was then chosen king by the Macedonians; and he attained his object all the more readily inasmuch as his wife, Phila, the daughter of Antipater, was related to the Macedonian royal house.

He then repulsed Pyrrhus, and governed with harsh despotic tyranny; until, in the endeavour to recover the rule over the Asiatic countries, he lost everything. After he had been defeated and taken prisoner, Pyrrhus and Lysimachus, in 287, divided the sovereignty of Macedonia between them; but, urged on by love of conquest, the latter deprived his companion of his share, and then united Macedonia with his other possessions in Thrace and Asia Minor.

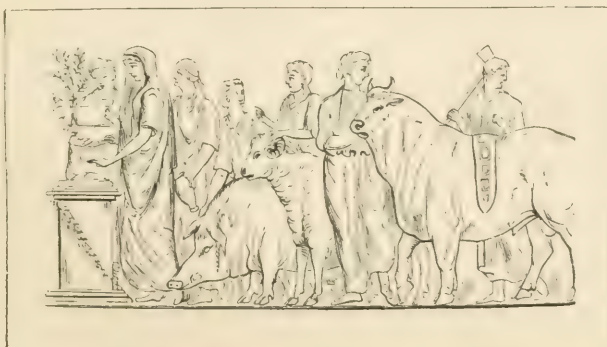
But domestic misfortune brought about his fall. At the instigation of his second wife, he caused his excellent son, Agathocles, to be murdered in prison by the fierce and passionate Ptolemæus, surnamed Keraunos, or "the lightning," who had been deprived of his rights to the Egyptian succession by the intrigues of his ambitious stepmother, Berenice, in favour of his brother Ptolemy Philadelphus. Lysandra, the wife of the murdered Agathocles, fled immediately to Seleucus, and instigated him to wreak vengeance on the murderer. After gaining a decisive battle in the year 281, on the plain of Coropedion, in Phrygia, in which combat Lysimachus himself was killed, Seleucus endeavoured to obtain possession of Thrace and Macedonia. But he was killed, stabbed in the back by Ptolemæus Keraunos, who was living with him as a guest at Lysimachia on the Hellespont; whereupon the latter seized Macedonia for himself, compelled the widow of Lysimachus to marry him, and then caused her children to be murdered before her eyes.

But the blood-stained despotism of Ptolemæus lasted only a short time. He fell in battle against the hordes of the Gauls, who then for two years held possession of Macedonia, and oppressed and pillaged the country, until they were at last overcome by Sosthenes and the nobles of the land. They con-



GALLIC CAVALRY.

tinued their aimless migration ; some of them made their way to Asia Minor, others took military service as mercenaries. Antigonos Gonatas then obtained the chief sovereignty, from which, however, he was temporarily ousted in 274 by Pyrrhus of Epirus, who had returned from Italy ; and not until the death of Pyrrhus, at the siege of Argos, did Antigonos obtain undisturbed possession of Macedonia and Greece.





## MACEDONIA AND GREECE.



*THE Last Struggle of Greece. The Achaian League.*—The Lamian war (so called because the town of Lamia, in Thessaly, was its central point), a contest in which the Athenian citizens and their allies,—the Ætolians, Argives, Eleans, and others,—marched into the field together as in ancient times, and in which they fought valiantly under the admirable commander Leosthenes—at first, in 323, was favourable to the fortunes of the Hellenes. Leosthenes forced his way through the whole of Bœotia, conquered the Macedonians in Thessaly, and compelled the inhabitants of that region to join the army of the Grecian league. Antipater was closely besieged in Lamia, and was on the point of surrendering, when the death of the brave general, Leosthenes, who was killed during a sally, and the arrival of the commander Leonnatos from Asia, entirely altered the aspect of the war. Leonnatos, indeed, was defeated and

slain by the Greeks in a pitched battle; but Antipater in the meantime had found an opportunity to retreat from the besieged town; he effected a junction with the brave Craterus, and then with a strengthened force suddenly surprised the Hellenic troops, who were already about to disband.

The battle of Cranon, in 322, decided the contest against the Greeks. Athens, deserted by her allies, was compelled to consent to the hard conditions of peace drawn up by Antipater in conjunction with Phocion and Demades, the chiefs of the Macedonian party—stipulations which brought about the destruction of the democratic constitution. Participation in the government was made dependent on the possession of a certain amount of property; and more than 12,000 citizens who did not possess 2,000 drachmas, the smallest sum that carried privileges with it, were declared to have forfeited their rights of citizenship, and were compelled to settle in a Thracian penal colony; unless they preferred to spend their days on Attic soil as hired labourers in poverty and servitude, or to wander as homeless beggars in Hellenic countries and colonies. A number of rich aristocrats, with Phocion at their head—a man of integrity indeed, but one who cared little for the freedom and independence of his country—carried on the government in the seaport town of Munychia under the protection of a Macedonian garrison. The chiefs of the war-party fled, but were dragged away from the sacred places where they sought refuge; Demosthenes put an end to his life by poison, at the altar of the temple of Poseidon, at Kalauria, on the coast of Argolis. He disdained to fall into the hands of his enemies; he wished to die as he had lived, a free man, and a patriot. “A glorious refuge is death!” he exclaimed, to the Macedonian partisan, Archias, who wanted to take him prisoner; “it preserves a man from dishonour!” His remains were at a later period interred in his native town; and his memory was held in high respect.

The persecutors were more fortunate in pursuing others of the proscribed. The orator Hyperides, for instance, with some men of like mind with his own, was given up to Antipater, and they were put to death with cruel tortures. But some years afterwards, in 318, Phocion himself, at the age of

eighty-five, was in his turn compelled, with several of his comrades, to drink the poisoned cup, when, in the struggles of the factions in Macedonia, headed by Polysperchon and Cassander, the democrats once more obtained the mastery for a short time, and the exiles and homeless wanderers returned.

Soon afterwards, in 317, through Cassander's influence, his friend Demetrius the Phalerean, a wise statesman, orator, and philosopher, of the school of Aristotle, and a liberal patron of the arts and sciences, but also much given to worldly pleasures and splendour, was placed at the head of the Athenian government. His influence during his ten years' administration, from 317 to 307, caused love of pleasure and effeminacy to stifle the nobler emotions, and to destroy regard for freedom and the love of country; and cringing subserviency towards the powerful, took the place of self-respect and manly



GREEK HEAD-DRESSES OF WOMEN.

independence. This was too plainly seen when the talented, handsome, but thoroughly depraved and vicious Demetrius Poliorcetes gained possession of Athens, and repeatedly outraged every feeling of morality by the most shameless living and licentiousness; and the Athenians actually revered him as a god, erected altars and statues in his honour, and took part in the excesses of the voluptuary who had come among them wearing the mask of a liberator.

It was a godless period, full of wickedness and degeneracy; in the orator Demochares alone, the nephew of Demosthenes, a spark of the sacred fire of earlier days seemed yet to glow. By means of the garrisons of citadels and fortresses, especially the "three fetters," Demetrias, Chalcis, and Acrocorinth, Hellas was chained to Macedonia. Yet once more, under Glaucon the "water-drinker," and Chremonides, Athens made an effort to shake off Macedonian supremacy. But it was in vain. After a valiant struggle that lasted for three years, from 266 to 263, the exhausted citizens were obliged to give up the contest, and to render tribute and service to the foreign ruler.

#### THE ACHAIA LEAGUE.—SPARTA AGAIN TRIUMPHANT.

This issue of the last war of independence was the death-blow to Athens. That state vanished from the stage of the world as a political power; though



for generations it continued to be the seat of a varied mental culture, erudition, and intellectual life.

During the reign of Demetrius' son, Antigonus Gonatas, the Macedonian government met with a vigorous rival in the Achaian league, which was invested with such power and importance by Aratus of Sicyon, that it was in a position to aim at the hegemony of the Peloponnesus, and even of the whole of Greece. This league, which was connected with the confederacy that had existed from very ancient times between the twelve Achaian towns, was the last vigorous offshoot from the withered root of the Hellenic tree of liberty. The design with which it had been formed was to extricate the Greek government from the dissension and the isolation caused by the separate interests of various towns; and to awaken once more national feeling, energy, and unity through the establishment of a federative commonwealth. "Zeus, the assembler" (homagyrios), with the brandished spear—and the Panachæan Demeter, the ancient and mysterious divinity of Ægium with her wreath of victory, were venerated as the tutelary deities of the new union.

After the brave Aratus had succeeded in freeing his native town from its tyrant, the wealthy and artistic Sicyon, and had induced it, in the year 251, to join the Achaian league, consisting of an independent democratic commonwealth and governed by commanders-in-chief, or Strateges, and a council of the league, with secretaries of state, or Grammatei, he liberated Corinth from the Macedonian garrison in 243, and brought that town also, with its strong citadel, into the league. Presently Megara, Trœzene, Epidaurus, and other places joined the confederacy. This advance of the Achaians excited the jealousy of the other states. The Macedonians, under king Demetrius II., the son of Antigonus Gonatas, who ruled from 240 to 230, assumed a threatening demeanour, and joined the rough and wild Ætolians—who were well skilled in the military art, and who, after remaining in quietude little noticed for many years, now likewise united their unfortified, democratically governed towns into a league;—but without unity of government, and rather for mutual aid in their marauding expeditions than for the strengthening of a form of rule resting on civil principles. But, above all the other states, Sparta, who had not forgotten her former supremacy over the Peloponnesian states, and whose two magnanimous kings, Agis IV. and Cleomenes III., were endeavouring to restore the old vigour and warlike virtue among their subjects, looked with envy and resentment on the ambitious power of the Achaian league in the Peloponnesus. Since the regulation had existed in Sparta that several estates might be allotted to one and the same owner, all landed property had gradually fallen into the hands of a few wealthy oligarchs, who now governed the state by means of the Ephori chosen from among themselves. The whole landed possessions of the Dorian commonwealth were now in the hands of about a hundred rich families; the remaining Spartan citizens were destitute of rights of property, and on account of debts were reduced to the most abject dependence on the wealthy, who gave themselves up to luxury and self-indulgence while the community starved. The gymnastic schools stood empty, the institution of common meals, where simple fare was spread before the citizens, had been discontinued, and expensive furniture and luxurious banquets had taken the place of the old frugal arrangements and of the ancient simplicity. The position of the Pericæci, who had achieved prosperity through industry and commerce, and the condition even of the Helots, who at least could earn their daily subsistence, was far better than that of the impoverished Spartans.

## THE EFFORTS OF AGIS AND CLEOMENES.



DIANA.

THE wretched state of things just described Agis endeavoured to ameliorate by insisting on the abolition of the office of the Ephori, by the annulling of debtors' bonds, by a redistribution of property, and by the re-establishment of the Lycurgan laws and of the ancient Dorian strictness and simplicity. But the enterprise was frustrated by the selfishness of the rich. In the year 241, Agis, who had been unfortunate in the strife against the Ætolians, was overthrown by his enemies, decoyed out of the sanctuary where he had taken refuge, and, with his noble-minded mother and grandmother, who had magnanimously consented to surrender their large property, was cruelly strangled—an enthusiastic, brave, heroic king, young in years and of noble presence, whose lively imagination was filled with visions of the greatness and nobility of the ancient military state of Sparta. Better success attended a similar attempt on the part of king

Cleomenes (236–220), who married the noble-minded widow of Agis, an enthusiastic lover of freedom. A fortunate campaign against the Achaian league, which had meanwhile extended itself by the adhesion of Argos, Megalopolis, and other towns, gave him confidence to take a determined step. He caused the Ephori to be suddenly surprised at a repast and murdered, banished eighty of the most prominent oligarchs, and then established, by means of a popular assembly, those radical reforms by which alone Sparta's regeneration could be accomplished.

A new spirit now animated the invigorated state; the old Spartan martial virtue, simplicity, and frugality of life were restored; the brave king, invested with greater authority through the new constitution of the government, reduced Argos and Mantinea to subjection, and sought to win once more for his native town its old supremacy in the Peloponnesus. This aroused the jealousy of Aratus, in whose narrow mind there was no room for enthusiasm for the restoration of Greece. Accordingly, when Cleomenes began to make preparations for the siege of Corinth, Aratus rejected his proffered overtures of peace, summoned to his aid the Macedonian king, Antigonos Doson, who reigned from 230 to 221, and, after surrendering to him the Acropolis of Corinth, placed the Achaian league under Macedonian protection—a disgraceful action which cast a shadow of dishonour over his whole life. The Spartans could



not stand against this combined power. Cleomenes was compelled to surrender Argos, to look on while Mantinea was destroyed, some of its inhabitants being slain, and the rest carried off into slavery; and when he attempted to strike a decisive blow, not far from the northern frontier of Laconia, he lost by his defeat at the battle of Sellasia, in 222, all the advantages of his former exertions. Surrounded by a small band of faithful followers, Cleomenes escaped to Sparta, where, leaning his head against a pillar, he enjoyed a short rest. He advised his fellow-citizens to surrender; and then immediately hastened to the sea-coast, whence he sailed across to Alexandria, where his mother and his children already awaited him. Here he sought from the Egyptian court assistance for the liberation of his native town; but when he had almost obtained his request, king Ptolemæus Euergetes died; and his successor, subject to other influences, not only refused all help, but even caused Cleomenes and his followers to be imprisoned in the citadel. From their place of captivity they one day rushed forth into the streets of the Egyptian capital, armed with daggers, and calling upon the people to rise and strike a blow for liberty; and when their appeal met with no response from the astonished multitude, they thrust their daggers into their own hearts. Thus, in the year 220, died Cleomenes—according to the verdict of Polybius, a man of a genuine, princely, and royal nature; endowed with rare gifts and virtues; one whose ruin was caused by his enthusiasm for a great period that had departed, and for a justice that had vanished in the midst of a degraded people. His mother and his two children, as well as the beautiful and virtuous widow of Panteus, the youngest of the king's comrades, perished by the hand of the executioner, at the command of the revengeful, luxurious Ptolemæus.

### SPARTA ONCE MORE CONQUERED.

After the battle of Sellasia, the Macedonian king entered Sparta as a conqueror, though a lenient one; he once more set up the council of elders, the Ephori, and the power of the oligarchy; and compelled the inhabitants to join in an offensive and defensive alliance, or symmarchy, with the Achaian league, which was now under the supremacy of Macedonia.

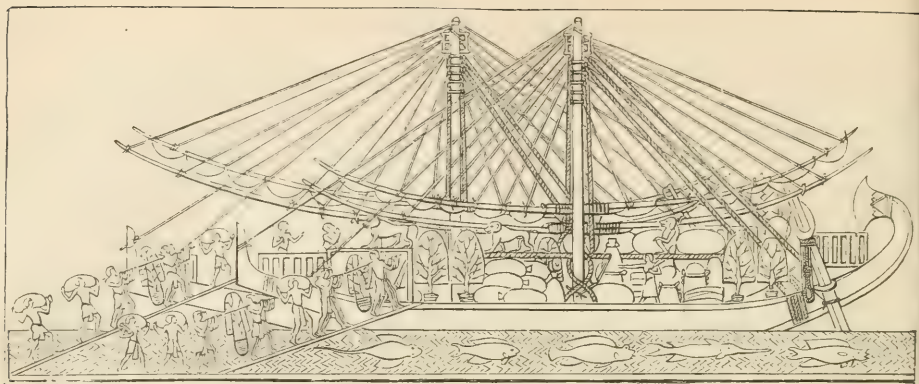
After his return Antigonus Doson died suddenly. He was succeeded in 221 by the young, hopeful Philip III., whose way he had prepared by a faithful and conscientious administration of the government. Philip was a bold, enterprising youth, who in course of time displayed great military skill, but who cherished no love for Greece, and regarded all means as justifiable for the attainment of the universal rule which was the object of his wishes. At the commencement of his reign the six years' "war of the confederates," that lasted from 221 to 215, broke out between the Achaians and Ætoliens on account of a freebooting expedition of the latter people into the rich pasture country of Messenia,—in which the Peloponnesus was sorely ravaged, and many places were laid waste and plundered by the rapacious Ætoliens and their auxiliaries. There was no security for life and property; even the temples of the gods were plundered without remorse. This disastrous war destroyed the last vigour of the Greek states; and Sparta, which was distracted by savage party animosity, and had joined the Ætolian league from hatred of the Achaians, lost the last remnants of its power and social organization. After Aratus had perished by poison in 213, through the malice of the Macedonians, the brave and high-spirited Philopœmen became chief of the Achaian league and made war on the hostile Lacedæmonians, who were governed by

a rude, skilful warrior and tyrant, Machanidas ; they were unable to make any effectual resistance. Machanidas was defeated in the battle of Mantinea in 206, and slain by Philopœmen's own hand ; a deed which was greeted by the universal applause of Greece at the Nemean games. From that time the influence of Sparta had entirely passed away ; and though the confusion which the intervention of the Romans soon afterwards brought about in Greece, for a time delayed its entire destruction, the fall of the once renowned Laconian capital, where, after the death of Machanidas, the cruel tyrant Nabis exercised a bloody despotism, was not far distant. In 188, eighteen years after the battle of Mantinea, Philopœmen appeared in arms before the walls of Sparta, where Nabis had been murdered shortly before by the Ætolians at an inspection of the troops. He caused eighty of the most distinguished citizens to be executed ; and then compelled the humbled town to join the Achaian league, to adopt its constitution, and to entirely abolish the institutions of Lycurgus. The endless contention which prevailed from that time forward between the old enemies, promoted the supremacy of the Romans, who speedily intervened as umpires between the disputing parties.

A few years later, in 183, Philopœmen fell into the hands of his enemies during a war against the Messenians, who, under the tyrant Deinokrates, wished to make themselves independent of the Achaian league ; and he was compelled to drink the poisoned cup. After the death of this "last of the Greeks," who united the chivalrous bearing of a brave commander with the acuteness of a trained statesman, and whose homely simplicity, honesty, and truthfulness recalled to mind the old heroic characters of Aristides and Epaminondas, the power of the Achaian league declined ; and thus the Romans were soon able to make themselves masters of the whole country without any arduous conflict. The liberation of all the Hellenic states from Macedonian supremacy, at first granted as a boon, hastened the dissolution, and brought party animosity and the lawlessness of bandits to such a pitch, that life, wealth, and property were deprived of all security ; and amid the social struggles of the poor and the debtors against the rich and prosperous, the very foundations of civil life were shaken, and the final subjugation of all under Roman law was hailed as a happy event, bringing safety and order to the distracted community.







LOADING AN EGYPTIAN MERCHANT VESSEL.

## ASIA AND EGYPT UNDER THE SUCCESSORS OF ALEXANDER.

CONDITION OF ASIA MINOR.—THE SELEUCIDÆ.—INDEPENDENT STATES.—LYSIMACHUS, AND THE KINGDOM OF THRACE.—GALATIA AND ITS DIVISIONS.—THE KINGDOM OF PERGAMUM.—KING ATTALUS.—THE EGYPTIAN KINGDOM OF THE PTOLEMIES.—THE GLORY OF ALEXANDRIA.—RELIGION OF THE TIME.—EGYPTIAN AND GREEK ELEMENTS.

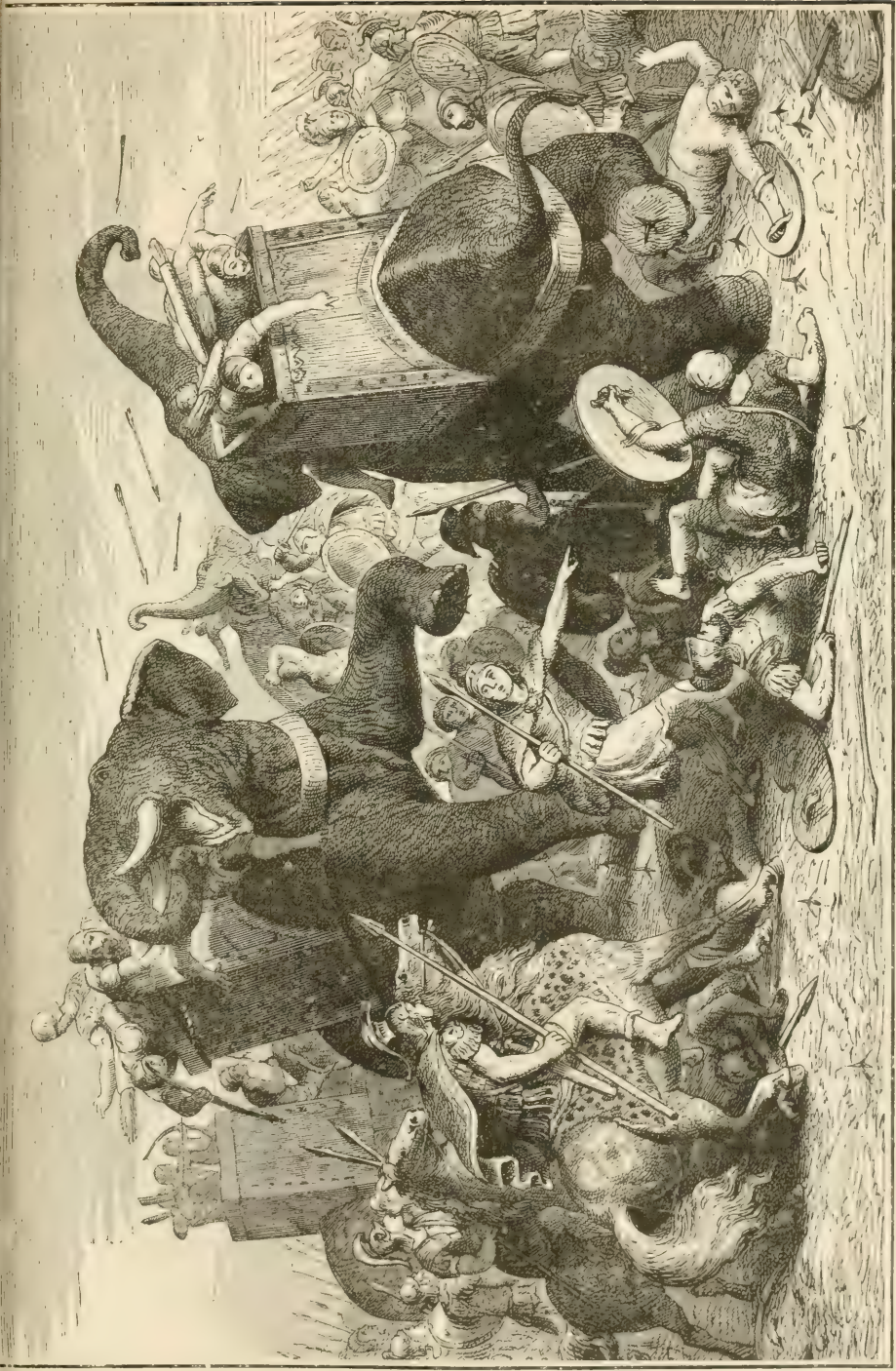
### THE SYRIAN KINGDOM OF THE SELEUCIDÆ.



HEADS OF HYKSOS, OR ROBBER-CHIEF, KINGS OF NORTHERN EGYPT.

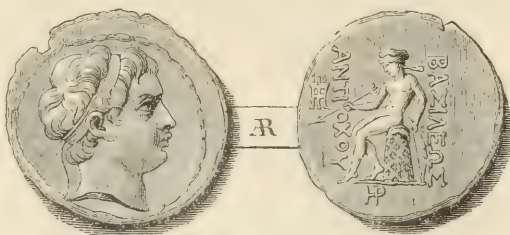
AMONG Alexander's successors Seleucus (Nicator) and Ptolemæus were the most fortunate. The former succeeded, after long and successful wars, in subjugating all the countries from the Hellespont and the Mediterranean Sea to the Indus and Jaxartes. But Syria and Mesopotamia, where the national names of the districts and towns appeared to indicate an "Asiatic Macedonia," were looked upon as constituting the chief empire. Here Seleucus I. had already founded the magnificent city of Antiochia on the Orontes,

with which none could compare except Selukia on the Tigris. By means of this city and the forty other towns which he and his successors the Seleucidæ established, Greek culture and language and Hellenic characteristics became more and more predominant in the East. But with Greek refinement and civilization were allied Oriental luxury and Asiatic effeminacy, the means for whose gratification were furnished by the wealth obtained from high taxation and extended commerce.



THE BATTLE OF GAZA.





ANTIOCHUS III., THE GREAT, 224-187 B.C.



ANTIOCHUS V., EUPATOR,  
164-162 B.C.



ANTIOCHUS IV., EPIPHANES,  
SON OF ANTIOCHUS THE GREAT, 176-164 B.C.



DEMETRIUS II., Nicator,  
146-138; and again 128-125 B.C.



ANTIOCHUS IV. (Another Coin.)



ANTIOCHUS VII., SIDETES,  
138-128 B.C.



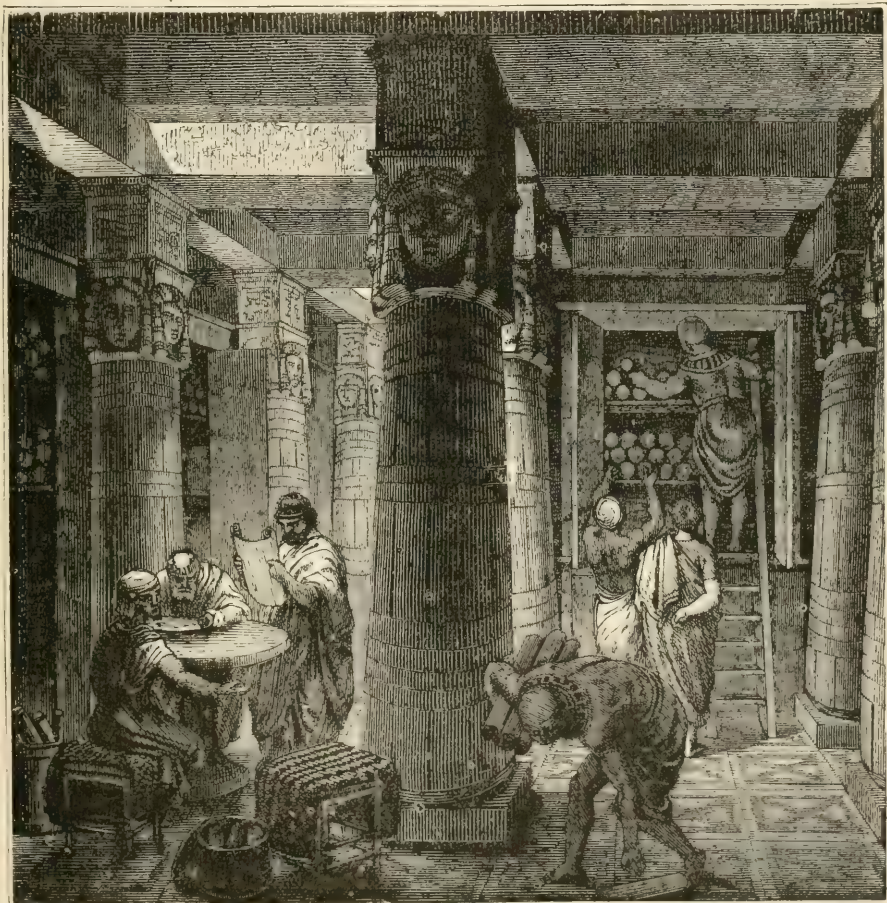
ANTIOCHUS VI., SON OF ALEXANDER BALOS,  
146-143 B.C.



REVERSE OF THE  
COIN OF DEMETRIUS II.

COINS OF THE SELEUCIDÆ, KINGS OF SYRIA.

Luxury and the various vices that always follow in its train took up their abode at the court, and exercised their enervating and demoralizing influence on the nation. Nowhere did servility display itself in so debased a form, as in the Syro-Babylonian Empire; nowhere did subjects stoop to such degrading flattery, as in this wealthy and prosperous realm. The people not only erected temples and altars to their kings, to whom they rendered divine honours; they even gave Antiochus II. the title of Theos, "the god." The ancient religion degenerated into a mixed Græco-Oriental



THE ALEXANDRIAN LIBRARY.

worship, or confused superstition based on shadowy myths. Bloodshed and crime, the dominion of women and favourites, general degradation and demoralization, with sanguinary wars, full of vicissitudes, against Egypt, the nations of Asia Minor, and rebellious districts in the East, make up the substance of the history of the Seleucidæ; among whom Antiochus III., called the Great, is alone worthy of mention, on account of his expeditions to Bactria and India, his wars with Egypt, and his unsuccessful conflict with the Romans. This monarch met his death in 187, a few years after the battle



near Magnesia in Elymais, south of the Caspian Sea. He was engaged in plundering the temple of Baal, in order to fill his empty coffers with its treasures, when he was slain by the inhabitants.

After the defeat at Magnesia, Syria did not a second time seek the arbitrement of war. When once the Romans had obtained a firm footing in Asia, their power in Syria increased year by year, until at last Pompey reduced the kingdom to the condition of a Roman province, in the year 64 B.C. A kingdom held together by no inward kind of union, made up of most various nationalities, a kingdom in which there was no popular general administration, no representation of the provinces, nor any self-government to foster the love of freedom or to call forth patriotic zeal, could only be held together by the sword with which it had been won ; and therefore, so soon as it experienced a diminution of warlike strength, through its cumbrous and defective military organization, it necessarily became a prey to its enemies.



## INDEPENDENT STATES,—THE PARTHIANS, ETC.



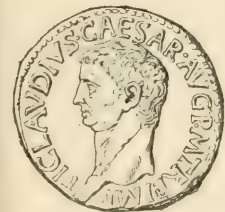
ASTARTE.

UNDER feeble and wicked rulers like the majority of the Seleucidæ, a few enterprising men succeeded in founding small independent states. Thus the warlike, well-mounted Parthians, dwelling in the country now called Bokhara, made themselves independent about the year 250, under the leadership of Arsakes, a valiant chief of Scythian hordes of nomads, and by means of successful wars extended their boundaries as far as the Caspian Sea. A hundred years later, the Parthian kingdom of the Arsakidæ had extended over every country between the Euphrates and Indus, and successfully withstood, without assistance, the arms of the world-conquering Romans.

In Parthia as in Bactria and the Median kingdom of Atropatene, the ancient Persian fire-worship, modified by certain rays of the purer Hellenic philosophy, maintained itself for centuries among the people, and formed a barrier against the encroaching influence of Hellenism.

Alexander's brave general Lysimachus had at first united the greater part of Asia Minor with his kingdom of Thrace; but domestic troubles involved him in his old age in wars where he himself met his death; and the chief portion of his kingdom fell into the hands of Seleucus; whereupon some smaller independent states were formed in Asia Minor. The principal kingdom was Galatia, founded by bands of Gauls who, after their defeat near Delphi, carried on their devastating expeditions for a long time in Macedonia and Greece, and who strengthened their new kingdom by their victory over Seleucus near Ancyra, in 241. It was divided, according to the tribes

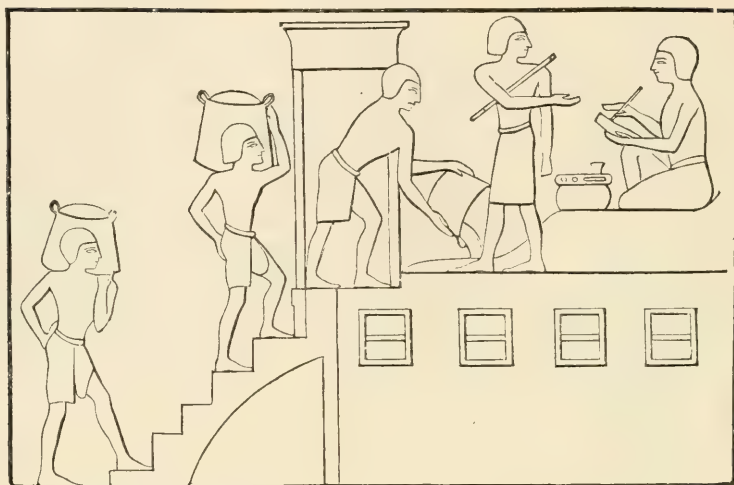
of the Trockmians, Tectosagians, and Tolistoboians, into three provinces, with the towns of Ancyra, Pessinus, and Taira, and into twelve divisions or Tetrarchies, each of which was governed by a tetrarch, or ruler of four districts, for warlike affairs and by a judge or dicast for civil matters. The great council of the district, composed of 300 members, assembled in the oak-grove (or Dryænelum), exercised criminal jurisdiction. Warfare, and the martial service, in which the Galatians engaged as mercenaries for their effeminate neighbours, with frequent plundering expeditions into the surrounding countries, formed the



ROMAN COIN.

chief sources of their revenue. To his fortunate battle against them, Attalus owed his elevation as king of Pergamum. Next in importance was the kingdom of Pergamum, which, since the middle of the third century, had been governed by Eumenes I., who reigned from 263 to 241, by Attalus and Eumenes II., men of culture and promoters of arts and sciences, but also partisans and flatterers of the Romans. The third kingdom was that of Bithynia, where, during the same period, Nicomedes (from 281 to 246), his son Prusias, and his inhuman grandson Nicomedes II., the murderer of his

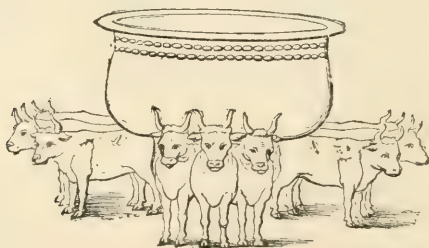




OVERSEERS SUPERINTENDING THE FILLING OF A STOREHOUSE.

father, successively carried on the government. Here also new towns were founded, such as Lysimachia in Thrace, Nicomedia in Bithynia, and others, which attained to great splendour, and exerted a civilizing influence over the barbarous tribes of the surrounding districts. Pergamum,—where the process of manufacturing parchment (thence called Pergamentum) from goats' and asses' skins was invented,—vied with Alexandria in the promotion of Greek art and science; and its library was the most celebrated next to the great collection of books at Alexandria. King Attalus I., who ruled from 241 to 197, a wealthy and generous protector of all artists and scholars, by his patronage caused painting to attain to a high point of technical perfection in Pergamum. Decorative and ornamental work, with which manipulative skill has more to do than intellect, may easily be advanced by the liberality of princes, but not genius; in painting, as little as in the poetic art.

In spite of the splendour of the court and of the monarchical title of the head of the state, the commonwealth of Pergamum always retained a civic and republican character, like Florence under the Medici. Eumenes II. (197–159) the son and successor of Attalus, followed in his father's footsteps.



ANIMALS AND PLANTS OF THE NILE. (*From an Ancient Wall Painting.*)

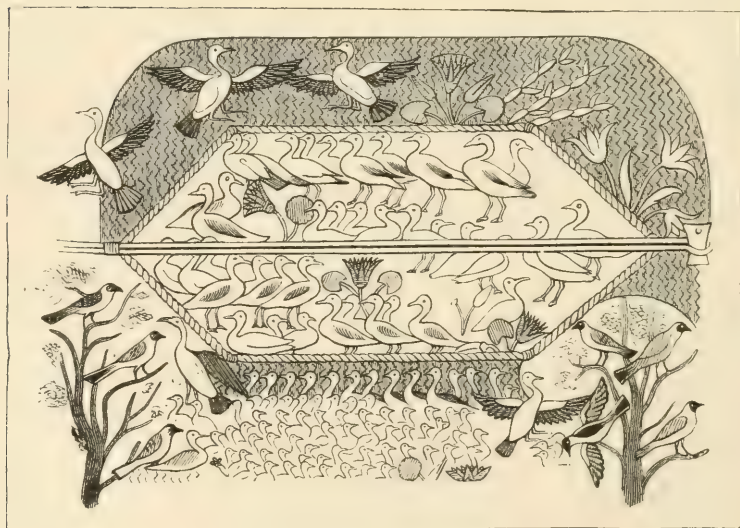
## THE EGYPTIAN KINGDOM OF THE PTOLEMIES.

COIN REPRESENTING NOAH AND THE ARK. (*From Apamea in Phrygia.*)

UNDER the first three Ptolemies Egypt was a great ruling power, as in the days of the Pharaohs; and the new royal city of Alexandria surpassed the ancient capitals, Memphis and Thebes, in treasures, splendour, and artistic development. Trade, commerce, and industry flourished in rare prosperity, to which the favourable position of the country contributed not a little. Commercial intercourse was opened with Arabia and India; the old canal of Necho was once more made navigable; caravan roads were established for communication with the desert tribes on the South and West; the Mediterranean was navigated by trading ships and freed from pirates; on the coast of the Red Sea, towns and centres of mercantile activity were established; and the countries of Phœnicia and Palestine, so important for the commerce of the world, as well as the south coast of Asia Minor, and many islands, including Samos and the Cyclades, were added to the Empire.



The promoters of this new civilized and industrial life were principally Greeks, who, scattered throughout the land, and established in the towns, stimulated the stern self-contained natives to energetic labour and encouraged them to participation in the activity and industry of the age. To avoid giving offence to the prejudiced people who held resolutely to the traditions of the past, the first Ptolemies proceeded with great wisdom and moderation. They allowed the hierarchical institutions, the system of caste, and the old division of the country to remain unaltered, and made no sudden and violent changes. The religion of their time consisted of a mingling of Greek and Egyptian elements; the gorgeous worship of Serapis and Isis formed the central point round which was arranged the Hellenic worship of the powers of nature of the lower world; Alexandria became the seat of a world's literature; the Hellenic tongue became the language of the court, of the law, and of administrative and official life.



BIRDS AND A NET. (*From an Ancient Wall Painting.*)



JERUSALEM, WALLS OF NEHEMIAH.

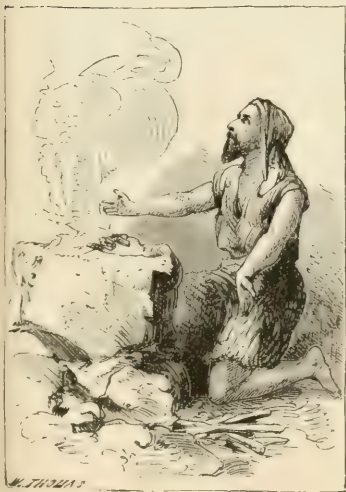
## ISRAEL UNDER THE MACCABÆANS,

AND

### RETROSPECT AND SUMMARY OF GREEK HISTORY.

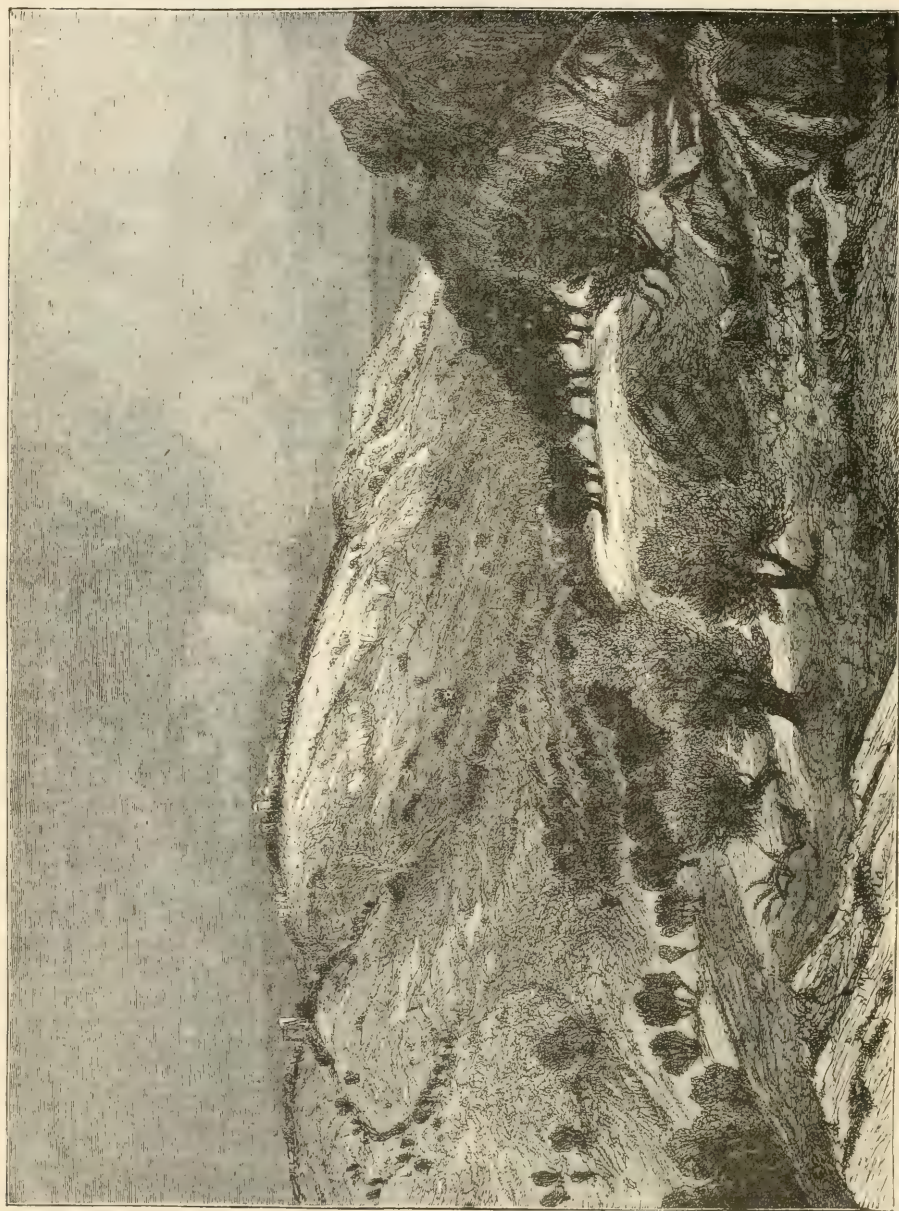
THE JEWISH NATION UNDER THE SELEUCIDÆ.—ANTIOCHUS THE GREAT.  
—MATATHIAS THE PRIEST.—JUDAS MACCABÆUS THE HEROIC  
LEADER.—JONATHAN AND SIMON HIS BROTHERS.—JOHN HYRCANUS.  
—IRENÆUS AND ANTIGONUS.—HEROD THE GREAT.—HIS SON AN-  
TIPATER.—THE PHARISEES AND THE SADDUCEES.—THE ESSENES,  
ETC.—HELLENISM AND ITS INFLUENCE ON THE ANCIENT WORLD.  
—RETROSPECT AND SUMMARY.

#### THE MACCABÆANS AND THEIR POWER.



JUDÆA was for a long period the prize for which the Seleucidæ contended with the Ptolemies. The latter family, with the help of the warlike Arab tribes on the eastern border, first gained possession of the country and made it tributary to them; but they left the ancient institutions untouched, and allowed the Jewish ecclesiastical state to remain with its Mosaic code of laws and traditions of its fathers. Content if the taxes were but duly paid, and if the high priest remitted annually the tribute of twenty talents of silver, the Egyptian kings accorded to their Jewish subjects religious and civil liberty, and allowed the high priest,—with whom the Sanhedrim or council of seventy was afterwards associated,—to be the guardian of morals and doctrine, to preside over religious worship and internal





MOUNT OF OLIVES AND VALLEY OF JEHOIAPHAT.

affairs, and to pronounce sentence on the highest judicial matters; and they also permitted the sacrificial worship and the sacred festivals to be celebrated according to the manner of former times. Many Jews settled in Alexandria, where they acquired wealth and power. They filled high offices in the state, and enriched themselves by lucrative trading; so that from the gifts of pious believers dwelling in strange lands, magnificent treasures were amassed in the temple of Jehovah at Jerusalem. But after the victorious battle of Paneas, near the sources of the Jordan, in 199, Judæa was brought under subjection to the Seleucidæ by Antiochus III., surnamed the Great (who ruled from 224 to 187 B.C.), and the country was oppressed with heavy taxation, especially when Antiochus was compelled to purchase peace from the Romans with an immense sum of money.

His second successor, Antiochus Epiphanes, the Illustrious (176-164), to whom the people gave the surname of "the madman (Epimanes) on account of his vices and crimes, even carried away the treasures of the temple at Jerusalem, and meditated the design of abolishing the Jewish institutions and the worship of Jehovah, and of establishing in their stead Greek culture with Hellenic heathenism, in Palestine as in his other states. The temple in Jerusalem was dedicated to the worship of the Olympian Zeus.

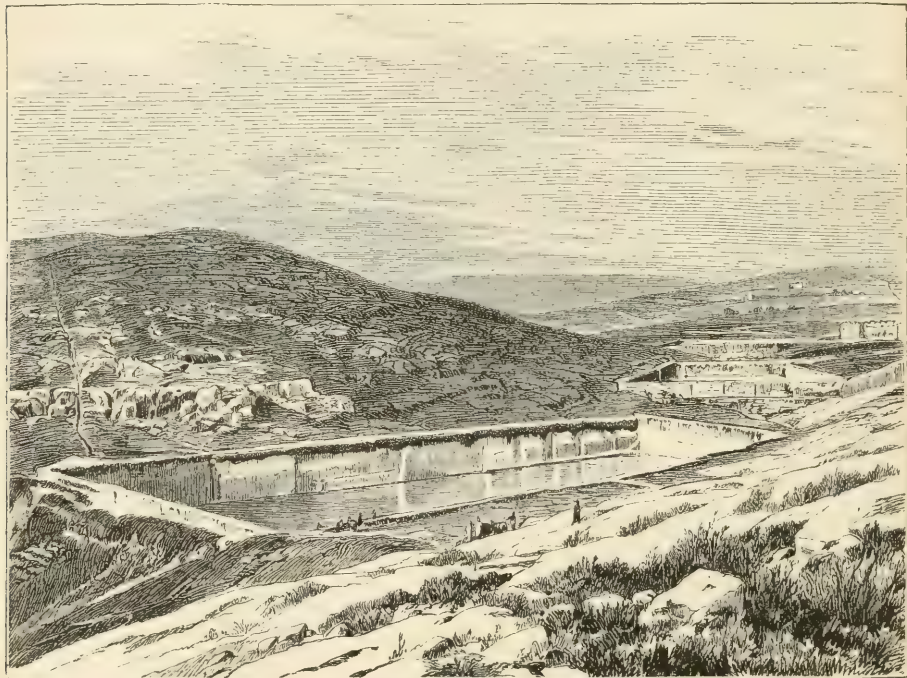
The resistance of the Jews brought upon them such fearful persecutions, that the people, reduced at last to desperation, rebelled; and under the leadership of the priest Matathias, of the illustrious family of the Hasmonæans, and his five heroic sons, the Maccabees, bravely and successfully opposed the Syrians in desultory warfare. Concealing themselves in ravines and hollows, the true believers, or Hassidæ, undertook forays in every direction, overthrew the altars, circumcised the new-born male children, and carried on fierce and uninterrupted warfare against all, apostates and unbelievers alike. The eldest son of the family, Judas Maccabæus, who died in 160, is described as a man who felt that the best possession of life is boldness. He surpassed his father in bravery and in knowledge of the art of warfare; and after some successful wars extorted a peace from the succeeding kings, by which the re-establishment of the Jewish worship was achieved. But reconciliation and peace were not at once secured. National and religious party hatred for a long time distracted the community; Judas Maccabæus himself, the "Saviour of Israel," fell on the battle-field, at the head of his brave warriors.

The courage of the Hasidæans was unsubdued. Jonathan, the brother of Judas, took advantage of the contention for the throne, and the disorders in the Syrian kingdom, to secure the succession to the office of high priest for the house of the Hasmonæans; and when he was treacherously taken prisoner at Ptolemais and executed, the third brother, Simon, succeeded to the leadership of the valiant Hasidæans. Simon liberated Judæa entirely from Syrian domination, and from the tribute; and as prince and high priest he ruled wisely and justly over the nation, completely re-establishing the national worship of the Israelites. Through him, years of prosperity and happiness dawned once more upon Judæa. But Simon also died a violent death, in the year 135. In the city of Jericho he was slain by the murderous hand of his guest and son-in-law. Under his son John, called Hyrcanus (135-105), who entered into alliance with Rome, the boundaries of the kingdom were widened, and the Idumæans or Edomites were compelled to accept the Jewish law. John died in 105; and in the person of his son Aristobulus, who succeeded him, even the title of king was revived.

But the prosperity of the Jewish state, produced by the heroic struggles of



the Maccabees, was not of long duration. Not only was the ruling family divided against itself, the different members persecuting and killing each other; internal disputes and the rivalries of sects, as well as the disdainful jealousy of the true Jews towards the Samaritans and Galileans, paralysed the strength of the nation, and at last brought it under the dominion of Rome. The warlike Irenæus, who united the royal title with the office of high priest, raged against his conquered adversaries with inhuman cruelty, until he met his death at the siege of Ragaba. His wife Salome carried on the government; but the wars and party conflicts of her sons caused the Romans to step in as arbitrators and rulers in the land. Her favourite, Antipater, the governor of Idumæa, was the real ruler; but after he had perished by poison, her son Herod, a prince of great power and wisdom, the



THE CISTERNS OF SOLOMON AT ELAM.

husband of Mariamne, of the family of the Hasmonæans, took his place. Seconded by Roman troops, Herod made war on the last of the Maccabees, Antigonus, and after the storming of the temple and of the city of Zion, caused him to be executed by the commander Sosius. Antigonus died a cruel death. He was bound to a stake in Antiochia, and after he had been scourged, was beheaded.

Herod "the Great" now seated himself on the throne of David, in the year 30 B.C., and ruled over Judæa as a tributary king under Roman protection, supported and favoured by Augustus. In order to win the suffrage of the Jews, who hated him as a stranger, he caused the temple of Solomon to be enlarged and beautified; but as his reign went on, suspicion and a passionate violent temper caused him to degenerate more and more into a blood-thirsty tyrant. He raged even against his own family, caused his dearly-loved wife

Mariamne to be put to death in a fit of jealous fury ; handed over the sons of Mariamne to the executioner, at the instigation of his wicked son Antipater ; and, as related in Holy Writ, even sought to take the life of Jesus of Nazareth, the Redeemer who was sent into the world for the salvation of fallen humanity.

The poisoned goblet and the torture played an important part in the godless court at Jerusalem during the last years of Herod the Great. Even on his death-bed the royal despot issued his command for the execution of his wicked son Antipater, who had conspired against his life. Herod's son Archelaus, to whom Augustus entrusted the chief part of the dominion Herod the Great had governed, with the capital Jerusalem, could not maintain order in the distracted kingdom. He was banished to Gaul, where he died ; and then Judæa, incorporated with the province of Syria, was brought under the immediate dominion of Rome.

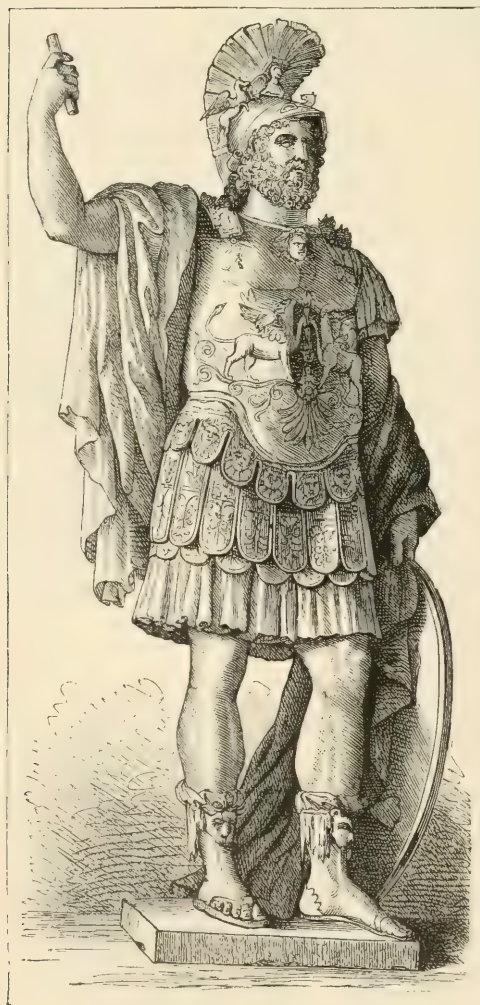
At that time there existed among the Jews different sects or parties, among whom the Pharisees, or "the distinguished," and the Sadducees, adherents of the house of Zadok, are the most celebrated. Both took their position within the pale of Israelitish nationality, and held to the Mosaic law. But while the Pharisees were both strict observers of the traditions that extended back to the days of Ezra, and that had been constantly augmented by new additions,—and while they hoped, by the punctilious fulfilment of external trivial precepts and observances, to attain a heavenly reward in the other world, and, in the endeavour after severe formal holiness and national exclusiveness, sometimes fell into dissimulation and hypocritical self-sufficiency,—the Sadducees, who mostly belonged to the upper classes, sought to reconcile the Mosaic law, which alone they considered binding, with Greek customs and habits of thought, and endeavoured, with aristocratic suppleness, to reconcile freer views of life and more refined and worldly cultivation. The antagonism between the two parties consisted less in difference of dogma than in a divergent conception of outward political and social life, and in a stricter and a looser interpretation respectively of the obligation towards the Jewish law and the Hellenic idea of the citizen of the world.

The numerous Jews living in Alexandria went still farther than the Sadducees ; they strove to mingle Jewish wisdom with the Greek heathen philosophy, and at last even adopted the Greek tongue as their language. Ptolemæus Philadelphus caused the five books of Moses to be translated into Greek by a number of learned men,—according to tradition, 72,—of this Alexandrian Jewish school ; and this translation he deposited in his library. This example was soon imitated, so that in the course of the third and the second centuries before our era, the remaining books of the Old Testament were also translated into Greek. In this manner arose the translation of the Bible known under the name of the Septuagint, which was afterwards greatly conducive to the spread of Christianity. Recognised and used by the leaders of the Alexandrian Jewish community as an authentic source of national law, the book obtained, from the number of members of this college, the title of the Septuagint "the translation of the seventy." Another Jewish sect, the Essæans, or Essenes, descended from the Hassidæans of the Maccabæan period, believed that they served God best, and most effectually, and promoted the welfare of their souls, by seclusion from the world, by religious penances, or asceticism, and by community of property among the members of the order. They dwelt in groups in solitary places on the western side of the Dead Sea, carried on agriculture, cattle rearing, and blameless, peaceful industry ; and while each individual gave up his private property, they put



their possessions and earnings into a common stock for the general use. They lived a celibate life, and abstained from eating meat, and by ministering to the wants of the poor and acting as physicians to the sick, they earned the gratitude of suffering humanity. Similar in character to the Essenes were the Egyptian Therapeuts, who dwelt in smaller companies around a house of prayer in the desert on the Lake Mareotis. They read and expounded the holy Scriptures and led a contemplative life, performing their devotions in common. The "Book of Wisdom" appears to be one of the most beautiful fruits of this development of religious feeling. The Pharisees formed the chief basis of the nation; the Sadducees were chiefly distinguished from them by subordination of religious and political interest; and the Essenes by a saintly and enthusiastic mode of life.

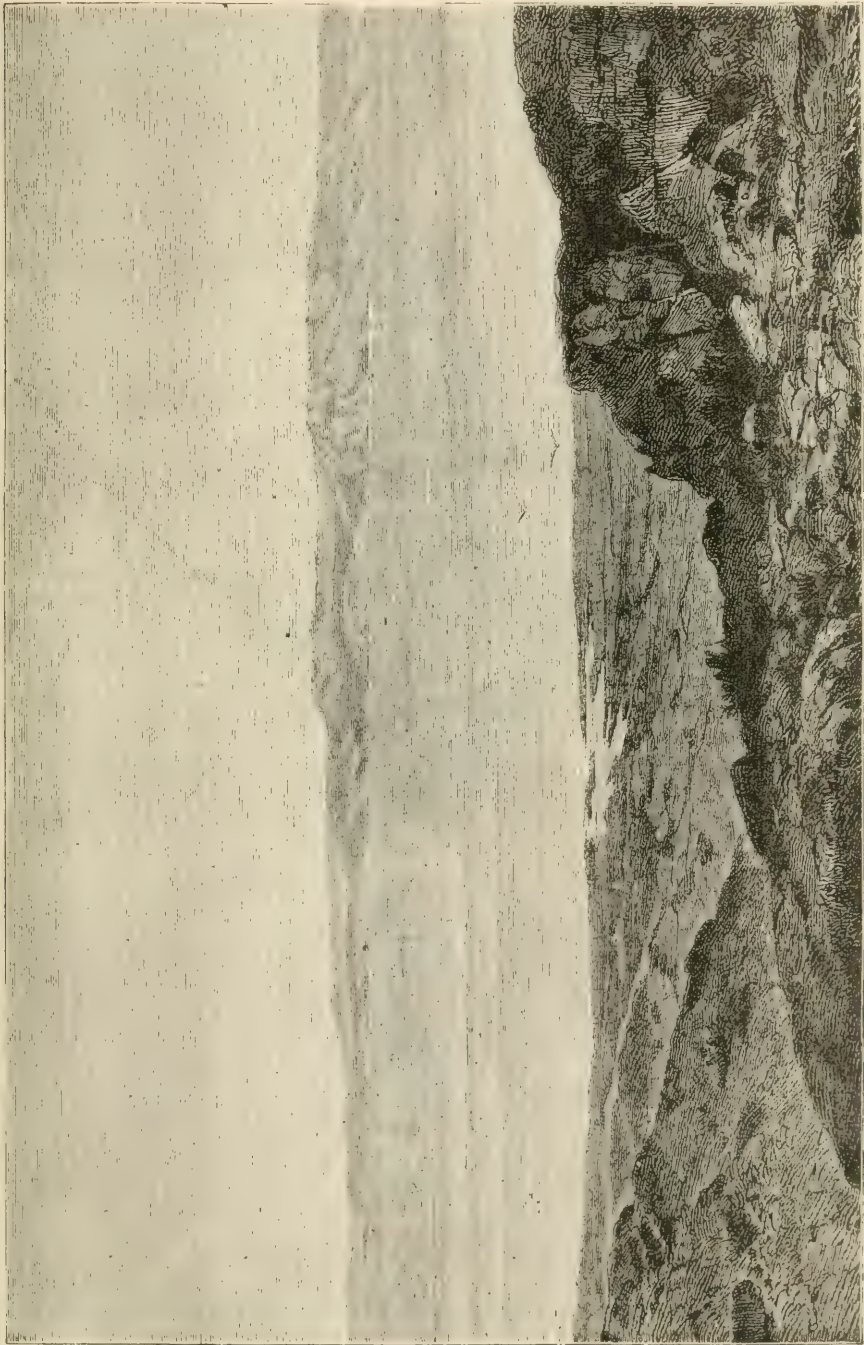
#### ALEXANDRIAN CULTURE AND LITERATURE.



PARTHUS.

IT was not only the outward aspect of the world that assumed a new form in the Alexandrian period; intellectual and spiritual life, modes of thought and conceptions, art and science, underwent great changes. The exclusive nationality of earlier days lost its dry, austere character, and its attachment to tradition that had become law. In their stead there arose artistic forms which sought to show their value sometimes in the fulness of matter, sometimes in the ostentatious development of obscure learning, and in diversity of knowledge, sometimes again in formal and technical decoration and in oratorical display. Literary activity became, like the use of weapons, the special privilege of a certain class, which, estranged from active life, took possession of the whole realm of knowledge, and with a preference for the marvellous, the mysterious, and the extraordinary, prepared the vast contents in poetic or rhetorical forms for the great crowd of readers. Thus arose, under the hands of a learned class, a "literature of the world," in which Eastern wisdom was united with the ancient Greek life into unnatural, romantic forms.

The theories of government and justice of the old simple primitive kingdoms, and the strict separation of nationalities, found no place and commanded no esteem in the new



VIEW OF THE SHORE OF THE DEAD SEA FROM ENGEDI.



system of the world ; the requirements of the new conditions of society urgently called for the recognition of wider and more general ideas and laws. In religion and worship men departed from the traditional representations, forms, and customs—partly because the foreign and the national were mixed together into an unnatural blending of religion and myths, and partly because the old divine teachings concerning the gods were boldly declared to be superstition and human inventions ; and attempts were made to substitute for the popular religion barren creations of the understanding, or philosophical speculations and the practical inculcation of morals.

Plastic art served the needs of real life, as it directed its activity more towards the beautifying of towns and royal palaces, than towards the erection of splendid temples ; and developed its progress more in the shape of superb monuments and of statues of human heroes, than in divine images of the gods ; or it did homage to the taste of the period for exaggeration, either in the colossal size of the productions or in the elaboration of technical decoration and the extreme of artistic refinement.



## HELLENISM, AND ITS INFLUENCE ON THE ANCIENT WORLD.

### RETROSPECT AND SUMMARY.



TEMPLE OF DIANA AT EPHEBUS.

FROM the foregoing delineation of the history of ancient Greece we see how Greek genius gradually destroyed and broke through the rigid forms and narrow limits of Eastern civilized life, brought to complete development and to practical application the theory of the personal liberty and equality of all citizens ; and how at last, in immoderate struggle against all limitation of individual liberty, either by tradition or custom, law or agreement, it lost itself in striving after the impossible, and in the endeavour to maintain untenable, unreal, and incongruous positions. In considering the progress of Greece, three periods are to be distinguished in the Hellenic civilized life.

First comes the early period, which, in religion and art, in government and civil regulations, was still allied with the East—in which the nation held fast to custom and the institutions of the fathers, submitted to the patriarchal domin-

ion of the kings and noble families, and regarded the division and separation of men into various ranks and classes, according to pursuits and occupation, tribes, or families, as a necessary regulation of life. This period of Oriental limitation was succeeded by a second, in which the impulse given by the aspirations for freedom arising from self-respect and the consciousness of manly strength in the nation, produced efforts for freedom, that found their highest expression in the Persian wars. The old symbolical divinities became in the popular faith idealized men, full of a vigorous and sensuous life, the images of the gods, the severe forms sanctified by tradition and custom, were replaced by those of free human figures full of activity and animation.

The sovereignty of the chief families, founded on tradition and a feeling of veneration and respect, gave way to the self-ruling power of the community of the people, with equality of rights for all free citizens, and the administration of the government in accordance with the strictly defined rights and duties of perfect political freedom. The former division,—according to class and calling, tribe and family,—lost its significance when brought into contact with the rigid separation of the Hellenes into free-born citizens, into a protected class who had no political privileges, and into slaves or serfs destitute of personal freedom, property, and human rights. It was in this second or intermediate period that the Hellenic nation came nearest to achieving its great task—that of penetrating and dominating the material world by the power of the mind, and the might of intelligence; and here the Greek appears in contrast with the Oriental world, which, in its one-sided striving towards the attainment of the god-like, failed to reconcile the antagonism between the material and the spiritual—a contrast that exhibited itself outwardly in the long wars against the Persian empire. In this period the Greeks sought intellectually to vanquish and to elevate material life by poetic and artistic energy, to bind together scattered elements in the unity of one great design, and to elevate the practical and real world to the standard of the ideal.

The boast of Pericles concerning the Athenians: "We love the beautiful with moderation and wisdom, without effeminacy," described the characteristic attribute of Hellenism at this period, in contradistinction to Barbarism. Art set an ideal stamp on the whole of life. In sculpture, it set up the ennobled and glorified human form as the type of outward beauty, and as the abode of the divine spirit in its different radiations; in poetry, it unveiled the inexhaustible world of feeling slumbering in the depths of the soul; it was art that interwove the divine with the human life in the mingled tissue of mythology. In tragedy, art represented the varying alternations which the eternal ruling fate sends down upon the prominent chiefs of men as a warning against wickedness and pride; in comedy, art held up to the erring community the image of the political action of the state in the ingenious mirror of caricature; in music, and in the inspiring dance, art enlivened the hours of festivity, and gave to the whole career of the free-born man a nobler expression and higher aim.

Those things only that could be removed into the realm of art were deemed worthy of an Hellenic citizen; the commonplace, and that which pertained to trade, and everything that was regarded as ministering only to the necessity or comfort of life,—all that served as the means and appliance for gratifying the love of gain,—was handed over to the half-free men and to the slaves, as pertaining to them alone; the artistic was therefore the characteristic feature of Hellenism.

The writing of history also, in the hands of Herodotus, Thucydides, and Xenophon, took the form of artistic work; and the "first achievement" of the Hellenes,

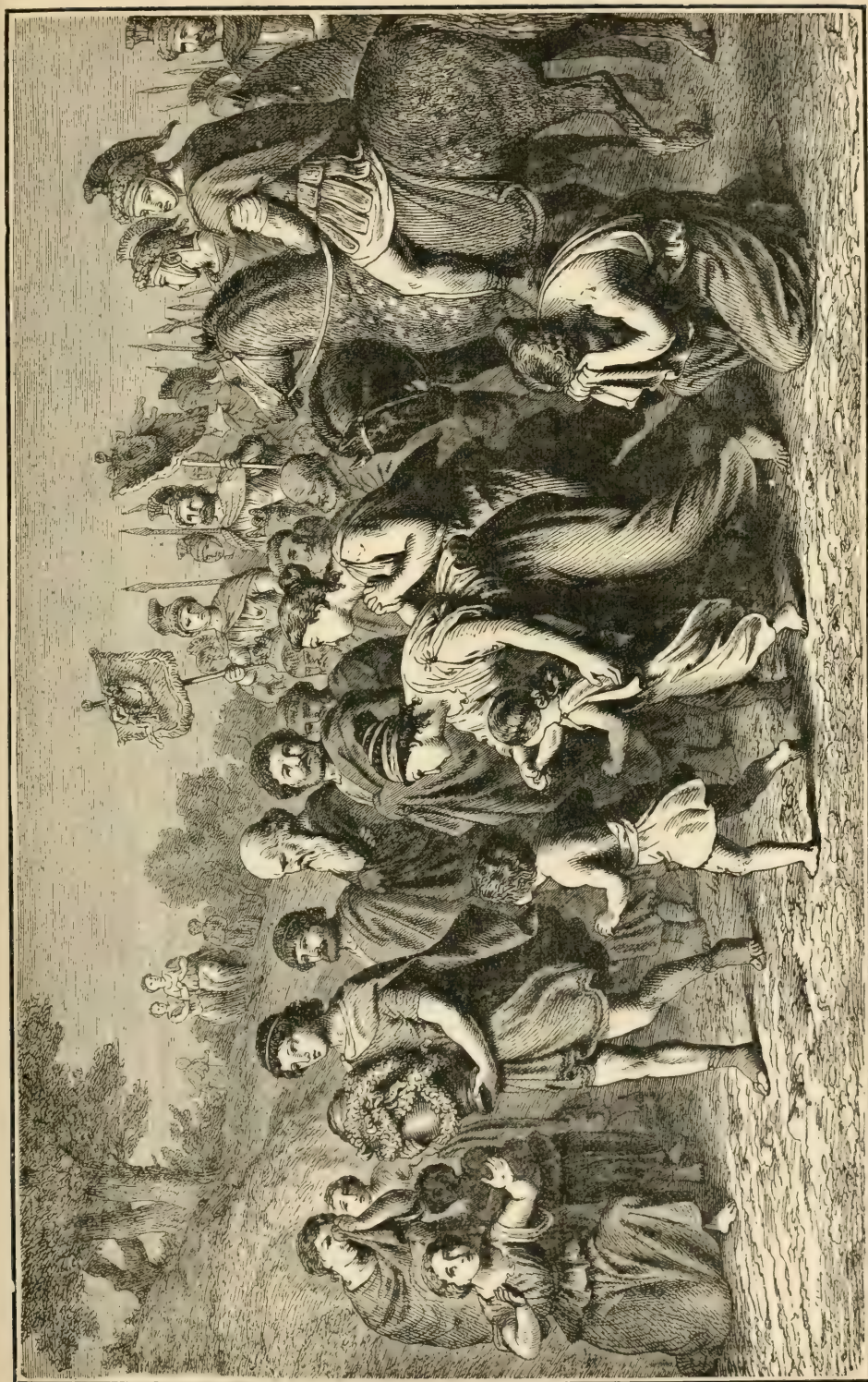


the development of their language, was artistic. For the Greek language must be regarded before all the sister tongues as a work of art, on account of the feeling displayed in it for evenness and perfection of sound, for clearness of form, and for rule and organization. This artistic inclination showed itself even in the care the Greeks took of the body. The gymnastic exercises in the schools, the glorification of the handsome and vigorous man, the high consideration which the wreath, won in the national games, procured for the victor in the eyes of the whole of Greece—these and other customs awakened and animated the sense of the beautiful, and the admiration of the noble form.

In like manner, Greek genius sought to penetrate the mysterious life of nature, and to grasp the idea of unity in the changing forms of the world of phenomena; not by endeavouring to investigate isolated phenomena and by reasoning from the individual to universal fundamental doctrines; for the science of nature, in its laborious, separate investigations of details, had little charm for the Greek mind; but by seeking to discover the universal essence of existence, or the eternal idea in that which was present, imperfect, and transient.

The opposite method, introduced by Aristotle, prepared the way for the transition to the third period, in which the limits necessary even to perfect freedom were torn down—when men launched forth into the vague, the unlimited, and the extravagant—when the vigorous patriotic feeling was exchanged for a dreamy, enervated world-citizenship—when the firm administration of each confederate state was superseded by an untenable autonomy of the community and a destructive individualism. The native gods were sometimes disowned, sometimes mingled with strange forms and ideas; in matters of art less value was attached to a mighty creation, than to technical and formal perfection in details, or the conquering of material difficulties; and sensual enjoyment in life was counted among the most important aims of earthly existence.

In this third period Hellenism overstepped the native and national boundary, and carried its intellectual supremacy into the old centres of Eastern culture, from whence it had itself once received the first rays of a higher knowledge; but this extension of Greek language and customs and of the Greek elements of civilization over the distant East, also resulted in a weakening of the Hellenic character, by mingling with foreign elements, and on the other hand a widening of the same into a universal intellectual bond, so that Hellenism became a means of culture throughout the different nations. The inclination to settle in foreign countries—a deeply innate characteristic of the Hellenic nature—which had led the earlier races to establish centres of commerce and civilization on the coasts of barbarian nations, rose to a strange adventurous height during this period of unlimited independence; so that Hellenism, after the Alexandrian warlike expedition, penetrated to the furthest boundaries of the known earth, and adopted the character of the “romantic.” Greek genius henceforward forsook the artistic and ideal heights, and mingled in the crush and turmoil of humanity; its efforts were practical, its productions were more in accordance with the needs and inclinations of mankind. The art of sculpture served for the embellishment and adornment of life, and instead of kindling and strengthening the divine spark in the soul of the natural man, sought to win favour and approval by beautiful forms; poetry retreated behind material interests, and behind knowledge—that element which had once penetrated the whole life

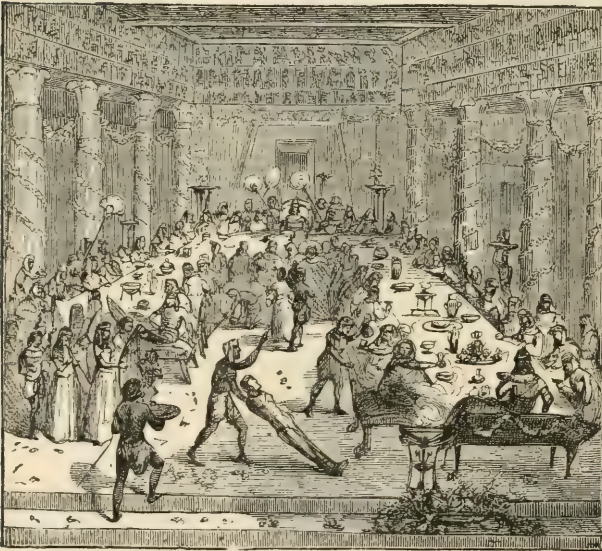


THE ASHES OF PHILOPEMEN, THE LAST OF THE GREEKS, BORNE IN SOLEMN PROCESSION TO MEGALOPOLIS.

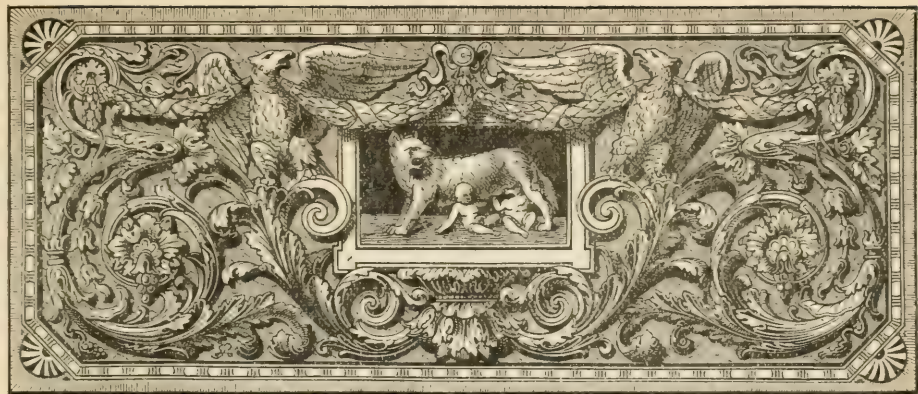


of the Grecian world, now occupied but a quiet, modest corner as a flower or ornamental plant in the spacious garden of life. Even Science now took up a position with regard to its usefulness to the material world, and the benefits it yielded to practical life, which it sought to influence and enrich in many ways. Philosophy descended from the speculative observatory, and established general laws and rules of life, not merely for the purpose of comprehending the world and the secrets of creation, but also with the aim of fathoming destiny, and defining the highest welfare of mankind, and to enable man to support the vicissitudes of earthly life with equanimity.

Hellenism retained this office even in political bondage and servitude. Hellenic genius was the protector of the sacred divine spark, when the world was under the dominion of sensuality, of selfishness, and of the sword ; Hellenic language, wisdom, and art always remained the bond, the bearer, and the dwelling-place of the intellectual and spiritual portion of humanity in earthly existence.

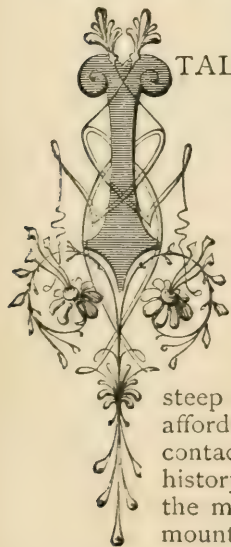


MEMENTO MORI ; THE MUMMY AT THE EGYPTIAN FESTIVAL.



## THE ROMAN WORLD.

ANCIENT ITALY; GALLIC OR CELTIC INHABITANTS.—NATURE OF THE COUNTRY.—THE VARIOUS TRIBES.—THE INSUBRI, THE BOII, ETC.—PHYSICAL FEATURES OF THE ITALIAN PENINSULA.—NATIONS OF CENTRAL ITALY BEFORE THE DOMINION OF THE ROMANS.—THE ETRUSCANS, THEIR INDUSTRIES, MANNERS, AND CUSTOMS, THEIR GOVERNMENT, ETC.—THE UMBRIANS, THE SABELLIAN TRIBES, PICENTES, OSCI, LATINI, ETC.—CONFEDERACY OF CITIES, WITH LEGISLATIVE ASSEMBLIES, AND PUBLIC FESTIVALS.—THE RELIGIOUS SYSTEM OF ITALY.—THE GODS OF THE LATIN AND SABINE NATIONS.—AFFINITY WITH GREEK DEITIES.—VENERATION OF THE ITALIANS FOR THE SPIRITUAL AND UNIVERSAL.



ITALY is divided into two portions essentially different in position and natural characteristics. In the northerly flat country, stretching out between the Alps and the Apennines, and in the far-extending southern peninsula, split up by mountain ranges into many separate valleys and coast plains, it afforded a favourable opening for separation according to races, and for the development of particular forms of life.

The broad plain bounded on the north and west by the Alps, in the south by the Apennines, on both sides of the Padus or Po, was always exposed to the immigrations of foreign tribes, as the Alpine passes were less steep on the west and north than from Italy, and therefore afforded the wanderers easier ingress. When the country, by contact with the Romans, became included in the domain of history, it was inhabited, with the exception of the Veneti at the mouths of the Po, and the Ligurian tribes on the western mountain slopes from Genoa to Pisa, almost entirely by Gallic or Celtic races who, in contradistinction from the "Gauls of the trosses" on the other side of the Alps, were called "the Gauls of the toga," on account of their costume.

Separated into various States, they long remained faithful to the pastoral life

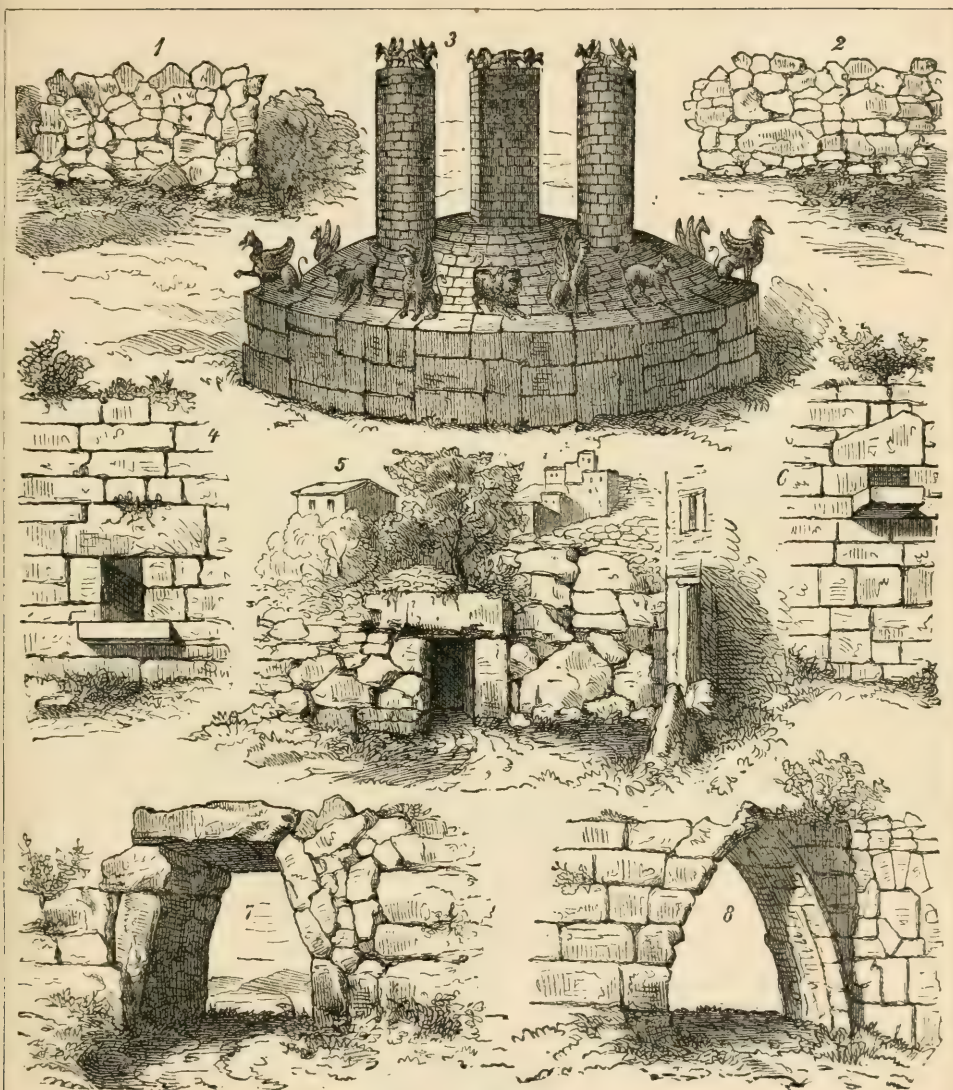


of their compatriots, "living on the flesh of their flocks and tarrying with them day and night in the oak forests," until in course of time they devoted themselves either to town life and the arts of peace, or to productive agriculture in the fruitful plains of the Po. But not unfrequently, when the wild Alpine tribes made rapacious invasions into their country with warlike violence, they pressed upon the inhabitants of the southern countries on the east and west of the Apennines. After the Insubri had first established themselves on the Ticinus, and founded Mediolanum, or Milan, and the Cenomani had extended as far as the Adige and established the towns of Brescia and Verona, fresh bands of people crossed the Po, and drove the Umbrians and Etruscans farther southwards.

A Celtic tribe called the Boii settled in the old Etruscan town of Felsina, which received from its new masters the name of Bononia (Bologna). The Senones, the last band which passed over the Alps, took up their abode on the coast of the Adriatic Sea, from Rimini, as far as the neighbourhood of the "elbow" where the Syracusans had founded the colonial town of Ancona. For a long period the Gauls, in the territories between the Alps and the Apennines and on the Adriatic coast, remained masters of the level country and fertile pastures; but their policy of colonization was feeble and superficial, and their dominion took no deep root, and did not develope into anything like exclusive possession.

Of more importance in the growth and progress of historic life is the mountainous and hilly country of the Apennines. This mountain range,—which, branching off from the Maritime Alps in the Ligurian coast country, bends in a large bow into the peninsula, which it traverses through its entire length from north to south,—afforded most convenient places for dwelling and settlement to herdsmen and peasants, on its high plains and declivities, and in the enclosed valleys formed by its broad ridges and the transverse spires and subsidiary ranges which branch out from east to west; while the promontory and coast land adjoining it on three sides, especially the district on the western sea, was especially adapted to the development of regular commerce and the establishment of civic communities. The Apennines are chiefly composed of bare limestone rock, with many ravines and hollows, and are of a volcanic nature; the highest peaks are covered with snow and ice until far into the summer, and here are to be found the sources of all the rivers of middle and lower Italy. In the mountains of the Abruzzi, in the ancient country of the Samnites, the range reaches its greatest height, and then divides into two chief branches—the lower south-eastern range, which, extending over Apulia and the Calabria of antiquity, terminates in the Iapygian promontory; and a steeper southerly range which,—penetrating through the country of the Brutti or Brettians, the Calabria of the present day, and in its lower course trending down close to the sea-coast,—is apparently interrupted by the great fissure at Rhegium, but in reality is continued onward through the beautiful mountain island of Sicily—which, with its fruitful, rich coast country, forms a continuation of Italy much in the same manner as the Peloponnesus constitutes a part of Greece.

The broad main ridge of the lofty Apennines, through which the considerable rivers of the middle and lower country take their way, lies nearer the east coast than the west; consequently the rivers flowing into the Adriatic and Ionian Seas are in general small in volume and have a shorter course than those that pour their waters into the Lower or Tyrrhene Sea, among which the principal one is the mountain stream called the Tiber.



RUINED WALLS AND REMAINS OF ANCIENT ITALIAN CITIES.

- I. Fragment of a Wall at Bovianum. II. At Lista. III. The Cucumella, a Funeral Mound and Tomb, at Vulci. IV. and VI. Remains of Walls at Volaterræ. V. At Olivano. VII. Wall and Gate at Signia. VIII. Wall and Pointed Arch at Arpium.

The few plains of the country are partly fruitful strips of land, like the Campania, at the foot of the volcano Vesuvius, and the well-watered borderland between the two peninsulas into which the Apennine range runs ; partly morasses or plentifully watered valleys, covered with grass, such as the Pontine marshes south of the maritime city of Antium and the so-called Maremmas

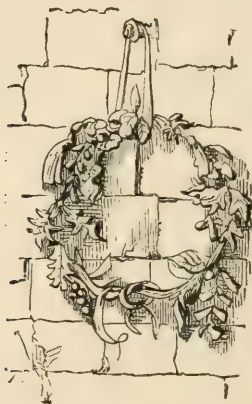


of Tuscany ; partly dry plains more or less resembling steppes, such as the Apulian and the Roman Campagna.

Like Greece, the Italian peninsula is remarkable for its healthy, invigorating atmosphere ; for the bright sunny sky of dazzling blue that shines down upon it, for the grandeur of its general outlines, with glorious mountains and rocky coasts, and for the glassy expanse of ocean extending on all sides to the distant horizon. As in Hellas and the sheltered valleys of the Peloponnesus, so in Etruria and Campania, the rich luxuriance of trees and shrubs with their splendid southern fruits, above all the olive and the varied vegetation with its picturesque colours, formed the blessing and pride of the land ;—

“ Could Nature’s bounty satisfy the breast,  
The sons of Italy were surely blest.”

The Italian peninsula cannot indeed boast the rich variety of harbour and coast and the abundance of islands in the neighbouring sea, which at an early period incited the Hellenes to navigation and commercial activity ; but, for this reason, the Italian felt himself all the more impelled to prepare the fertile plains with plough and hoe for the cultivation of corn, where the earth yielded fruit a thousandfold from the seed-corn ; to plant the genial vine on the sunny hills and the smiling plains, to win from the juice of the grape the wine that gladdens the heart of man ; to press from the green olive the fragrant oil, to raise numerous flocks of sheep and goats and herd the oxen on the verdant mountain slopes, and in the cool, moist meadows and pastures to obtain for himself food and clothing in the milk, flesh, and wool of these herds and with the superfluity to purchase the other necessities of life. The very name of Italy is derived from the fine cows and oxen which pastured in olden times on the grassy heights. The abundance of wolves and bears, and the host of wild animals that lurked in the depths of the thick forests of oaks and pine trees, invited the inhabitants to the invigorating chase—the prelude of war ; and the waters of the country and the neighbouring coasts yielded an abundant supply of fish, crustacea, and shells for various purposes.





ETRUSCAN ART—ANCIENT VASE REPRESENTING THE STORY OF ULYSSES AND THE SIRENS.

### THE POPULATIONS OF CENTRAL ITALY BEFORE THE DOMINION OF THE ROMANS.



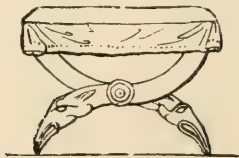
ROMAN RING FROM POMPEII.

ACCORDING to the accounts given by the majority of historical investigators, Italy was inhabited in the most ancient times by Pelasgi, Tyrrhenes, who had come into the country from abroad, and by native herdsmen and peasant people of Iberian-Gallic descent, such as Umbrians, Osci, Sabelli, and others. The latter were distinguished from the immigrant population by the name of Aborigines, and quickly exchanged their primitive pastoral occupations for agriculture and the cultivation of the vine and the olive. In Etruria the Tyrrhene Pelasgians,—a civilized people accustomed to maritime industry,—are supposed to have been at an



early period partly subjugated, partly driven away by the Etruscans or Tuscans, who had penetrated southwards from the Alpine regions of R  t  tia; while the native populations, on the other hand, continued free and independent, under different names, until they were at length subdued by the power of the Romans. The appellation "Aborigines" was especially bestowed on the inhabitants of Latium; for which reason the old "Latins" may be regarded as a tribe of people established in the country from time immemorial, with a language akin to the Sabine and the Oscian; and with this tribe, after the conquest of Troy, a Trojan colony, under the leadership of   neas, is said to have united. A number of the earlier inhabitants of the country, the Sicani and Siculi, emigrated to the south, and at last peopled the island that took from them its name of Sicily.

The Etruscans inhabited the present country of Tuscany as far as the banks of the Tiber. They formed a confederate State consisting of twelve independent townships or communities, of which C  re, Tarquinii, Perugia, not far from Lake Trasimene, Clusium, and Veii are the most noted. The early inclination of the communities to navigation, trade, and industry, appears to have been favourable to the progress of these commonwealths of confederate towns. The fact that the whole population was divided only into nobles and Penests, including serfs, vassals, and clients, and did not include a free plebeian class, seems indicative of foreign conquest and the subjugation of the original population. The different towns were therefore ruled by an ecclesiastical nobility, who administered the rites of religious worship, conducted political affairs and matters of law, as the natural guardians of the serfs, dependents, and clients, who cultivated the lands belonging to the temple and the property of their masters. The noble families, who were called Lucumones, or illustrious, of the various towns united to choose the chief of the whole confederacy, on whom were bestowed, as marks of distinction, the seat of ivory (the *sella curulis*, or curule chair,) the purple toga, and a retinue of twelve lictors who carried the fasces, or bundles of rods with an axe in the centre, like the guard attending the Roman consuls of a later period. The ecclesiastical nobility were alone in possession of astronomical and scientific knowledge, on which was founded the religious worship of the twelve upper and lower gods; it therefore belonged to this class to prepare the sacrifices with which the prophecies (Haruspicia) were connected, to fix the festival days, regulate the year, bring forward laws, and make arrangements for the affairs of war and peace.



CURULE CHAIR FROM POMPEII.

## ETRUSCAN INDUSTRIES, MANNERS AND CUSTOMS, AND GOVERNMENT.

Their religion, with the dualistic belief in good and evil spirits, as well as their still undeciphered language, which was probably read from right to left, and in which the vowels were indicated more by the pronunciation than by the writing, points to an Eastern origin. The gigantic walls of Volaterræ and other places, the monument of Porsenna, the ruins of colossal temple buildings, the traces of great dams, roads, canals (Philistian trenches), bear witness of their architectural skill, while the numerous clay vessels and cinerary urns, the Etruscan vases which have been found in many places above and below the ground, testify to their artistic and manufacturing industry. They were also celebrated for bronze casting and metal works; and it is probable that the



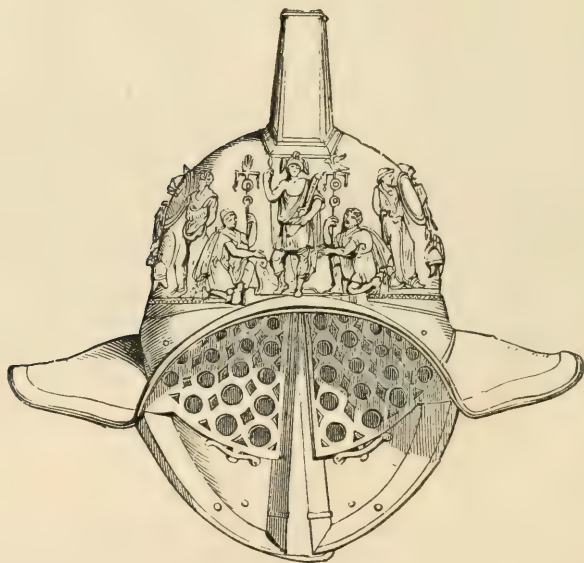
COMBAT OF GLADIATORS WITH WILD ANIMALS.

Romans derived their instruments for martial music from the Etruscans, as well as their religious ceremonies (perhaps from Cære), their magnificent processions, or triumphs, their arena, circus, and combats of gladiators (from Capua). In earlier times the Etruscans carried on a great trade by sea, practising navigation and also piracy. "They possessed the most important articles of export from Italy, iron from Ilva, the modern Elba, copper from Campania and Volaterræ, and silver from Populonia. Nothing could prevent their private war-ships from soon becoming a powerful navy, under whose protection their merchantmen ruled the seas. Thus was developed that wild Etruscan corsair system, which made the name of the Tyrrhenes a terror to

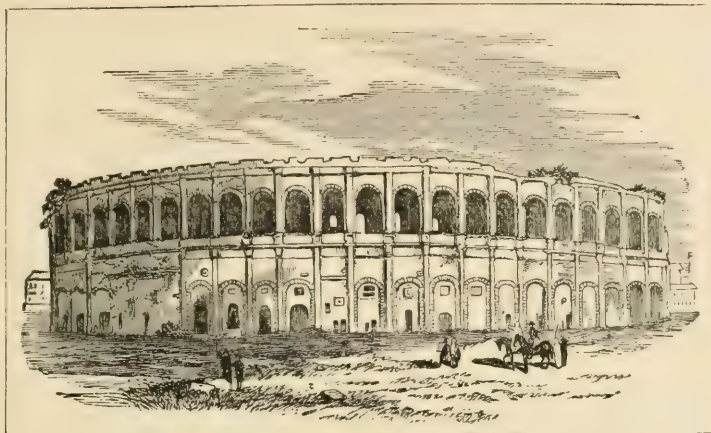


the Greeks ; and also that extended commerce, which made the Etruscar merchant the rival of the Milesian trader at Sybaris."

Of the colonies founded by the Etruscans, Fæsulæ, Florence, Pistoria, Lucca, Luna, Pisa, and others in the north, and Capua and Nola in the south, are the most celebrated. The want of a free citizen class gave rise to enervation, effeminacy, and social grievances, which resulted in the early ruin of the republic ; for, however prosperous agriculture, trade, commerce, and industry may for a time have appeared among the Etruscans, the want of liberty caused the roots of the State to wither, and robbed the citizen and peasant class of all lively courage and the consciousness of strength, which form the chief incentives to activity ; and however complete their civilization might become, it had not the creative power and the national basis which alone could give it strength and endurance. Knowledge did not exhibit itself among them in benevolent, mild influences diffused throughout the life of the community ; it remained the exclusive property of the powerful dominant castes, which were protected by the law of primogeniture ; it was indissolubly bound up with religion, and surrounded itself with the terrors of a gloomy superstition.



GLADIATORIAL HELMET.



RUINS OF THE ANCIENT AMPHITHEATRE OF NISMES.

THE UMBRIANS, THE SABELLIAN TRIBES, PICENTES, OSCI, LATINS, ETC.



NEAR the Etruscans, who encroached upon their confines, dwelt the Umbrians; like their neighbours, they formed a confederate state of independent townships, of which Ameria appears to have been the capital. In historical times the Umbrians had already become a great name that had passed away.

In the valleys and on the heights of the Apennines dwelt the vigorous race of the Sabelli, which gradually spread over the greater portion of central and southern Italy. There prevailed among them the religious custom of vowing in troublous

times to hold a "ver sacrum" or "sacred Spring."

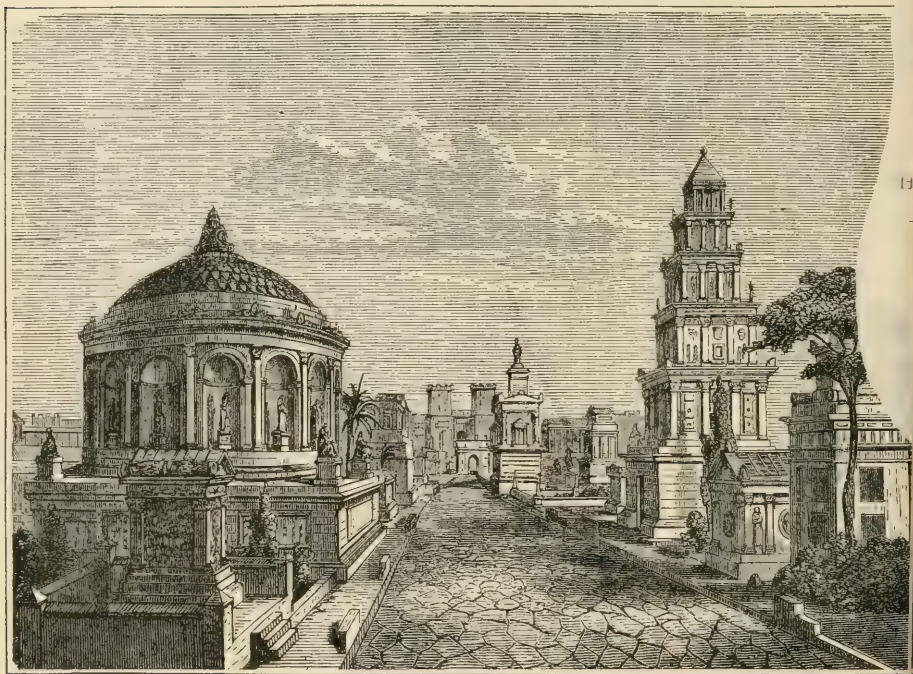
In accordance with this oath, everything that was born in the ensuing spring, whether human creature or beast, was dedicated to the subterranean gods, especially to Mars. The young animals were immediately sacrificed or let loose; the children born in that spring were appointed, after the expiration of a certain number of years, to go forth like a swarm of bees over the boundary, in order to conquer new abodes for themselves and their descendants.

By this means over-population was prevented, and the nation also won more extensive territory for their race. To the Sabellian race belonged in the first place the Sabines, a hardy, warlike, upright, and frugal people, dwelling between the Apennines and the Tiber; their towns were Cures, Ate, Amiternum, Interamna, Nomentum, Nursia, and Trebula. Their religion was a worship of nature. The strict family and tribal regulations, with all the rights of paternal power and of property connected therewith, that may be considered as the foundation of the Roman State, had their root in the Sabine tribe. Next came the Samnites, a colony of the Sabelli, sent



forth on the occasion of a "sacred Spring." They dwelt in open places built on both sides of the Apennines stretching over southern Italy, and were united into a confederacy, but with no fixed capital as a centre. The strength of the country consisted in the different peasant communities. Being warlike, hardy herdsmen and countrymen, the Samnites likewise loved military exercises, and regarded liberty as their highest possession. Thus, it was only after long and bloody wars that the Romans reduced them to submission. In honour of the "bull of Mars," under whom they had marched out, they named their chief colony Bovianum.

The smaller tribes were the Picentes, "woodpecker tribe," a people who had quickly fallen away from the old fashion of their manhood, and were settled along the Adriatic sea-coast from the river Aternus, with the towns of Adria, Capra, and Truentum; the Marsi, a warlike people on the Fucian lake; the



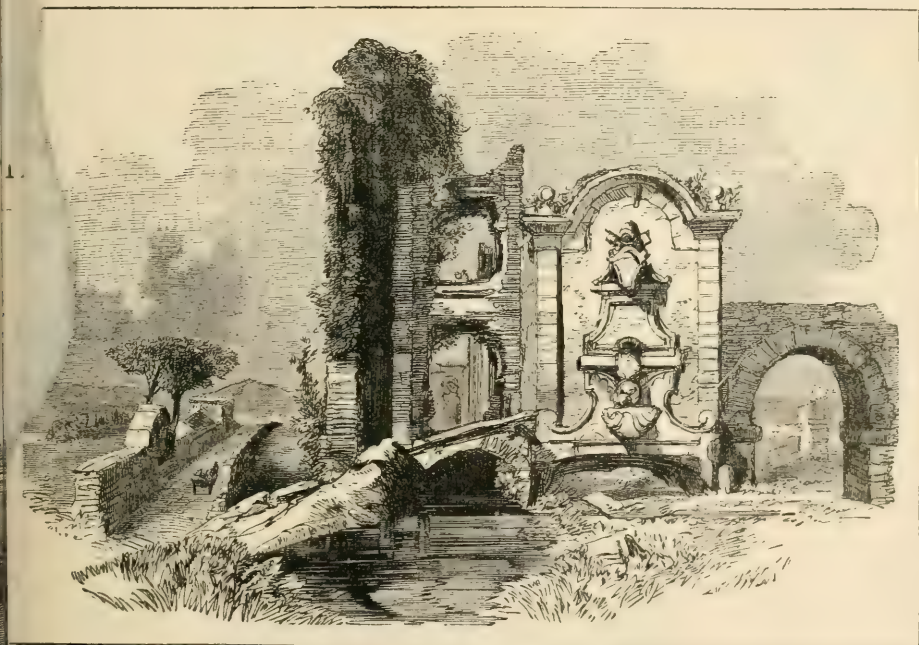
MONUMENTS ON THE APPIAN WAY NEAR ROME.

Vestini, with the town of Pinna; the Marrucini, with the capital Teate; the Frentani, from the Aternus to the Frento; the Peligni, with the fortified places, Corfinium and Sulmo; the Hirpini, around Beneventum; and others. The Lucanians also, who possessed the territory of the old Ænotrians in southern Italy, and subjugated the Greek settlements on the coast, belonged like the Campanians round Capua and Cumæ, to the race of the Sabellians. But these tribes dwelling in the south, derived from the subjugated Greeks on the coast, in addition to their civilization, refinement, and artistic skill, luxury, self-indulgence, and effeminacy, and this brought about their speedy destruction.

All the Sabellian tribes lived under an aristocratic-patriarchal rule, obeying the heads of families, or elders of the tribe, who, in times of war, placed

themselves with their clients and dependents under a chief, or imperator. They jealously upheld the idea of purity of race and family, and celebrated their marriages under the protection of the authorities. A hardy, warlike people, they led a simple, temperate life in their open villages or slightly fortified towns, and "settled their differences rather by the sword and the lance than by love and justice." "Municipal institutions did not develop among them, or at best were present only in a slight degree; they were too isolated for commercial intercourse, and their mountain heights and citadels were sufficient for purposes of defence, while the peasants were accustomed to live in the unprotected hamlets, or wherever wood, stream, or pasture afforded each one a suitable resting-place."

The Osci, a tribe settled between the Tiber and the Laus, in Latium, Campania, and Lucania, and of kindred race to the Sabelli, dwelt for the most



MONUMENTAL REMAINS OF ANCIENT ITALY.

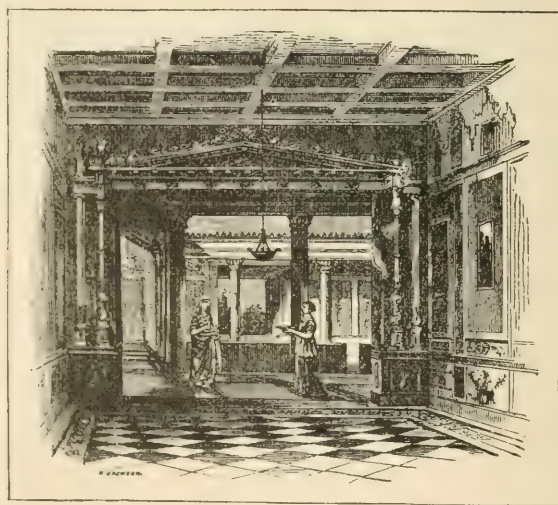
part settled in towns, citadels, and fortified mountain regions. To them belonged the Volsci, on the coast as far as Terracina, or Anxur, with the chief towns Antium and Suessa Pometia, in the neighbourhood of the Pontine marshes; the Rutuli around Ardea to the north, and the Ausonians near Beneventum and Cales, and on the coast between the Volturnus and the Liris to the south of the Volsci. The Æqui dwelt on the left bank of the Liris and on the Algidus; they had at one time an extensive territory, in which lay the charming towns of Præneste and Tibur. The Aurunci dwelt around Suessa; the Hernici, or dwellers among the rocks, on the heights of the Algidus. With them originated the Atellanæ, a popular spectacle, accompanied by dancing and gesticulation.

The Latins, a strong nation of rustics, south of the Tiber, dwelt in thirty



independent towns united into a confederation by treaties and a general council; among these towns Alba-longa had the precedence, at least in time of war. This Latin confederacy was the last development of the different villages and hamlets, which, while they formed associations of families or clans and of neighbouring places, long existed in separate independence, and the united for greater security according to districts forming confederacies, fortified citadel or place of refuge being established as a place for assembling as well as for defence; until at last all were included in a general federal bond. Agriculture and civil liberty prospered among the Latini without the institution of clientship, or a privileged military or ecclesiastical aristocracy; a common language, and a religion of equality, founded on the worship of nature, and connected with the business of the cultivation of land and including the god of harvests, Saturn; Janus and Diana, as sun and moon; Ops, the plenty flowing from the earth, with other deities—and common equality of rights, united all the town communities together, though each managed its internal affairs quite independently of the rest and had its own prince or king, who governed the commonwealth with the co-operation of the council of elders, or Senate, and of the assembly of warriors.

Among the towns to be specially noticed, besides Alba-longa, which Æneas son Iulus is said to have founded, and where his successors enjoyed the hereditary dignity of royalty, are Tusculum, Aricia, Gabii, Lavinium, Præneste and other places, having their origin for the most part in old district citadels. Annual legislative assemblies at the general place of council in the grove of Ferentina, near the sacred spring, the "festival of the Latins" with a sacrifice, feast and a general peace, in honour of Jupiter Latiaris on the Alban mount, equality and reciprocity in marriage (connubium), of civil rights, and of the power of acquiring property, united the members of the various communities into a well-ordered, free, and united confederacy of States.



INTERIOR OF A ROMAN HOUSE.

## THE RELIGIOUS SYSTEM OF ITALY.



IT has been already remarked, that the old inhabitants of Italy were partly kindred races of the Greek Pelasgi,—the affinity of race being apparent in the similarity of their religious conceptions as well as in their memorials, such as treasure-chambers, store-houses, etc.,—partly native races, like the Sabelli and Osci.

The population of Italy was at a later period increased by the immigration of foreign tribes, such as the Gauls in the north and the Hellenes in the south and east. The Tyrrhenian Pelasgi formed the nucleus of the Etruscans, whose religious and ecclesiastical institutions, as well as their works of art, their mysterious teachings, and customs of prophecy, were subsequently handed down to the Romans. Among the nations of ancient Italy who possessed a special religious worship, the Latins and Sabines are the most important.

Among the gods of the Latins, some correspond with the Greek conceptions of deities, others are peculiar to the Italian world. To the former class belong Tellus, the earth, Saturn, the god of harvest, and his wife Ops, originally goddess of the earth, then the personification of plenty or wealth. These two are similar to Kronos and Rhea, and signify the prosperity of past ages, based on agriculture; Jupiter (invested with many attributes and surnames, such as Feretrius, Diespater, Dijovis, etc.) and his wife Juno are represented as light-givers, and divinities of the daylight, and as leading the human progeny, at birth, to the light of day; hence Juno Lucina. To the latter class of deities, those peculiar to Italy, belongs the Janus or Dianus, represented with two faces, as the god of change, and of every commencement or introduction of a new thing; therefore he was also the god of thresholds and gates. His temple in Rome remained open so long as the town was engaged in any war-like contest. With Janus, the original god of the sun, is associated the goddess of the moon, Diana, common to all the Latini.

Faunus and Fauna are prophesying gods of the woods; similar to them was Lupercus, the protector against the wolves, who had a very ancient temple at the foot of the mount Palatinus in Rome, and was honoured with a



JANUS.

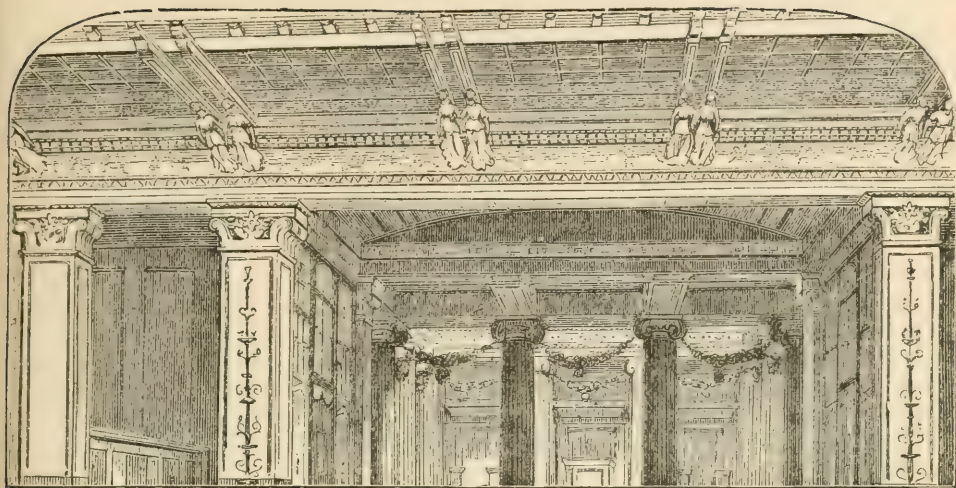


celebrated popular festival, Lupercalia, or "wolf's festival." Picus and Pilumnus were old Roman and Latin gods who were associated with agriculture and the produce of the fields; the prophetic Picus (the wood-pecker) was regarded as a horse-tamer, hunter, and warrior, as the equivalent of the Sabinian Mars. A very ancient Latin deity, also venerated by the Sabini, and especially worshipped in Rome up to the end of the fourth century, was the goddess Vesta, or Hestia, the divinity of the hearth and of the settled dwelling-place, in whom is idealized "the house and the secure hearth, which the cultivator of the soil establishes for himself, instead of the temporary hut and oft-removed hearth of the herdsman." In the rich temple of Vesta on the Roman Forum, an ever-burning fire was guarded by virgin priestesses, called vestals, who were regarded with high respect, and invested with many privileges. They were considered as the beloved daughters of the Roman people, who always kept alive the sacred fire of the common hearth, as an example and a token to the citizens.

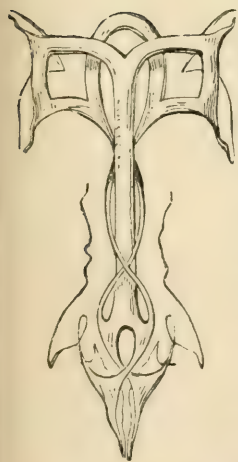
Fortuna, the goddess of fate at Præneste and Antium, who gave her oracles in the form of lots, was likewise held in great veneration. Ferentina was the goddess of the Latin confederacy, as was also the divinity Feronia, derived from the Sabines. In the grove of Feronia the assemblies of the league were held. As the Latini were an agricultural people, they revered a great number of agrarian gods, who were connected with sowing, fruitfulness, the blessings of harvest, and landmarks, such as Anna Perenna, Venus, etc.



DIANA.



### THE GODS OF THE LATIN AND SABINE NATIONS.



THE national god of the Sabini was the prophesying Sancus, the father of Sabus. Feronia, the goddess of their league, was a divinity of the earth, to whom flowers and the first-fruits of the harvest were offered; her festival, in common with that of the Chthonian god Deispater, was held on the Soracte.

As a warlike race, the Sabini chiefly revered two gods of war; one was Mars, and the other, associated with him, Quirinus. The ancient Italian divinity, Mars, was more intimately associated with the State and daily life than the Greek god of the tumult of war. He was revered first under the form of defensive and offensive weapons, the shield and the lance; this is seen in the Roman myth of the miraculous shield that fell from heaven, and was worshipped as the palladium of the State, to which eleven other subordinate shields (*ancilia*) were added.

To the worship of Mars belongs the sacred Spring (*ver sacrum*) peculiar to the Sabellian tribe, and important in colonization, of which mention has been already made. From this sacred popular custom arose the Picenti, led by the sacred bird of the god, Picus, or woodpecker, and the Hirpini, who followed the wolf, another animal consecrated to Mars. Quirinus was an ancient Sabinian divinity of the spear and warfare, who was transplanted to Rome, and there associated with Romulus, the founder of the city. Sol, the sun, and Luna, the moon, were also old Sabinian divinities.

As the population of Rome consisted of Latins, Sabines, and Etruscans, all the gods and religious institutions of these races were established in the city on the Tiber. The most distinguished divinities, the chief representatives



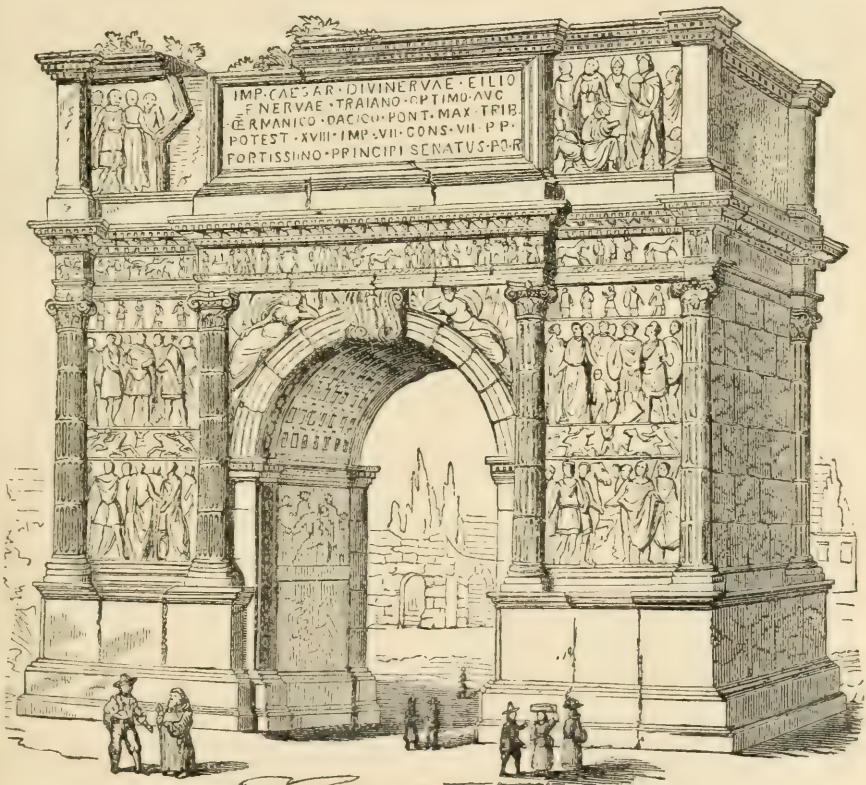
of the community of the gods of heaven, were Jupiter, Juno, and Minerva, in whom were personified the highest power, the highest womanhood, and the highest wisdom. With them was also associated Mars, who may be considered the special national god of the Romans, and Janus and Vesta, the most venerated. In the family and domestic life of the Romans, the worship of the Lares and Penates was considered of the highest importance. In the atrium, the general family and dining hall,—under the “black covering” where the man received the guests, and the woman of the house sat spinning surrounded by her maids,—was the sacred place over the hearth, where the Lares and Penates were represented by simple carved figures.

At the head of the Roman system of worship were the Pontifices, the guardians of the state religion, with the Pontifex Maximus as the highest ecclesiastical authority. The Pontifices were the “bridge-builders,” who understood the secrets of measure and number; for which reason the duty devolved upon them of drawing up the calendar of the State, of announcing the new and the full moon to the people, and of taking care that every religious observance, as well as every transaction of justice, should take place on the right day. In this association we have to seek the commencement of historical record, and of the administration of justice. The sacred customs and sacrifices of burnt-offerings were celebrated by priests, called Flamines; with each of the principal gods and temples one or more of these priests was associated; but among them the Flamen Dialis, who dwelt on the Palatinus, received the greatest veneration.

The worship of Mars was administered by the ecclesiastical college of the twelve Salians (Springers), who performed the war-dance accompanied with song, in the month of March. The twelve Arvales Fratres, with their numerous followers, served the goddess of earth and agriculture, who, as Dea Dia, the creative goddess of the civic fields, was venerated in a sacred grove on the “field road” on the right bank of the Tiber, and may be considered as corresponding to Tellus, Ceres, Ops, and Flora. Of the sacrificial invocations and prayers, with which the priestly brotherhood invoked the blessing of the divinity on the seed in May, a few have been preserved. Besides this system of worship sanctified by tradition and popular religion, there were developed in Rome at an early period, a great number of abstract ideas originating in Pantheistic theories which were personified as deities. These deities could only be regarded as allegorical figures, such as Victoria, Concordia, Roma, Fides or faith, Quies or rest, Febris, Mephitis, fever etc. Subsequent communication with the Greeks still further increased the number of Roman divinities; the worship of the prophesying Sibyllæ, likewise especially of the Cumæan and their oracles, the Sibylline books, appear to have originated in Greece.

The Italian races, especially the Latins and Sabines, had at first a great dislike to gods in human form; their deities were ideal conceptions, having no clear and distinct shape, and no mythology. Therefore these deities were frequently intermingled. It was the influence of Greek sculpture and mythic poetry that first brought about a more decided separation of the various deities and a more defined worship. “As everything appeared in the concrete and material form to the Greeks, so the Roman, on the other hand, could only use abstract, perfectly transparent forms, and could not therefore begin with the old legendary treasure of very ancient times, which he no longer comprehended.” In the Greek mythology, the person prevailed; in the Roman, the abstract conception; in the one case liberty, in the other

necessity. "Throughout the whole of nature," says Mommsen, "the Italian venerated the spiritual and the universal; to every being, to the man as to the tree, to the State as to the store-room (penates) is given the spirit which originates with it and passes away with it, the counterfeit of the physical in the spiritual region."



ANCIENT ARCH OF TRAJAN.





MUCIUS SCAEVOLA IN THE PRESENCE OF PORSENNA.

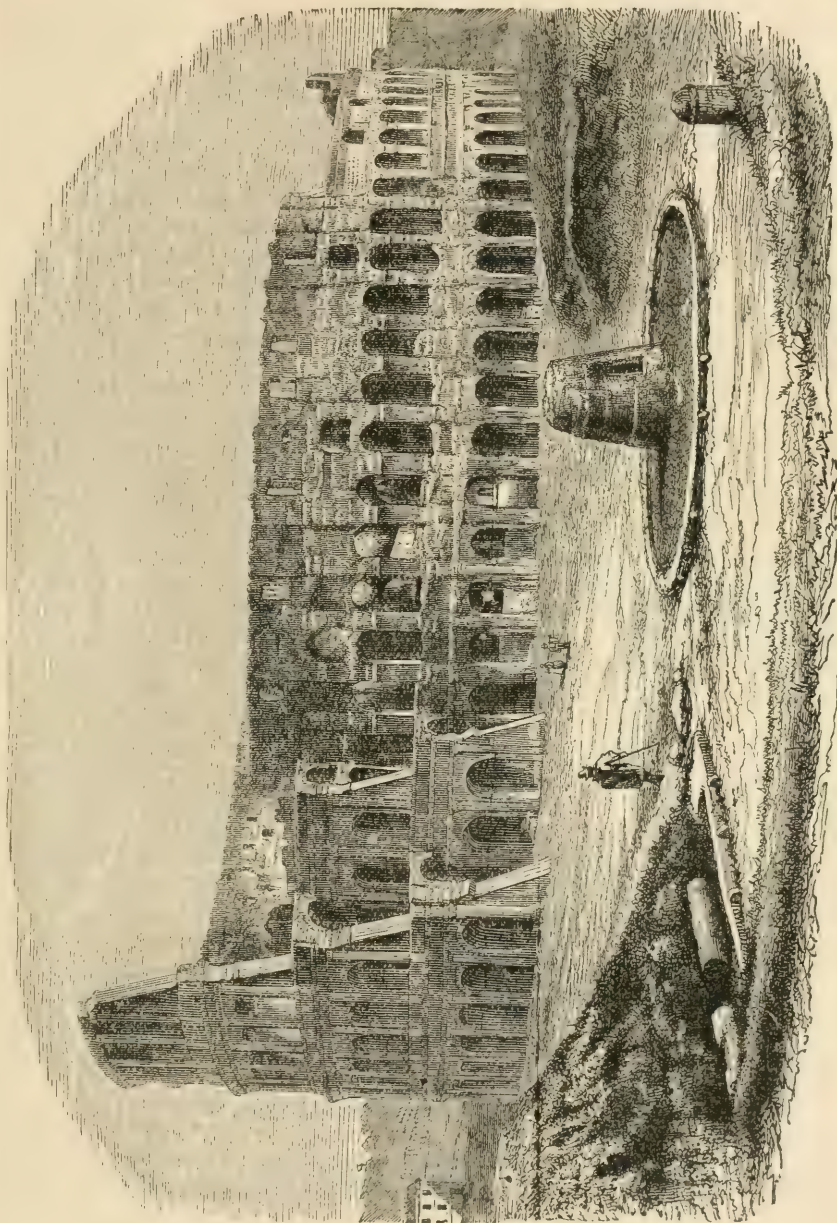
## ROME UNDER THE KINGS. B.C. 753-509.

THE TRADITION OF NUMITOR, AMULIUS AND RHEA SILVIA.—ROMULUS AND REMUS.—THE FOUNDING OF ROME, 753 B.C.—DEATH OF REMUS.—THE ABDUCTION OF THE SABINE WOMEN.—TITUS TATIUS,



THE SABINE KING.—NUMA POMPILIUS.—STATE AND RELIGIOUS INSTITUTIONS.—TULLUS HOSTILIUS AND ANCUS MARTIUS.—ENLARGEMENT AND IMPROVEMENT OF THE CITY.—TARQUIN THE ELDER.—BUILDING OF THE CAPITOL.—SERVIUS TULLIUS.—DIVISION OF THE ROMANS INTO CLASSES.—MURDER OF THE KING BY HIS SON-IN-LAW.—TARQUIN THE PROUD.—HIS EXPULSION AND ITS CAUSES.—THE MOST ANCIENT GOVERNMENT AND LAWS OF ROME.—CONSTITUTION OF THE ROMAN STATE UNDER THE KINGS.

IT is told in an old tradition, how king Numitor of Alba-longa, a successor of the Trojan Æneas, was robbed of the throne by his brother, Amulius ;



THE COLISEUM, ROME.



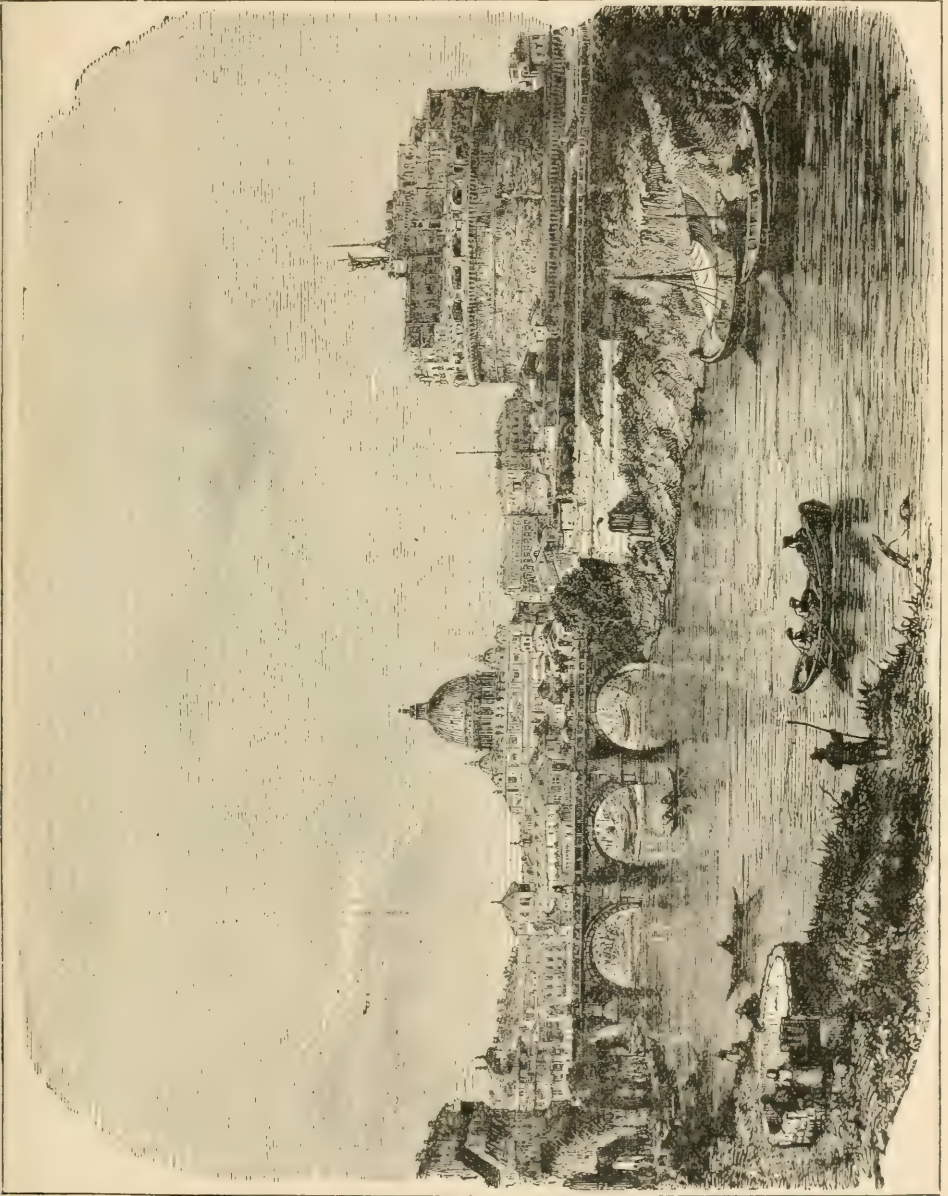
and how his daughter, Rhea Silvia, was consecrated as a priestess of Vesta; that as a virgin, according to the pleasure of the goddess, she might guard the sacred fire and perform the sacrificial service. When, however, she bore the twins, Romulus and Remus, to Mars, the god of war, her severe uncle commanded that the children should be thrown into the Tiber, which was just then swollen beyond its usual level. But when the flood had subsided, the box in which the children lay was left hanging on a fig-tree, and the boys were suckled by a wolf and reared by shepherds.

When, by chance, they afterwards learned the story of their birth, and the fate that had befallen their grandfather, they gave back to Numitor the throne of Alba-longa; and then, on the spot where they had been so miraculously saved, on the Palatine hill, by the left bank of the Tiber, where the Latin herdsmen possessed ancient settlements and were accustomed to celebrate the worship of their gods of earth and nature with pastoral festivals and sacrifices of purification, they founded the town of Rome, in the year 753 B.C.; the newly-raised walls having, however, been stained with the blood of Remus, who was slain in consequence of a quarrel, by his brother Romulus. The "Wolf's feast" or Lupercalia, which the family of the Fabii used to celebrate by the Palatine hill,—a feast of shepherds and peasants, which, more than any other, preserved the simple jests of patriarchal simplicity,—may probably have been brought down from these ancient times.

When the little town was founded and its limits had been defined by a furrow drawn round it,—which, being deepened, formed the moat, while the earth thrown up from it composed the rampart,—Romulus declared it to be a city of refuge for fugitives, and thus attracted inhabitants to it. But as the new community had no wives, and the neighbouring tribes hesitated to marry their daughters to these men, Romulus caused a festival to be celebrated, that by the forcible abduction of the Sabine women he might obtain violently what had been refused to him in friendship. The new colony was thus embroiled in a war with the Sabines; but the contest was abruptly ended by the mediation of the women who had been carried off; for with dishevelled hair and rent garments they threw themselves between the combatants, imploring peace, and declaring that they would share the fate of the Romans. A treaty was concluded, by which the Sabines dwelling on the Capitoline hill were united into one community with the Latins on Mount Palatine; and some time afterwards they associated with them a colony of Etruscans on the Cælius, an agreement being made that the Sabine king, Titus Tatius, who had dwelt in Cures, should carry on the government in conjunction with Romulus; and that in future a Latin and a Sabine should be chosen alternately as king by the Senate, which consisted of the most distinguished chiefs of families. This secured the existence of the State, whose founder, after his mysterious decease, was worshipped as a divinity under the name of Quirinus, and whose citizens adopted the name of Quirites, from Cures, besides that of Romans.

In remembrance of the noble deed of the women, and the work of reconciliation which they accomplished, Romulus established the festival of the Matronalia, and granted them many rights and honourable privileges. The similarity of their institutions of government and daily life, and of religious beliefs and customs and civil institutions, as well as the neighbourly intercourse which had already long since brought about between them treaties and agreements as to the laws of property, marriage, hospitality, etc., facilitated the rapid blending of the three races and of their national peculiarities

into a regular commonwealth with firmly established rights. These three fundamental elements of the Roman State appear to have formed the groundwork in the ancient division of the people into the tribes of Ramnes, Tities, and Luceres.



VIEW OF THE TIBER, ROME.

In order that a sacred bond might establish the new commonwealth still more securely,—so the historical tradition goes on to relate,—the second king, the wise Sabine Numa Pompilius, who reigned from 714 to 652, instituted rules



for religion and worship, in which he had full regard to the old faith and the accustomed usages of the three races; and he issued good regulations for domestic and social life, with which religious faith and sacred customs were very closely interwoven.

The maidens who guarded the sacred fire of Vesta, and who were invested with great privileges and honours, as well as all regulations and customs connected with agriculture and field-husbandry, were of Latin origin. The worship of Mars, with its priests the Salii, and its institutions connected with the rights and usages of war, such as the Fetiales or heralds, seems to owe its origin to the warlike race of Sabelli. From the Etruscans, who were at first somewhat neglected, were derived the traditions of the ceremonial and ritual of sacrifice, the custom of prophesying from the flight of the birds, the heavenly signs, and the feeding of the fowls (Haruspicia, Auspices, Auguries),

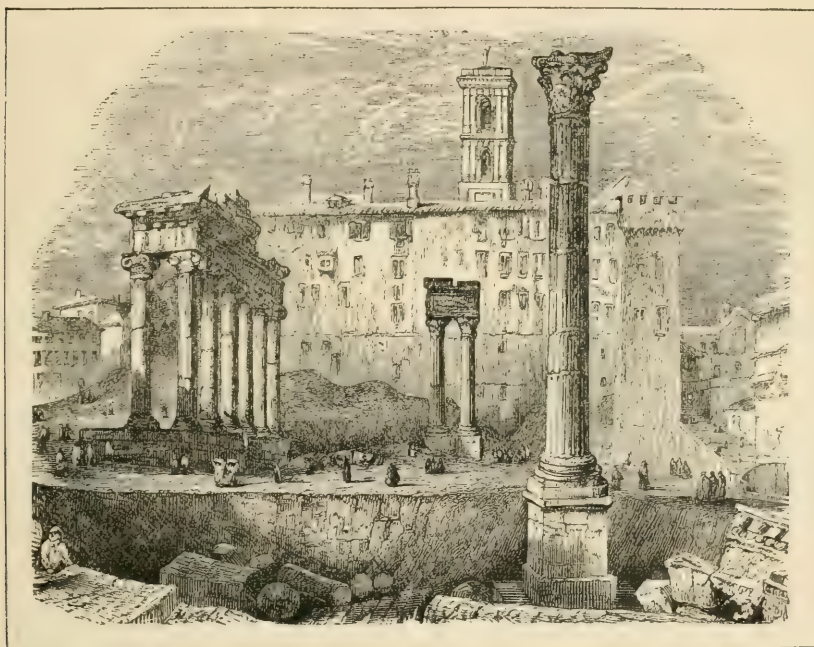


THE HORATHI.

under the control of an ecclesiastical college, called Pontifices, with a high-priest, the Pontifex Maximus, at their head. The oldest corporations of handicraftsmen also, whose members, as less honourable, were excluded from the right of bearing arms, were attributed to this king. And that the law of property might be respected, and fidelity and good faith might be practised in trade and commerce, Numa established a temple and a form of worship to Fides, the idea of faithfulness and mutual confidence. To Janus, "the god of every beginning in space or time," looking forwards and backwards with a twofold countenance, he consecrated a portico at the entrance of the Forum, the gates of which were open in times of war, and closed in times of peace; he also made this god the ruler of the civil year, and dedicated to him the first month, January. And so much honoured was the wise priest-

king by all the races, that they made no wars on Rome; and therefore during his reign the gates of the temple of Janus were closed. As the Greeks caused their laws to be ratified by divine oracles, so Numa Pompilius declared that he had received his religious regulations from the colloquies he held with the nymph Egeria, whose sacred grove lay southward from Rome.

The two succeeding kings, the Latin Tullus Hostilius (651-640), and the Sabine Ancus Marcius (639-616) increased the territory of the little State by successful wars. Besides the three before-mentioned hills, Palatinus, Capitol, and Cælius, four others were included in the confines of the city, namely, Aventinus, Quirinalis, Viminalis, and Esquilinus, and these new districts were gradually peopled. Thus Rome came to be called the city of the seven hills. Under Tullus Hostilius, through the victorious combat between the Horati and the Curiatii, the Romans obtained the dominion over Alba-longa, some of



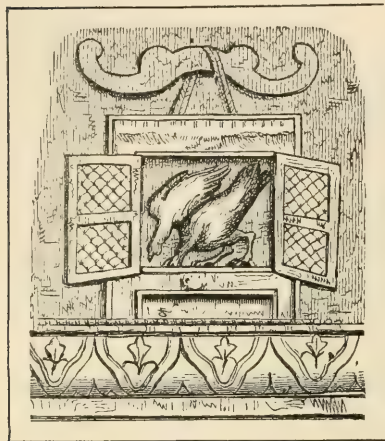
CORINTHIAN PILLAR IN THE ROMAN FORUM.

whose inhabitants, after the destruction of their town, were established at the foot of the mountain in Bovillæ, while the rest were carried off to Rome—where, being placed under the protection of the Roman law, they probably formed the origin of the class of Plebeians; whose numbers were greatly increased under the next king, Ancus Marcius, the founder of the harbour-town of Ostia at the mouth of the Tiber, by the settlement of the conquered citizens of the surrounding places. A third of their land was usually taken from the conquered districts and converted into farms, which were given to Roman peasants. It has been asserted with truth, that no people has ever, like the Romans, after obtaining possession of conquered territory by the sweat of its brow, so completely won a second time with the ploughshare what had been first gained by the lance. The public lands belonging to the State, and



a great portion of the private lands of the conquered districts, were confiscated by the Romans. With the subjugation of Alba-longa, the rights of supremacy this town had possessed as the capital of the Latin confederacy probably passed over to Rome, whose delegates from thenceforward assumed the presidency at the festivals of the league.

### THE LATER KINGS OF ROME.



THE SACRED CHICKENS.

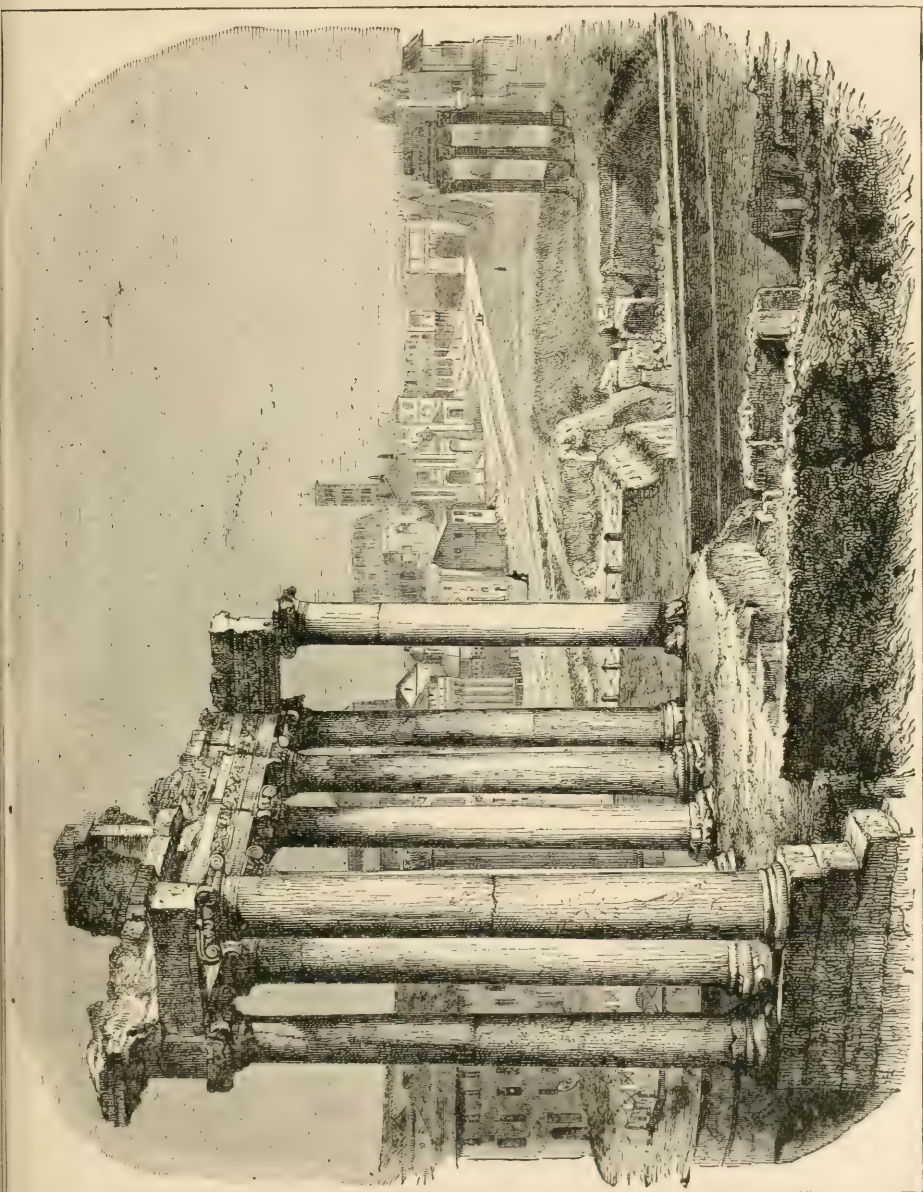
THE last three kings, Tarquin the Elder (Priscus) (615-578), Servius Tullius (577-534), and Tarquinius Superbus, or the Proud (534-509), belonged to the Etruscan race, as may be judged from the buildings they erected, and from the transplanting of Etruscan institutions to Rome in their time. During their reigns the conditions of the Latin league were regulated, and Rome was elevated to the position of the capital of a prosperous country. A perpetual peace, and an alliance for attack and defence, with reciprocal equality of rights in trade and commerce and in general affairs, bound these communities, which were already united by identity of language and customs, still more closely by the thousand-fold relations of business intercourse. The chief command

in the army of the league was at first given alternately to Rome and Latium.

The elder Tarquinius laid the foundation of the mighty building called the Capitol, which his son Tarquinius Superbus completed according to his father's design. This building consisted of the citadel and of the noble temple dedicated to the three chief gods. It was built according to the Tuscan order of architecture, and had three niches or shrines. In the centre one of these Jupiter was enthroned, while statues of Minerva and Juno occupied the spaces on the right and left. At the same time Tarquinius founded the great Roman games in honour of the Jupiter Capitolinus. These were celebrated on the Ides of September, with a sacrificial festival and contests in the circus. He further established, for the draining and purification of the city, the immense sewers, or cloaca, strongly built of blocks of stone, as well as the Forum and the Circus Maximus, an oblong arena, terminating at one end in a semicircle, and used for races in chariots or on horseback. It was Tarquin the Elder, also, who first assumed the symbols of the supreme power—the ivory throne, or sella curulis, the retinue of twelve lictors with fasces, etc. He increased the number of the Senate founded by Romulus from two hundred to three hundred members, so that out of every family or "gens" the eldest member had a seat in that assembly; from which circumstance the senators were called Patres. The representation of the State by these three hundred colleagues was regarded as the natural and normal condition of rule, alike in the political community and in the constitution of the army. Tarquinius also made war successfully against the Etruscans and Sabines.

After the murder of Tarquin the Elder, perpetrated at the instigation of the sons of his predecessor Ancus, by two hired assassins, the legendary history of the Roman kings further relates that queen Tanaquil caused her

son-in-law Servius Tullius to obtain possession of the throne. By means of the Servian Constitution, which appears to have been less the special creation of a lawgiver than the result of the natural growth and development of



RUINS IN THE FORUM, ROME.

existing circumstances, the new king carried the Roman government an important step forward. He introduced two regulations for the management of the army and public affairs, which had very important results. He divided



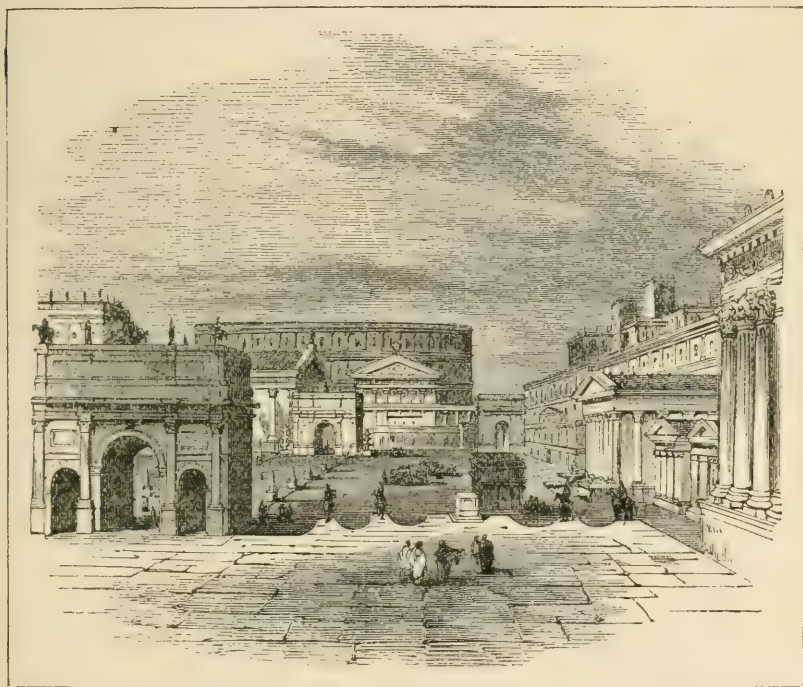


THE MURDER OF SERVIUS TULLIUS.

the city and territory of Rome into a number of districts or regions, called tribes; there were four districts for the town and twenty-six for the country. These were again subdivided into smaller areas, those in the town being called "vici," and those in the country "pagi;" and these smaller districts had probably each its temple for the Plebeians, and may thus be regarded as "parishes." The inhabitants of each of these districts formed a separate community with its own chief, whose duty it was to keep a register of all the inhabitants, and a record (a kind of Domesday Book) of all their lands, dwellings, and possessions, for the purpose of taxing them and of summoning them to military service. Thereupon Servius divided the whole inhabitants of the State, according to their property, into five classes (census), and these again into one hundred and ninety-three *centuria*, so that the political position and citizenship of each one depended on the amount of his property, and no one was entirely excluded from the exercise of political rights. The first class, which absorbed no fewer than eighty *centuria*, was probably exclusively composed of patricians, and was originally equal in importance to the four others put together, until later, when a reinforcement of the army from the lower classes became necessary, the fifth class was increased from twenty *centuria* to thirty. The eighteen *centuria* of the knights or eques probably also belonged to the Patrician families. Though the Patricians occupied a privileged position, as the richer and more prosperous citizens, they were also more highly taxed, and

more frequently called upon for military service. A sixth class (the *capite censi*, or those estimated by heads) which included the proletarians, or lower people who possessed nothing, was free from taxation and military service, but also destitute of influence in the government. Thus the citizens were constituted into an armed force, to protect their homes and bid defiance to their enemies; and also, at the same time, they formed a civil assembly for the decision of all questions concerning the well-being of the State. No one was entirely excluded from participation in general affairs, but to every one was apportioned such a share of burdens and duties as he could undertake, and such a portion of rights as was equitable.

From this time the *Comitiæ*, appointed according to *centuria*, were regarded as the true popular assemblies. The common people, or plebeians,



THE ROMAN FORUM, RESTORED.

voted in the *Tributa*; while the Patrician families, or old citizens, met for their deliberations in the *Curiata*. By this innovation, which was intended to bring about a gradual blending of the strengthening and aspiring Plebeian class with Patrician families or old citizens, and to rear the lofty structure of royalty on a broader foundation of popular power, Servius Tullius drew on himself the hatred of the nobility; and he was in consequence murdered with their assistance by his son-in-law Lucius Tarquinius Superbus.

Although Tarquinius now once more curtailed the rights which had been granted to the Plebeians by the constitution of Servius, extended the boundaries of the State by successful wars with the Latins and Volsci, and beautified the town by new buildings, such as the Capitol, and by useful institutions, he was likewise soon detested by the Patricians, as his efforts were







directed towards elevating the kingly power, with the help of the army, and transforming his limited elective sovereignty into an unlimited and hereditary kingship. His tyrannical acts towards the Senate and the Patricians, together with the oppressive taxation and task-work with which he punished the Plebeians, created general dissatisfaction, which at last passed into open insurrection; when the dark crime, perpetrated by one of the king's sons, Sextus Tarquinius, on the virtuous Lucretia, compelled her to commit suicide, and roused the people to revenge against the wicked family. Two relatives of the royal house, L. Tarquinius Collatinus, the husband of the noble Lucretia, and his friend Lucius Junius, who had until then been regarded as imbecile, and therefore called Brutus (blockhead), swore an oath of vengeance over the dead body, and called upon the people of Collatia and Rome, in the year 509, to strike for liberty and the abolition of the tyrannical sovereignty. On hearing of these proceedings, the king, who was with his army before Ardea, the fortified rocky town of the Rutuli, to which he had just laid siege, hastened to Rome, in order to quell the insurrection; but he found the gates closed. And when a decision of the popular assembly deprived him of the sovereignty, and even his troops deserted him, he was compelled to withdraw and to go with his sons into exile.



VIEW OF THE COLISEUM.





ROMAN SOLDIERS.

### THE MOST ANCIENT GOVERNMENT AND LAWS OF ROME.

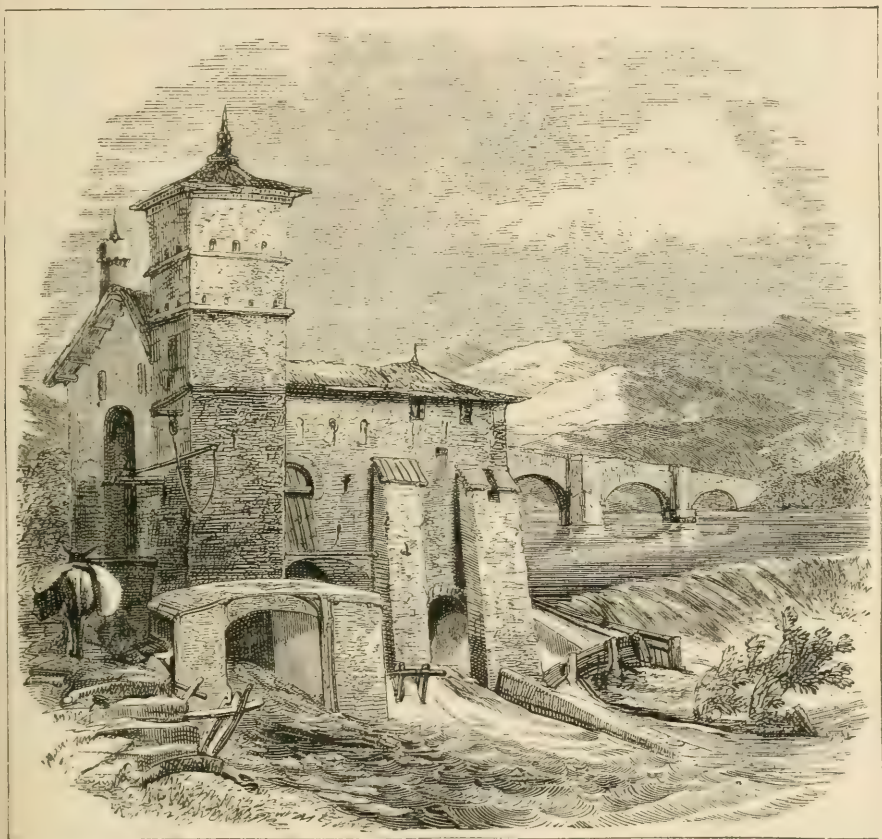
By the union of the three nationalities in the Roman commonwealth, there naturally arose three divisions of the people, called tribes or races—the Latin Ramnes, the Sabine Tities, and the Etruscan Luceres.

Every tribe in the State was divided into ten *Curiae*, or “guardianships,” founded upon an equal number of connected families or clans, known as *Gentes*. None but those who belonged to one of these *Gentes*, each of which consisted of various families, at first related to each other, but afterwards divided by various separations into different lines, could enjoy complete civic rights and be numbered among the Patricians.

The family included only those individuals who were able to trace their descent through each successive generation from an early ancestor of the tribe. These were the *Gentiles*. The race, on the other hand, included those who could merely prove their own descent from a common ancestor, but could not trace their pedigree step by step, and show the exact degree of relationship.

Besides these free citizens,—who enjoyed perfect equality of rights, were allowed to assume the same simple garb, the toga of white woollen material, and whose right as well as duty it was to practise martial exercises,—there were, even in the most ancient times, in Rome as in the whole of central Italy, half-free citizens, or dependents, *Clientes*, called “protected men,” a number of them being assigned to each gens. They were partly descendants of the older inhabitants of the country, who had been despoiled of their land and property by the conquering tribes, and therefore placed in a condition of religious protection; partly the offspring of unequal marriages, liberated bondsmen, foreign settlers, or impoverished dwellers on the frontier, who sought employment in Rome. Between the *Gentiles*, as protectors or patrons, and the *Clientes*, as the protected, there arose “a relationship of piety,” founded on a religious basis, with reciprocal rights and duties. The master of the house had to protect and represent the people connected with him, while the latter were bound to honour and obey the head of the house as a father. Different in position from the *Clientes* were the *Plebeians*, who subsequently came

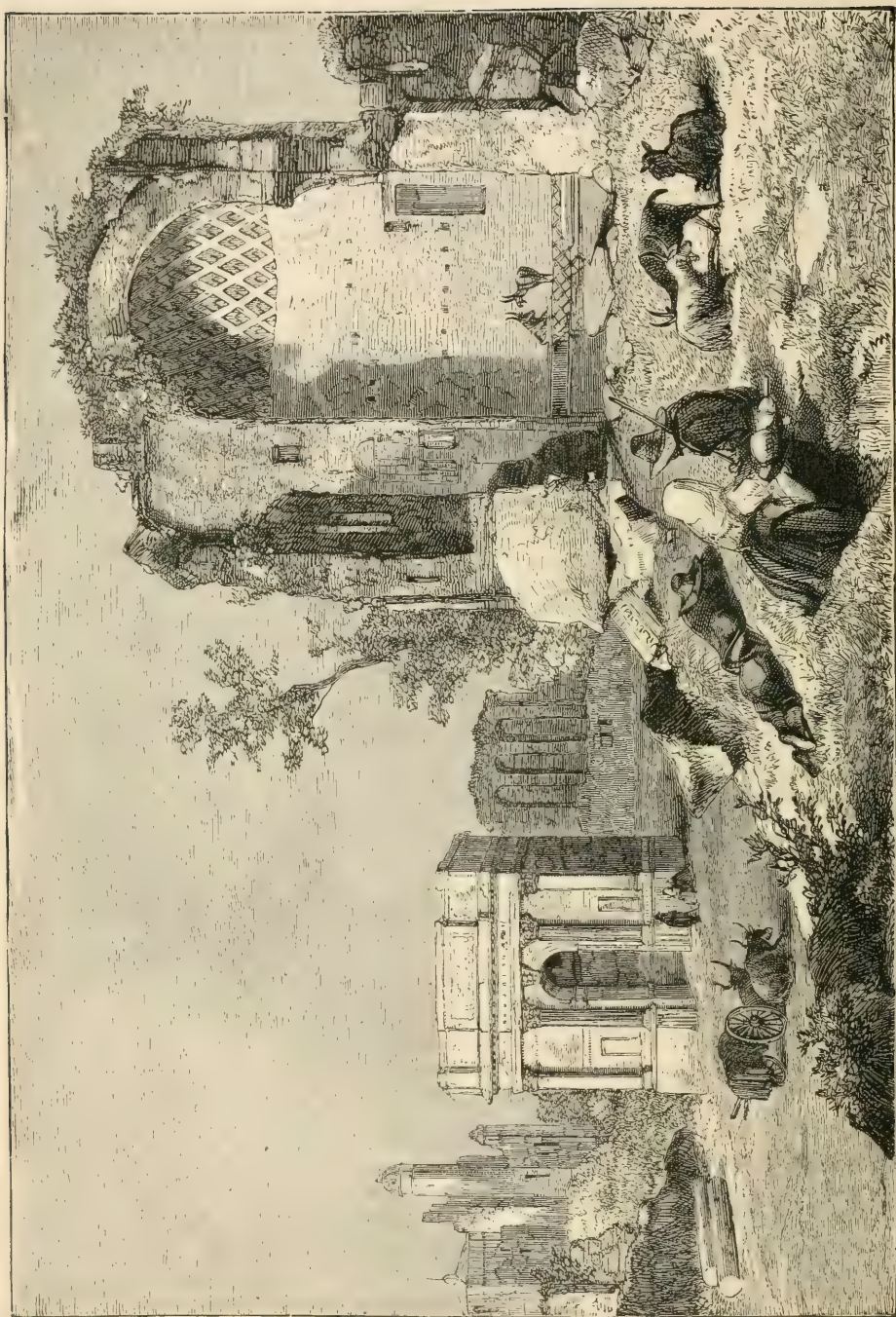
forward as opponents of the Patrician free citizens. Originally they had been inhabitants of the conquered neighbouring towns, who, having settled at Rome, certainly enjoyed personal freedom, and possessed a small property ; but they had not civil and political rights as compared with the Patricians or old citizens, with whom they were not even permitted to intermarry. Nevertheless the Plebeians, in spite of their want of political rights, were included with the Patricians as members of the Commonwealth or State, and thus appear to have stood in as good a position with regard to private rights as the old citizen inhabitants themselves. There were, besides, slaves and freedmen.



VIEW OF THE TIBER AT THE OLD CITY OF PERUGIA.

The house and the family,—that is to say, the free man, and the wife who had been solemnly married to him by the priests, with the ceremony of communion of fire and water, by the sacred salt-meal (the rite known as *Confarreatio*), with his sons and daughters, the children of his sons and the whole property,—were represented as a unity by the father and master of the house, whose power over wife and child and all the possessions was unlimited. He exercised judicial rule, and could at his pleasure even inflict the punishment of death. The extinction of a house was regarded as a misfortune, for the prevention of which those who were childless in the community were allowed to adopt children, who inherited all rights, and were bound to fulfil all the





duties of real sons and daughters towards those who adopted them. After the death of the master of the house, the guardianship (*tutela*) over the widow was exercised by the sons, and over the unmarried sisters by their brothers. For though the wife was not kept back from the acquisition of money and property, and though the mother and daughters had an equal share in an inheritance with the sons, the wife was still considered as belonging to the house, not to the community, and was always "subject to the house."

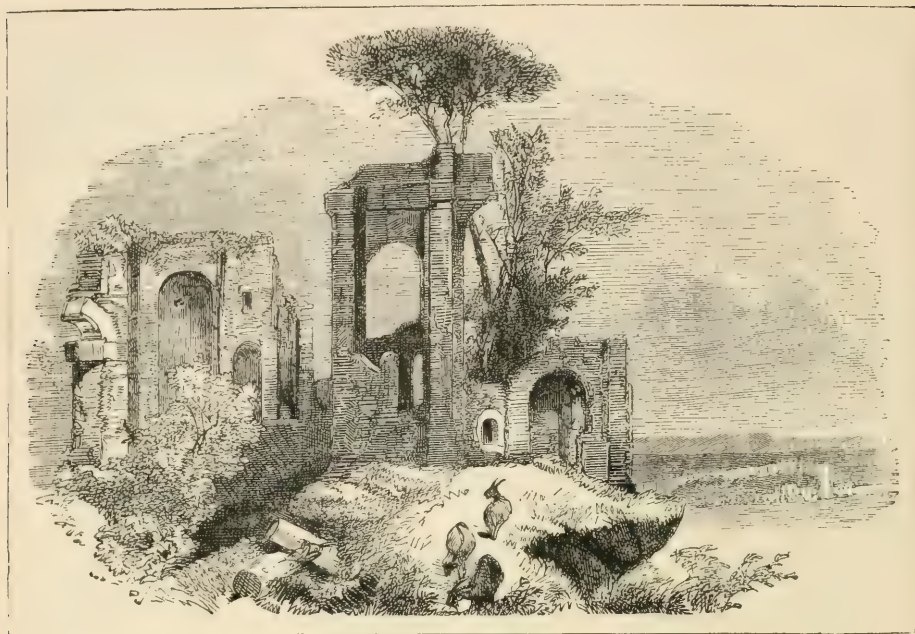
### THE STORY OF THE MURDER OF SERVIUS TULLIUS.



TRADITION has described in the form of a tragic and terrible story the transfer of the regal power from Servius Tullius to Tarquinius Superbus. The two brothers Lucius and Aruns, the sons of Tarquin the elder, had married the two daughters of king Servius. Lucius, who was "capable of crime, though not prone to it from his own inclination," was wedded to the elder daughter, Tullia, a gentle and pious woman; Aruns, an honourable and faithful man, was married to the younger sister, a woman of savage and merciless character. Angry at the prolonged life of her old father, and at the indifference of her husband, who seemed inclined to resign the throne when it should become vacant, to his ambitious brother, she swore destruction to both. She made an

agreement with Lucius, that he should murder his wife and she her husband, and then they, the two criminals, would marry each other. "Without even the appearance of grief, they lighted their wedding torch at the funeral pile." Thereupon Lucius, urged on by his ambitious wife, entered into a negotiation with a party of discontented patricians, and formed a conspiracy for the overthrow of the noble king Servius. At the time of the harvest, when a large number of the people were in the country, Tarquinius appeared in the Senate, adorned with the royal insignia and surrounded by an armed retinue. On hearing of this proceeding, the king hastened valiantly into the Curia. As he stood in the doorway he reproached Tarquinius, whom he called a rebel; whereupon the murderer seized the weak old man, and threw him down the stone steps. Bleeding and stunned, Servius was lifted up and borne away by his faithful followers; but before he reached his dwelling, some servants of the tyrant overtook and killed him. The corpse they left weltering in its blood. In the meantime Tullia had been waiting to receive intelligence of the success of the crime, till she could no longer control her impatience. She made her way through the midst of the tumult to the Curia, and greeted her husband as king. Even to him her exultation was horrible; he bade her turn back. In a street, which from that time bore the name of "the accursed," she found the body of her father lying in her path. The mules started back, the servant drew in the reins; but she commanded him to drive on over the corpse. The carriage and her robe were splashed with her father's blood. Guarded by a few faithful attendants, the body was taken by night out of the city; for Tarquinius, alarmed at the excitement and anger that had arisen among the people, did not venture to allow the funeral procession to pass through the Forum, according to the usual custom. Long after the time of the kings in Rome had passed away, the Roman people continued to celebrate with grateful remembrance the birthday of their popular monarch.





RUINS AT ROME—THE PALACE OF THE CÆSARS.

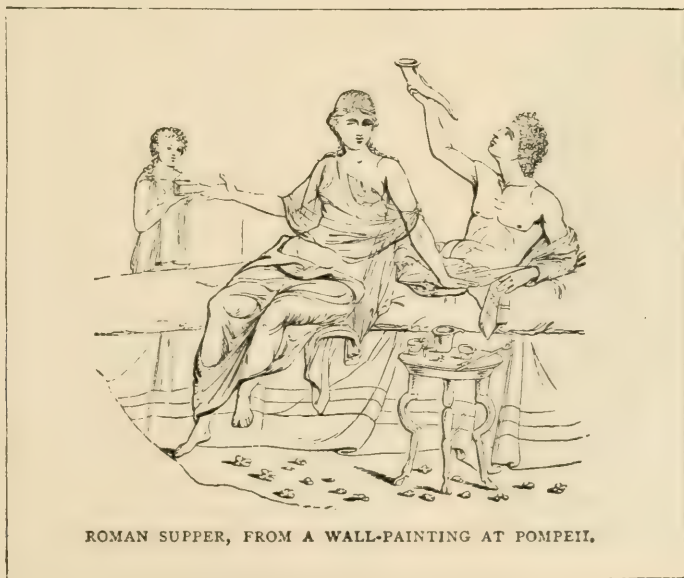
## THE STORY OF LUCIUS JUNIUS BRUTUS, AND OF LUCRETIA.



THE overthrow of the tyrant and the expulsion of the royal family have been romantically embellished by tradition, in the Greek histories of the tyrants. Tarquinius is represented as being terrified by bad dreams and by omens prognosticating evil. He therefore sent two of his sons, Titus and Aruns, to Delphi, to obtain counsel of the Pythian god. To amuse them on the way, he despatched with them as a companion a cousin, Lucius Junius Brutus, who was looked upon as a man of weak intellect, because he affected to be foolish and half-witted, in order to escape the deadly suspicion of the tyrant. After they had obtained the answer of the oracle, the king's sons questioned the god about their own destiny; and it was foretold to them that the sovereignty of

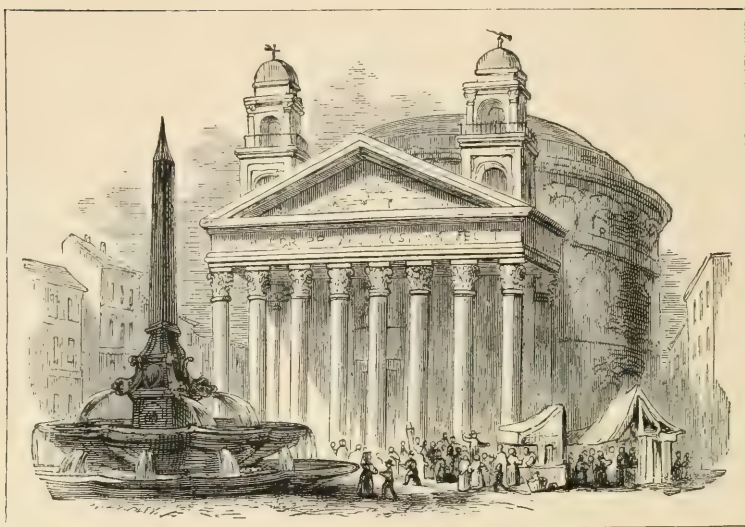
Rome would fall to him among them who should be the first to kiss his mother after their return. Thereupon the brothers agreed between themselves, that they would kiss their mother simultaneously, and would then rule together. But when they landed in Italy, Brutus fell, as though accidentally, on the ground, and, unnoticed, kissed the earth, the *common mother of all*. Some time afterwards, when the Romans were engaged in a lengthened siege of the strong town of Ardea, belonging to the Rutuli, the sons of the king and their cousin Tarquinius Collatinus, the tributary prince of the small town of Collatia, were disputing about the virtues and the

good qualities of their wives. The quarrel became animated. The princes undertook a journey by night from the camp, in order to surprise their wives, and see what the fair dames were doing in their absence. At Rome they found their royal ladies at a sumptuous banquet, and feasting amid flowers and wine; thence the young men hastened to Collatia, where, at a late hour of the night, they found Lucretia, the wife of Collatinus, diligently spinning surrounded by her maids. She looked so beautiful as she sat among them, that she excited a lawless passion in Sextus Tarquinius, who returned on the following day to Collatia, and repaired to his cousin's house, where he was hospitably received by Lucretia. In the stillness of the night, he entered her chamber armed, and by terrible threats compelled her to surrender herself to him. On the following morning she summoned her father and her husband to her, sending word to them that a horrible calamity had befallen her. Lucretius came, accompanied by P. Valerius, the same who afterwards obtained the name of Publicola, and by Collatinus; and they brought with them the despised Brutus. The inconsolable Lucretia, with many bitter tears, told them of the disgrace she had undergone, solemnly adjured her father and her husband to avenge the cruel wrong, and then stabbed herself to the heart with a dagger. The moment had now arrived for Brutus "to throw off his disguise, as Odysseus had thrown off the beggar's mantle." Holding the bloody dagger over his head, he swore destruction to the sinful house of the Tarquins; and over Lucretia's corpse the bond of vengeance was ratified. The young men accompanied the funeral procession to Rome. Here the gates were closed, and Brutus, as tribune of the celeres, or commander of the knights, summoned the people to the assembly. All classes were inflamed with one common feeling; with one voice the decree of the citizens deposed the last king from his office, and sentenced him and his family to banishment. Tullia escaped uninjured from the city; and the people left the task of executing vengeance upon her to the spirits of the dead.



ROMAN SUPPER, FROM A WALL-PAINTING AT POMPEII.





THE PANTHEON AT ROME.

## CONSTITUTION OF THE ROMAN STATE UNDER THE KINGS.



THE Roman State consisted of King, Senate, and People (populus, that is to say, the totality of the Patricians). The royalty of ancient Rome was limited by the will of the nation, which made itself known partly in a direct manner in the assemblies of the nation, partly by means of an authority conferred upon the Senate. It was thus "a chief power, established and recognised by the people and accorded by them from free choice," having its "source of justification" in the people, and returning again to them after the king's death, to be conferred on another person. When the king was chosen and had received the priestly dedication, or inauguration, he appeared before the community of the people in the same relationship as the father of the house towards the family. He exercised unlimited power as commander of the army and chief judge, and was entitled to the honour of the insignia brought over from Etruria. When he appeared clothed with his official functions the Lictors marched before him with axes and fasces; on the speaking days (fasti) he held a court of justice sitting on the seat of authority, the curule chair, in the

market-place; he also possessed an ecclesiastical character, and in this quality

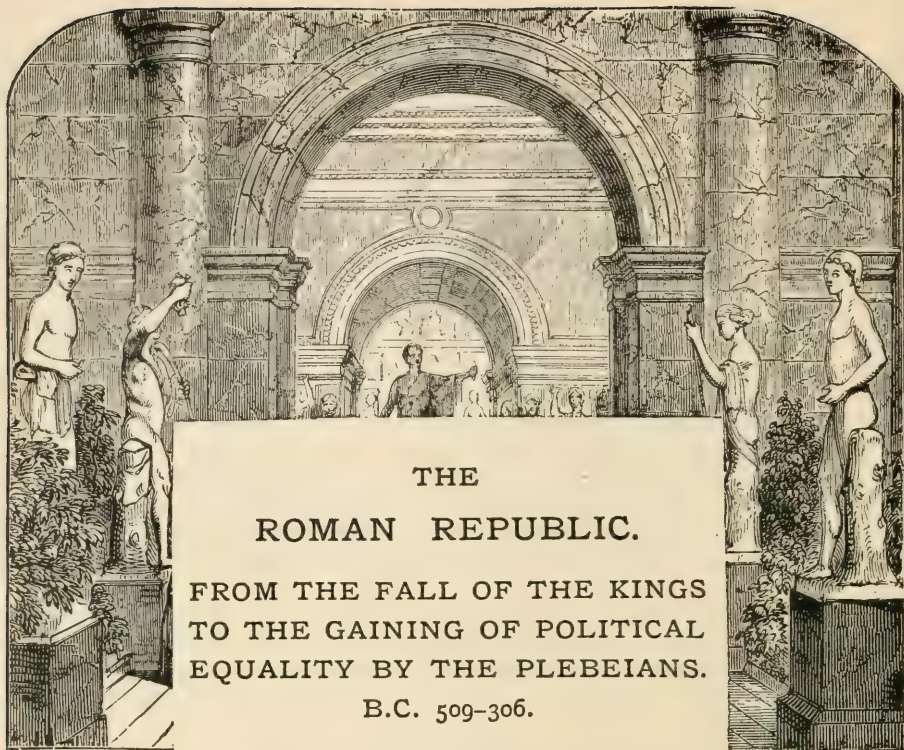
he had authority over the sacrifices and the system of prophecy. For his maintenance a considerable crown demesne was set apart from the common property. Other revenues were obtained from the harbour tolls, fines, and the tax paid for protection by the settlers who were not citizens. For public work, and service in the State and army, no remuneration was given.

When the king died, the Council of Elders met together without summons and appointed a provisional king, or *Interrex*, for five days ; by him the new king was then selected, and the choice was confirmed by the Senate and citizens. The Senate was originally an assembly or council freely chosen by the king for his lifetime, from the elders of the families, in which he himself or his deputy, the prefect of the town, exercised the chief authority and presidency, but whose expressions of opinion he was obliged to receive in all matters connected with the State. The Senate also had its part in the government of the State, and took the initiative by its deliberations, called *Senatus-consulta*, in all the proposals brought forward in the popular assembly with regard to war and peace, and legislation. The number of the Senators corresponded with that of the tribes ; so that the increase of the latter, through the enfranchisement of new communities, resulted also in an increased number of seats in the Senate. Under the government of the kings the number was raised to three hundred.

The rights belonging to the popular assemblies, or *Comitiæ*, were the choice of a King, the acceptance, rejection, and abrogation of laws, the admission to citizenship, the pardoning of condemned citizens, demanded by the favour of the community (law of provocation), and the decision as to peace or war. Only when the assembly of the people, or *Comitia*, was unanimous with the Council and the King in the declaration of war, was the war regarded as a just one, "on which the blessing of the gods might rightfully be expected." The original separation of the whole people into Patricians and Plebeians gave place in time to a division according to classes, namely, Senators, Knights, and Plebeians. The two former wore a gold ring as a mark of distinction, and on the inner garment, or tunic, a stripe of purple, broad for the Senators and narrow for the Knights.





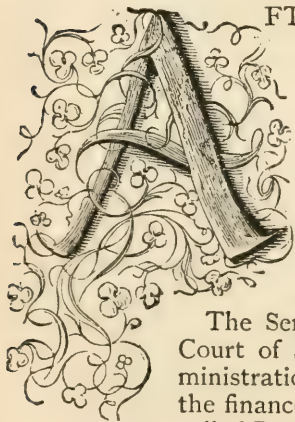


## THE ROMAN REPUBLIC.

FROM THE FALL OF THE KINGS  
TO THE GAINING OF POLITICAL  
EQUALITY BY THE PLEBEIANS.

B.C. 509-306.

THE NEW ARRANGEMENT OF THE STATE.—THE SENATE AND THE CONSULS, QUÆSTORS, ETC.—STRUGGLES OF THE NEW REPUBLIC.—THE ETRUSCAN KING PORSENNA.—HORATIUS COCLES.—MUCIUS SCAEVOLA.—EFFORTS OF TARQUIN TO RECOVER HIS AUTHORITY.—BATTLE OF LAKE REGILLUS.—QUARRELS BETWEEN PATRICIANS AND PLEBEIANS.—THE EMIGRATION OF THE PEOPLE TO THE MONS SACER.—THE REASONS FOR THIS STEP.—THE CRUEL LAWS OF DEBT.—ATTEMPTS AT COMPROMISE.—TYRANNY OF THE PATRICIANS.—MARCUS VALERIUS THE DICTATOR.



**A**FTER the expulsion of Tarquinius, the highest power was vested in the aristocratic families who had been chiefly instrumental in the abolition of royalty; and by division and the limitation of the period of office, it was made accessible to various candidates. The Senate, which had been increased by new members (*conscripti*), was considered as guardian of the Commonwealth and the laws. This assembly had the office of proposing and ratifying the laws determined on, and the confirmation of the officers chosen by the popular assembly of the *Centuria*.

The Senate decided questions of war and peace, and, as a Court of Supreme Jurisdiction, watched over religion, the administration of government and the law, and the regulation of the finances. Under its auspices, two Consuls, who were first called *Prætors*, annually chosen by the Patricians, carried on the

daily business of the government and the administration of justice, and in time of war were the leaders of the army ; while all the affairs connected with the State religion and worship were under the control of the Sacrificial King, in whose person the royal title was continued, "that the gods might not miss their accustomed mediator ;" but, on account of the enactment which prevented him from filling any other office, this high functionary was nevertheless the least powerful of all the Roman officials.

Besides the Consuls, after whom the year was designated in the calendar



ROME, WITH THE RUINS OF THE ANCIENT CITY.

and who "prayed and offered sacrifice for the community, and in the name of the people penetrated the will of the gods by the aid of competent men," there were also Quæstors for the control of the public treasure, under the supervision of the Senate. At first there were two of these officers ; but their number was gradually increased to meet the requirements of the enlarged State. They were nominated by the Consuls, and, like the latter, retired after the expiration of a year. All these offices could be held by none but Patricians. In their Curiae they discussed the measures necessary for the maintenance of their authority and class rights ; in the general Centuriacomitia, where the Consuls were chosen, they, as the richer part of the com-



munity, were, according to the Servian Constitution, generally able to command a majority; and thus they held the popular resolutions in their hand, and they deprived the tribal assemblies of the Plebeians of all power and public influence. The popular assembly possessed, however, the important right of annually appointing the highest officers of the Commonwealth, and of deciding on the life and death of the citizen on a last appeal, by the right known as *provocatio*, by which means the balance of power came to be vested in them.



THE DEFEAT OF THE FABII.

## THE STRUGGLES OF THE REPUBLIC.—KING PORSENNA.



THE new Commonwealth had to wage great conflicts within and without. Under the first Consuls, Brutus and Collatinus, a number of young Roman patricians formed a conspiracy to bring back the expelled royal family. When this plot was discovered, the stern Brutus caused the guilty persons, among whom were two of his sons, to be beheaded with the axe. But the Roman people were so exasperated that they not only seized the pasture ground belonging to the Tarquins between the town and the Tiber, and dedi-

cated it to Mars as uncultivated ground (*Campus Martius*), to be used for military exercise, popular assemblies, and a field of combat—but they also banished for ever from the city every member of the *Tarquinius* family; and even *Tarquinius Collatinus*, one of the chief founders of the republican Commonwealth, was obliged to obey this law and depart.

The greatest danger from without threatened the Romans from the Etruscan king, *Porsenna* of *Clusium*, to whom *Tarquinius* had appealed for help, and who had taken possession of *Janiculum* on the right bank of the *Tiber*. The wars of the young Republic with this powerful enemy were subsequently embellished by Roman historians with all kinds of heroic legends in glorification of the founding of the free State. On one occasion the Romans crossed the river to drive the Etruscans from *Janiculum*; but they were repulsed and compelled to make a hasty retreat into the town. The enemy might easily have rushed into the city with them, had not *Horatius Cocles*, a strong and valiant man, to whom was entrusted the guarding of the bridge, kept back the assailants with the help of two of his comrades, while, at his command, the crowd pulled down the bridge behind them. Presently *Horatius* sent his two fellow-combatants back to the town, and stood alone, like *Ajax*, to resist the army, until the crash of the falling beams and the shouts of the men who had toiled at the destruction of the bridge announced that the work was finished. Then he prayed to Father *Tiber* for protection, that he would receive him and his weapons in his holy stream; and, springing into the waves, he swam to the town amid a shower of missiles from the enemy. As a token of gratitude, every inhabitant contributed what he could spare from his own meal when a famine presently raged in the city, and afterwards the Republic set up a statue of *Horatius* in the *Comitia*, and presented him with as much land as he could plough up in one day.



THE FALL OF PHAETON.





A ROMAN BATH.

## THE STORY OF MUCIUS SCAEVOLE.—BATTLE OF LAKE REGILLUS.

**M**UCIUS CORDUS, called Scaevola, received a similar reward. When Rome was suffering severely from famine during the siege, this heroic youth undertook, with the permission of the Senate, to deliver his country from the foe by the murder of the Etruscan king. He made his way into the camp; and, being familiar with the Etruscan language, succeeded in penetrating to the inner space where the royal tent stood. But by mistake, he stabbed a richly dressed attendant instead of the king. When Porsenna, however, endeavoured to compel him to confession by threats, Mucius stretched forth his right hand and thrust it into the flame of a fire burning on an altar near him, as a proof that torture and death had no terrors for him. Thus he obtained the name of "Scaevola," or "Left-handed."

But however vain-gloriously the Romans extolled the first struggles for liberty, we learn from later accounts that Porsenna actually took Rome and conquered the Romans; that he thereupon disarmed them, and compelled them to purchase a peace by the surrender of hostages (who, however, under the leadership of the courageous Clœlia, are said to have soon escaped again by a bold flight over the stream), and by the cession of a third of their territory, namely the district of ten tribes.—At the same time the Æqui and Volsci once more obtained possession of the towns they had formerly lost to the Roman kings; the people of Veii took the field for the restoration of the Tarquins, and offered battle to the Romans in the wood Arsia; on which occasion Brutus, the founder of the new Republic, and Arnus Tarquinius killed each other in combat. But the Romans maintained the field; and at last the Latin confederacy of towns, established by the last king, took up arms for the protection of the State that had founded it. The Romans then created a new dignity, the Dictatorship, the advantage of which they soon experienced in 496, in the victory over the Latini at Lake Regillus, on the north side of the Latin mountains, on the way from Rome to Præneste. Three years later, in 493, a treaty was concluded, in which equal rights were secured to both States.

## QUARRELS BETWEEN PATRICIANS AND PLEBEIANS.—THE MONS SACER.



**D**URING the struggles for liberty, the Plebeians had rendered the Patricians powerful assistance; and, in consequence, they had obtained, through the Consul, Valerius Publicola, "friend of the people," some favourable laws, by which the right of appeal to the national assembly was more safely secured, and the abuse of official power in a tyrannical manner was prevented. Scarcely, however, were the Patricians relieved, by the death of Tarquin at Cumæ in 495, from the fear of a return of the royal family, than they disregarded these regulations, oppressed the people, and made tyrannical use of their rights and privileges. Among these privileges may be especially reckoned the severe laws concerning debt. The Plebeians, as free land-owners, though without civil rights, were obliged to render

payment of land-tax, to give military service without pay, and to furnish arms and equipment.

While they were away serving in the ranks, their land at home, which had been lessened by the surrender of a part of it to Porsenna, was badly cultivated; unfortunate harvests, the devastations of war, and armed incursions of the neighbouring hostile tribes, combined to impoverish them; and in order to provide for the necessity of the moment, they made themselves the debtors of the Patricians. If the Plebeian could not punctually pay the high interest, which was generally reckoned at a twelfth of the capital, or  $8\frac{1}{2}$  per cent., he and his wife and children became the absolute property of the creditor, and could be sold into a strange country or kept by the owners as slaves. Terrible was the "living grave" that, by the inexorable popular law, yawned for the poor man in the shape of the debtors' prison, into which every man of property might cast him.

But not less hard was the lot of the man whom the creditor allowed to dwell on the mortgaged land, when the debtor had to bear the burdens on the property and to cultivate the field, while the latter seized the harvest as part payment of the debt. The Patricians,—who were in sole possession of the common land, for the usufruct of which they paid neither ground-rent nor taxes, having their own property cultivated by clients, tenants, or slaves, who were not admitted to the honour of armed warlike service,—kept for themselves the booty taken in war as well as every other kind of gain, and remained free from most of the ills which caused the impoverishment of the Plebeians; while profitable maritime trade in the products of the country brought large sums of money into their hands. The historical accounts relate, that when this state of affairs became too oppressive, and no law protected the unfortunate debtor from the hard creditor, about 18,000 armed Plebeians, who were summoned to join the army in the year 494, refused obedience, took possession of the Mons Sacer, or holy mountain, on the bank of the Anio not far from the city, with the intention of founding a new town, and only returned when the deputy Menenius Agrippa, by relating to them the fable of the belly and the members, convinced them of the disadvantage that would result from such a quarrel, and promised them redress of their grievances. They obtained the election of Tribunes of the people, or protectors, who, independent of the consular power, and as privileged and inviolable representatives of their fellow citizens, could by their veto reverse all decisions of the Senate and all decrees



of the Consuls which they considered injurious to the Plebeians ; and if this did not avail, they could prevent the payment of taxes and keep the citizens from serving in the army when summoned. Only Plebeians, chosen in the assembly of the tribes, were competent to hold the Tribune's office. Their number, originally five, was subsequently doubled. Two assistants, the *Ædiles*, who exercised control in the market-places, and maintained the supervision of public buildings, festive games, warehouses, etc., were empowered to prevent usury and excessive taxation, and to provide for the maintenance of order and of the internal peace of the city. There was something powerful and elevating in this revolution, accomplished without settled guidance, under leaders accidentally obtained, commenced by the people themselves, and brought to a close without the shedding of blood, which the Plebeians remembered with pride and satisfaction.

Though it is not to be denied that an office whose holders were not only irresponsible but also personally inviolable, and which invested its possessors with the right of stopping with the one word, "*veto*," the whole political and judicial business of the State, and preventing the holding of the popular assemblies and the meetings of the Senate, was a dangerous power, which might easily be abused by ambitious men and disturbers of the peace ; it must also be recognised, on the other hand, that it was the institution of Tribunes which chiefly contributed to secure to the Roman Constitution a constant and legitimate development, and to the Republican form of government its long and undisturbed duration. The Tribunes were the mouth-pieces of a constitutional Opposition, whose vocation it was to press for the abolition of abuses and the reform of existing affairs ; thus they constantly maintained the State in the road of progress, and preserved it from stagnation and weakness. By the law of *Publius Volero*, in the year 472, the choice of the Tribunes was exclusively given to the *Comitia Tributa*.

Various causes combined to bring about the emigration to the *Mons Sacer*, or holy mountain. During the consulship of *Appius Claudius*, who, with his whole clan, was universally hated for his pride and arrogance, and his enmity to the people, the long-smouldering spirit of rebellion burst into a flame. An old man who had escaped from the debtors' prison appeared in dirty rags, pale and famished, and, with dishevelled hair and beard, appealed with frantic cries to the *Quirites* for assistance. He showed the spectators the bloody marks of inhuman ill-treatment, and related that whilst he was engaged in fighting for his country, after he had already been in eight-and-twenty battles, his house and farm had been plundered and burnt, and the famine of the Etruscan period had compelled him to sell everything. He had been obliged to borrow, and his debt had been increased to a large extent by usury ; his creditor had then caused him and his two sons to be adjudged to him as slaves, and had loaded them with chains. Many recognised in his disfigured countenance the features of a brave captain ; and compassion and indignation caused a tumult to spread through the whole city. There happened to be a war going on against the *Volsci*, and the people refused to obey the summons to arms. The Second Consul, *P. Servilius*, then proclaimed to the people that "Whoever was kept as a slave on account of debt, might present himself without hesitation for service, and that the children of soldiers should not be disturbed in their freedom and in the possession of their paternal property." On the declaration of this promise, all the persons bound to serve took the oath to the banner, and the Consul obtained a brilliant victory. When, however, *Appius Claudius* sent back the bondsmen for debt on their return home from



HEATHENISM AND CHRISTIANITY. THE CROSS IN THE COLISEUM.

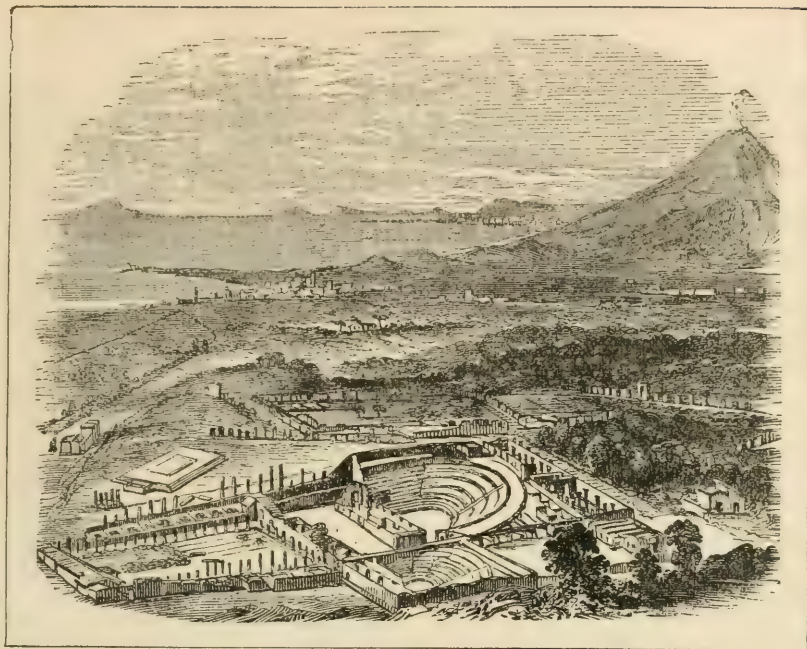
the field to their prisons, and pitilessly handed over to their creditors' custody all who had become liable to serfdom, the Plebeians, enraged at the treachery, broke into open insurrection and resisted the accomplishment of the order. After a time, however, the popular Marcus Valerius, whom the Patricians in their consternation and difficulty had appointed Dictator, succeeded in quieting the Plebeians; and when the Volsci again invaded the country, he contrived, under a renewal of the earlier promise, to lead them once more to a victory in the battle-field. The promised liberation of the debtors was, however, again denied by the Senate. Valerius then resigned his office in disgust and anger; thereupon the Plebeians, who were still drawn up in order of battle outside the city, refused obedience to the Consul, and with their Plebeian military tribunes occupied the "holy mountain," a short distance from Rome, in the Crustumian region on the Anio, with the intention of establishing new settlements there.





CORIOANUS RETURNS AS AN ENEMY TO ROME.





THE EXCAVATED ROMAN TOWN OF POMPEII, NEAR NAPLES.

## PATRICIANS AND PLEBEIANS; THE GAULS.

THE STORY OF CORIOLANUS.—STRUGGLE FOR EQUALITY OF RIGHTS.—  
 THE STORY OF CINCINNATUS.—LAND LAWS.—THE DECENVIRI.—  
 THEIR TYRANNY AND MISGOVERNMENT.—THE STORY OF APPIUS  
 CLAUDIUS AND VIRGINIA.—MILITARY TRIBUNES AND CENSORS.—  
 THE CANULEIAN LAW.—THE LONG SIEGE OF VEIL.—THE GAULS  
 IN ITALY.—THE TAKING OF ROME.—STORY OF BRENNUS AND  
 CAMILLUS.—DESCRIPTION OF THE GAULS.

### CORIOLANUS.

THE old traditional history relates, that soon after-  
 wards a famine broke out in Rome; and when  
 at last some ships arrived with corn from Sicily, the  
 haughty Patrician Marcus Coriolanus, enraged at the  
 refusal of the Centuriæ to give him the consulship,  
 proposed that no distribution should be made to the  
 Plebeians from the store-houses of the State, until they  
 consented to the abolition of the office of Tribunes of  
 the people. Then the Plebeians, who had sworn for  
 themselves and their children to defend the Tribunes,  
 and declared every one an outlaw and his life forfeit to  
 the gods who offered resistance to their representatives,  
 proscribed Coriolanus in their tribe assembly, which,  
 since the treaty of peace on the Mons Sacer, had taken  
 part in State matters, and compelled him to fly from  
 the city. Thirsting for revenge, he betook himself to  
 the Volsci, and persuaded them, in 491, to make under  
 his leadership an invasion into the Roman territory.  
 They had already carried ruin and devastation to





within the fifth mile-stone from Rome, when the mother and wife of the general succeeded by their united prayers in moving his conscience and inducing him to retire. The Volsci are said thereupon to have slain him in their anger ; they, however, retained the conquered towns.

#### THE STRUGGLE OF THE PLEBEIANS WITH THE PATRICIANS FOR EQUALITY OF RIGHTS.

Through the dissensions of the classes, Rome became so weakened, that her external enemies conquered one open town after another, and diminished the Roman territory. From the north the people of Veii continued to press boldly forward ; and when at last the three hundred Fabii sallied forth to meet them, every member of that high-spirited Patrician family died a hero's death. As severe and proud champions of their honourable privileges, they had at an earlier period been at enmity with the Plebeians, but had afterwards turned to the people, and had consequently drawn on themselves the hatred of the men of their own class. They were accused of having wantonly provoked the war with the people of Veii. Thereupon they made application to the Senate that they might be allowed to fight out the quarrel against Veii as a family feud on their own account, without further assistance ; and when their petition was joyfully granted, they marched forth into the enemy's territory amid the congratulations of the people. From a strong position they inflicted great injury on the men of Veii, and returned from many a combat victorious and laden with booty, until at last, led away by the desire to capture a herd of cattle that had been driven out designedly by their opponents into an open space, they fell into an ambuscade, were surrounded by the enemy, and after the most heroic defence on an eminence near the little river Cremera, were all slain in 477. One only of the whole clan survived the disaster, and in him the race of Fabii was continued. From the south, the Volsci and Æqui made devastating incursions, and though vanquished for a time by L. Quinctius Cincinnatus, who was summoned from the plough to the dictatorship, and after vanquishing the foes at Mount Ægidus in 458, compelled them to pass under the yoke formed of three spears.

The Plebeians, whose strong arms had to win the battles, had little desire to shed their blood in order to make their oppressors more powerful and wealthy, and on some occasions they voluntarily allowed themselves to be beaten when a hard Patrician was their leader. On the other hand, they carried on hot conflicts in the town to win from the privileged Patricians a share in the possession of the common lands, the administration of justice, and the higher offices of the State. Since, by the Publilian laws, the privilege had been given to the tribe assemblies not only of choosing the popular Tribunes, but also the other Plebeian magistrates, independently and without the participation of the Patricians, the Plebeian community had obtained a secure, lawful position in the organization of the State.



## THE STORY OF CINCINNATUS.



THE ancient heroic legend of the battle of the Æqui and of the honest patriot Cincinnatus is given in the following manner, according to Niebuhr's narrative: "The Æqui had concluded a peace; nevertheless Gracchus Clælius led them again to the Algidus, and they renewed their annual depredations. A Roman embassy came to the camp to complain of this iniquity. The ambassadors were contemptuously received, and the Æquian Imperator forbade them to weary him with their troubles, declaring that they might relate their grievances to the oak, under whose broad shadow his tribunal was erected. The messengers received the insulting answer as an omen. Into the ears of the spirit which was believed to

animate Jupiter's sacred tree, they poured their tale of the injustice of the proud ruler, and the lamentations of the oppressed.

But vengeance was delayed; Minucius was defeated and surrounded; five horsemen,—who escaped before the lines, with which the Æqui encircled the Roman camp, were closed,—carried the intelligence to Rome. The Patres immediately appointed Q. Cincinnatus dictator. A sergeant brought him the announcement to the Vaticanian field, where he cultivated a juga of land with four yoke of oxen. It was summer time, and he who had been raised by his people to royal power, was driving his plough, dressed only in the light garment the countrymen were accustomed to wear at their labour in the heat of summer. The messenger requested him to assume his civic garment before hearing the commands of the Senate and people; whereupon Racilia, his wife, handed him his toga. A boat lay ready on the shore; on the opposite bank he was received by his relatives and friends and three of his sons.

On the following morning, before break of day, the Dictator was at the Forum. He appointed as his chief the warrior L. Tarquitius, who was as noble, manly, and poor as himself. He caused all the booths to be closed, all contracts to be suspended, and commanded that all who were capable of bearing arms should assemble with their weapons and furnished with provisions for five days. Each one was to carry twelve palisades, and all were to muster at sunset in the field outside the city. While those who were about to march forth rested, after they had cut the stakes and had looked after their armour and weapons, those who remained behind were to prepare the meal for them. The command was obeyed. On the march the generals reminded the legions that their countrymen had been surrounded for three days; and of their own accord the standard-bearers and foot-soldiers pushed on at double speed. By midnight they had reached the Algidus and were near the enemy's camp, which enclosed the Roman camp in its midst. The Dictator drew up his troops in a circle round the Æqui, and then began to make trenches and throw up a rampart on which to fix the palisades they had brought with them. As they advanced to their work they raised the Roman war-cry, which announced to the Consul's people that the desired help had arrived; and they immediately set about attempting to fight their way out.





PASSING UNDER THE YOKE.

The Æqui fought with them through the whole night until the first dawn of daylight; then they beheld the encircling trench completed and insurmountable; and Cincinnatus now led forward his cohorts against the camp, the inner circle of which was stormed by Minucius. Entirely discouraged, the enemy implored that they might not all be exterminated; the Dictator commanded that Gracchus Clœlius and his chiefs should be delivered up in chains; he spared the lives of the common soldiers, and the town of Corbio, with all that was in it, was the price of his forbearance. They had to lay down their weapons before the conqueror; and according to custom an opening was made in the enclosure that hemmed them in; two spears were planted upright in it, and a third laid transversely across; and under this "yoke" they passed. The camp, with horses and beasts of burden, all the baggage, and the whole property of the men, except the tunic that each one wore, became the spoil of the victors. Minucius and his followers were permitted no share either in the booty or the triumph; they did not murmur at this, but on the contrary greeted the Dictator, when he returned to Rome, as a benefactor, and awarded him a wreath of gold a pound in weight.

#### LAND-LAWS.

The Roman State was in possession of great tracts of arable and pasture land, which were not portioned out as private property, but consisted of undivided public estate (*ager publicus*), the usufruct of which the Patricians,



ANCIENT ROMAN TERRACE AND GARDEN.

however, claimed exclusively as a privilege of their own class. They had therefore, to pay a portion of the produce by way of rent to the State for this land, namely, one-tenth of the crop for the sown fields, one-fifth for the vineyards and orchards, and a payment for the keeping of the cattle driven on the common pasture. The taking possession was accomplished without the co-operation of the State or judicial officers, but by mere "occupation;" in which, however, a certain customary regulation or agreement, established by precedent, had to be regarded. Against disturbance or injury by any other person, the possession was protected by the magistracy by means of a "possessorial interdict;" so that the piece of occupied land was almost the same as a freehold, and could be sold and bequeathed. Yet the State always remained the lawful proprietor. This common land the Patricians now regarded entirely as their property, especially when the occupied land had already been in the same family for several generations. They caused it to be cultivated by their clients or slaves; and mutually connived at each others' shortcomings if the stipulated taxes or the pasture money was not duly paid. The burden of taxes was thus increased for the common people; and as, through the selfish-



ness of the nobles, the original customary apportioning of land from the newly-acquired State property to needy Plebeians was discontinued, the lot of the landowner of middle or lower rank was hard. From time to time the Plebeians who possessed only small freeholds demanded land laws (*leges agrarias*), by which a share of the common land should be given over to them as their property or for usufruct. But so often as this request was made, it met with the most decided opposition. The execution of the Consul Spurius Cassius (486), who proposed and carried the first land law, which decreed that a tract of land taken from the Hernici should be partly given to the Patricians in hereditary tenure, partly to the Plebeians as property, was a warning example, deterring men from all similar attempts. After the expiration of his year of consulship, this meritorious and illustrious man, who had three times filled the highest office in the State and had celebrated two triumphs, was accused of high treason by his angry fellow Patricians, and was hurled, amid curses and revilings, over the Tarpeian rock of the Capitol. The spot where the bold man's house stood, remained a deserted place; and when, a few years later, in 473, a popular Tribune, Genutius, threatened the Consuls with a suit on account of an imperfect execution of the law, he was found murdered in his house before the day of the trial.

#### THE DECENVIRI (451-450 B.C.).

So long as the administration of the law depended on the unwritten law of usage, and of customary form and practice, it was exclusively in the hands of the Patricians, who kept it among themselves as a kind of secret science belonging to their class, and frequently administered it according to their own caprice, with tyranny and partiality. That they might no longer be exposed to this tyranny, and with the view of obtaining insight into the working of law, the people demanded by their Tribune, Terentius Arsa, in the year 462, a common land law for all classes, and fixed written laws; but met with long and violent opposition from the Patricians, who perceived in this demand a diminution of their class rights. The disunion and party hatred of the two classes reached the highest point in this conflict. The Roman people separated into two hostile camps; a lamentable condition of things, which,—combined with a pestilence that about the same time reaped a terrible harvest of death among all classes,—so weakened the State, that the Æqui and Volsci made incursions unhindered to the very walls of the city; and a Sabine adventurer, Herdonius, with a band of slaves and fugitives, seized the Capitol, and was not driven out without great difficulty. When, however, the Tribunes of the people, whose number had been increased to ten since the year 457, continued pertinaciously to bring forward the proposal for the drawing up of a land law, and when they opposed the levying of the taxes and the summons to serve in the army, and strove for their one aim with their united powers, the Plebeians at last gained an important concession; for ambassadors were despatched to Greece and Athens, with orders to investigate the code of laws in use there, and to select and take note of whatever they found in it suitable to the Roman conditions of life. After the return of these envoys, the two classes agreed that all officers, such as Consuls, Tribunes, and the rest, should give up their posts, and that ten Patricians, invested with unlimited power, legislative, judicial, and executive, should be entrusted with the task of drawing up new laws for political and civil government.

The new officers,—called, from the number of members, the Decemviri, or



MARCUS CURTIUS DEVOTES HIMSELF FOR ROME.



committee of ten men,—at first fulfilled their appointed duty in an exemplary manner ; and their laws, accepted by the popular assembly and ratified by the Senate, met with such approval at the end of the first year, that they were allowed without hesitation to remain a second year in office for the entire completion of the work. But the ten Patricians now abused their unlimited power by committing acts of tyranny and violence. They ruthlessly inflicted such punishments as imprisonment, fines, banishment, and death by the axe, upon their opponents who belonged to the Plebeian class. When a war broke out with the Æqui and Volsci, they put to death by an ambuscade the bravest man in Rome, Siccus Dentatus, a grey-headed Plebeian hero, covered with wounds. And after the expiration of their second year, when the drawing up of the laws of the Twelve Tables had been completed, they continued to exercise their office on their own authority. At last the detestable crime of the aristocratic Appius Claudius, one of the most influential of the Decemviri, caused a violent outbreak of the general discontent. This man conceived a passion for the beautiful Virginia, the daughter of a Plebeian leader, and betrothed to the former Tribune of the people, Lucius Icilius. In order to gain possession of her, he persuaded one of his clients to declare that the maiden was a slave belonging to him, who had escaped, and to demand before the court of justice of the Decemviri that she should be given up to him. In the presence of a large concourse of people, Appius Claudius heard the application in the Forum. Scarcely, however, had he by his verdict adjudged Virginia to the plaintiff, when her father hastened to the spot and plunged a knife into her heart, to save her from dishonour. Horrified at this fearful and unexampled deed, the people still stood gazing on the lifeless body of the beautiful maiden, when the Plebeian army under the Tribunes entered the city. The soldiers encamped on the Aventinus, and with threats, demanded the deposition of the Decemviri and the re-establishment of the old constitution.





THE DEATH OF VIRGINIA.

The Senate and the council of the Decemviri hesitated to comply with the request. The chief Tribune, M. Duilius, advised that the Plebeians should proceed, for the second time, to the holy mountain, as their fathers had done; and that there, where at a former period the foundation of their liberties had been laid, they should establish their camp. This counsel met with approval. Immediately all the warriors moved forward and marched in a body through the town and out at the Collinian gate; men and women, old and young, joining the procession as it wended onwards. This show of determination broke the stubborn spirit of the Patricians; the Decemviri were compelled to abdicate their functions. Appius Claudius, threatened by the people and Tribunes with a judicial prosecution, killed himself in prison; his colleague, Oppius, was executed; the rest were punished for their crimes by perpetual exile and the confiscation of their property. Nevertheless the laws of the Twelve Tables remained in operation, and were the first successful attempt to unite the different popular elements into a complete political commonwealth resting on a basis of written law.

#### MILITARY TRIBUNES, AND CENSORS.

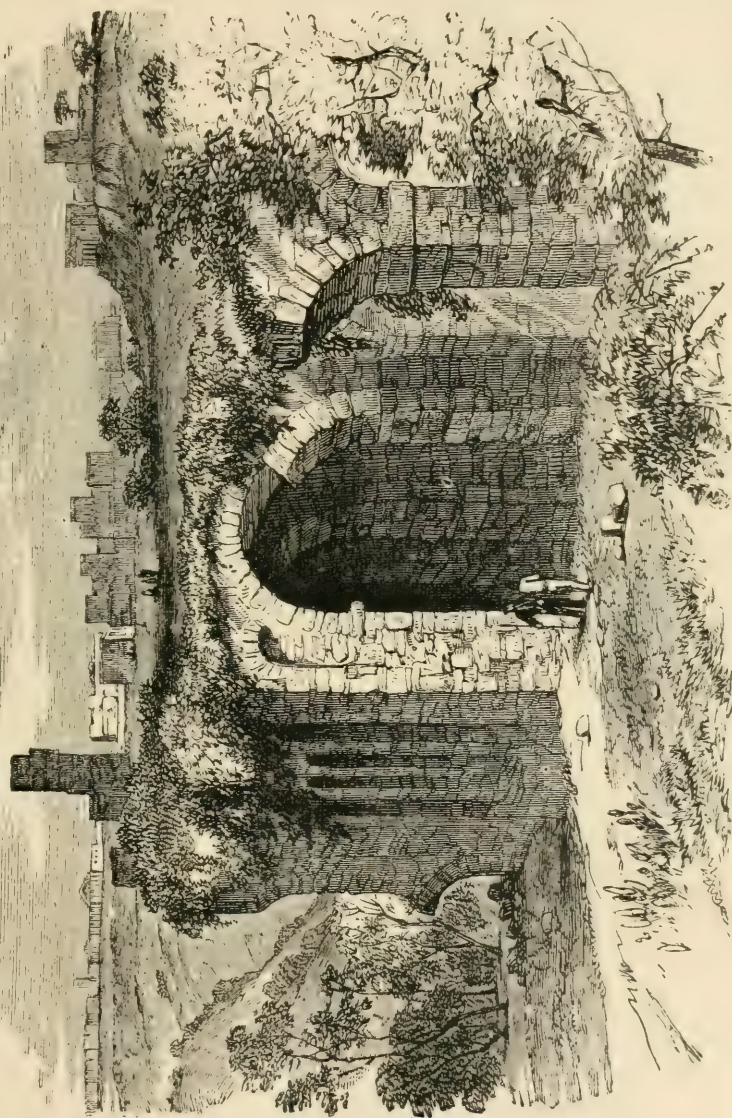
The Plebeians had thus been brought nearer to the Patricians in political position. The inequality between the two classes was further lessened in



an important degree by the concession soon afterwards obtained through the Canuleian law, which declared that the two classes, Patricians and Plebeians, might lawfully intermarry, without loss of privileges for the children. This concession of the *connubium* was made in 445.

At last the bold Plebeians attacked the principal prerogative of the Patricians, the limitation of the consulship to their own class. This demand the Patricians resisted with all their strength; and when at last the angry Plebeians strove to prevent the recruiting for military service, they declared that they would rather have no more Consuls at all, than agree to the admission of the Plebeians to that dignity. Then it was agreed, as a compromise, in the year 443, that from each of the two classes, three or four military Tribunes with consular power should be chosen annually, as commanders in the army and chief officers. This arrangement lasted, with a few intermissions, until the time of the Licinian Rogations. As compensation for what they lost, the Patricians obtained the office of Censors, which could be held only by them. The Censors, two in number, first chosen for a lustrum, a period of five years, and afterwards for eighteen months, had the management of the register, in which all the Patricians and Plebeians were inscribed, according to property and position. They drew up the lists of the senators and knights; raised the taxes to be paid to the treasury by those to whom the public land was farmed; superintended the building of temples, streets, and bridges; and maintained a general supervision over the morals of the community, being empowered to punish social delinquencies, and offences against order and the public weal, by the withdrawal of political class rights. It is not to be wondered at, that with such an extension of its sphere of activity, the censorship came in time to be regarded as the most important and distinguished of all offices; and in the year 265 the law was passed that prohibited any one from filling it for the second time.

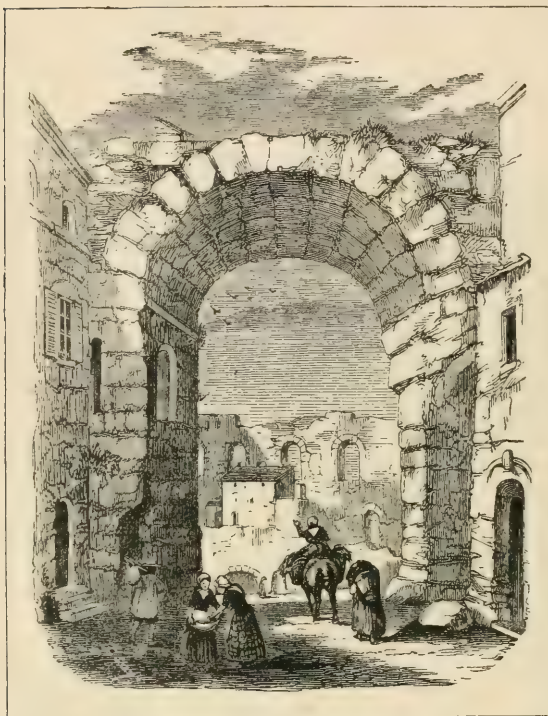
The existence of the three or four military Tribunes proves that no complete equality yet prevailed; but that the Patricians in this particular also usually had the superiority, and by all kinds of intrigues,—especially by the setting up of unfavourable auspices and omens,—knew how to prevent the choosing of Plebeian magistrates. This view is also confirmed by the fact that the sequence of military Tribunes was often interrupted for years by the Consuls when the Patricians had the upper hand. Various schemes or attempts of the Plebeians to put an end to this condition of incompleteness, the Patricians were able to baffle by treachery or violence. When the rich Plebeian knight, Sp. Maelius, obtained, by the equitable sale or gratuitous distribution of corn among the people, so great a following, that there was a chance the supremacy of the Patricians would suffer thereby, the latter accused him of striving after tyrannical power; and Cincinnatus, now aged eighty years old, who had been appointed Dictator, caused him to be struck down in the streets of Rome in the year 439 by the chief of his knights, Servilius Ahala. His house was razed to the ground, the corn from his granaries was distributed gratis among the people, and those who threatened to revenge his death were secretly put out of the way. And this judicial murder passed unpunished. Nevertheless the Plebeians obtained access about this time to the office of the Quæstors, who were associated with the Censors in the supervision of the public property and regulated the financial statement or budget of the year.



RUINS OF ANCIENT ROME.—THE IMPERIAL PALACE.



## THE TAKING OF ROME BY THE GAULS (390, 389).



WHILE these internal conflicts were going on, in which the courageous spirit and the love of liberty of the Plebeians were conspicuously prominent, the Roman armies were fighting victoriously against their enemies. In league with the Latini and Hernici, they repeatedly defeated the Volsci and Æqui, and limited the territory of their enemies by the establishment of colonies. By means of the regulation, that during the war the citizens should receive pay, the armies could now remain longer in a campaign, so that they sometimes were quartered through the winter in huts in the field. After they had, in the year 426, conquered the strong town of Fidenæ,—which, relying on the Veientian king Tolumnius, had fallen away

from Rome and had murdered four Roman ambassadors,—they confiscated the domain as the property of the State, and then turned their whole power against the neighbouring Etruria. After a ten years' siege, under the leadership of Furius Camillus, they captured the hostile town of Veii in 396, by means of a subterranean passage, and either slew the inhabitants or carried them off into slavery. The custom, handed down to a recent period, of concluding the Roman games with the "Veian sale," in which an old cripple, decked out in a purple mantle and gold ornaments, was put up to auction in the character of the Veian king, was a reminiscence of the universal rejoicing which the great triumph excited in Rome. From that time the power of Etruria was broken. The proud general,—who, by the splendour of his ostentatious triumphal procession into the city, by the unequal division of the booty, and by his opposition to the proposal to distribute the territory of Veii in equal lots among all the citizens, had brought on himself the hatred of the Plebeians,—went into voluntary banishment when summoned by the Tribunes of the people to make his justification; and thus the State was deprived of his assistance in the hour of its greatest need.

For it was at this time that the Gauls, who had been settled for a century and a half in the territory of the Po, after having destroyed the old Etruscan town of Melpun, crossed over the Apennines and laid siege to the town of Clusium in the year 396. The inhabitants sought help from the Romans, who, however, only despatched an embassy consisting of three of the Fabian race to the enemy's camp, with the demand that, they should abstain from molesting a people whom the Romans protected.



TITUS MANLIUS CONDEMNED BY HIS FATHER FOR DISOBEDIENCE.

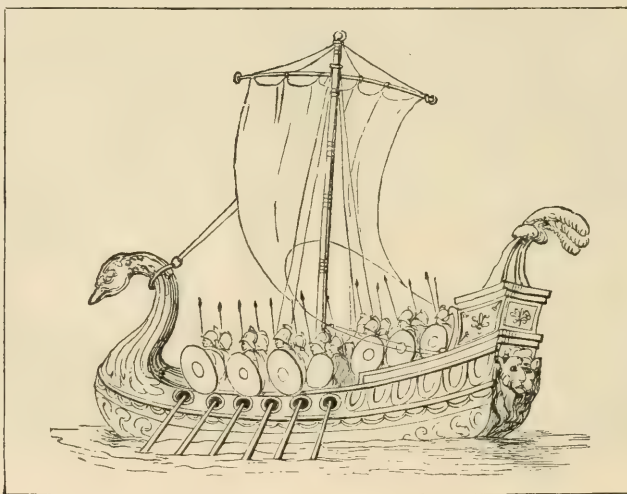
The Gauls replied that they were ready to make peace if the inhabitants of Clusium would cede to them a portion of their territory. This answer the messengers considered as an expression of contempt; and, eager to revenge themselves, they joined in a sally made by the besieged; and one of them, L. Fabius, slew a Gallic chief. This violation of the right of nations excited the furious wrath of the Gauls. They desisted from the war against Clusium, proceeded in forced marches towards Rome, without devastating the intermediate country, and inflicted such a complete defeat on the Roman army on the little river Allia, that only a few fugitives escaped over the Tiber to Veii; and even Rome, from which the women and children had fled, fell without defence into the hands of the enemy. This was in the year 390.

The Gauls set fire to the deserted city, murdered in the Forum nearly eighty old men, who chose to die as a propitiatory sacrifice, and then besieged the Capitol, to which stronghold the soldiers had withdrawn with the treasures and valuables. But the garrison, under the command of the heroic Marcus Manlius, offered a brave resistance; and the ranks of the Gauls were thinned



by hunger and disease. Accordingly, after a seven months' siege, a treaty was arranged, in which the Gauls promised to withdraw from the city in consideration of a sum of a thousand pounds in gold. It is well known how the savage leader Brennus (king of the army) increased the stipulated sum by adding to it the weight of his sword, which he threw into the scales when the gold was weighed out.

The story that tells how the banished Camillus, with a troop of fugitive Romans, pursued the retiring enemy and dispossessed him of his booty, is discredited, and attributed, not without reason, to Roman boastfulness. The day of the battle on the Allia, the 18th of July, was marked in the Roman calendar as a day of mourning and penance. According to popular belief, it was the same day on which the three hundred Fabii had in the old times fallen on the Cremera. "The terrible catastrophe of the defeat and of the burning of the city, the story of the 18th of July and of the river Allia, the place where the holy things had been buried, and the legend of the attempted surprise of the citadel, which was frustrated through the alarm given by the sacred geese—all the details of these extraordinary events were compounded at a later



THE CELTS AND GAULS.

period from the recollection of contemporaries, embellished by the imagination of their successors."

The Gauls, who had established themselves on both banks of the Po,—who were subsequently called the "Gauls in the toga,"—were branches of the great Celtic nation, which, divided into many branches, inhabited the whole of Western Europe, the Pyrenean Peninsula, the large territories of the Gauls, the Belgæ, the Helvetii, and the British Isles; and on the middle Danube had extended its possessions as far as the Hæmus; and the most distant branches of which race, advancing over the Thracian Bosphorus, had extended their dwelling-places to remote Asia Minor, introducing their national forms of life and retaining their national name under the form of "Galatians." The Celts loved a roving life; they lacked that "attachment to their native soil" which was the characteristic of the Italians and Germans. "The Celtic nation," says Mommsen, "has received from the common mother a different endowment

from that given to the Italian, German, and Hellenic races. With some solid, and with many brilliant qualities, it is wanting in the deep moral and social disposition on which everything good and great in human development depends. Cicero tells us that it was regarded as disgraceful for free Celts to cultivate the soil with their own hands." The free peasant class, which appears to have been numerous in the old days, diminished more and more in the course of time, until at last only the lords and prædial serfs remained; so that the knights composed the nation, and the people lived in the most humiliating condition of dependence; even the royal dignity was obliged to give way to the undisciplined supremacy of the nobility. The Celts were especially wanting in the capacity for living under laws; they could not subordinate their individual inclinations to the good of the whole community, or establish with a unanimous feeling of citizenship a strong government and a firm rule, or strive with a steadfast intention after a higher aim. Niebuhr remarks, that, as each individual among them was obliged to obtain the protection of a magnate in order to live in safety, weaker nations attached themselves as clients to a more powerful one; for they were a disjointed community, unable to stand alone, and yet restlessly prone to change their masters. The only discipline to which they would submit, was that of military service; and accordingly war and martial exercises continued to be their chief occupation. They were ready at all times to march to battle, sometimes as mercenaries and partisans under a foreign banner, sometimes in the retinue of brave leaders and chieftains in freebooting and pillaging expeditions. For their courage and the wild spirit of warfare that animated them, they were known and feared throughout the whole heathen world; but their restless energy was without perseverance, and their dissensions and repudiation of all discipline and order prevented them from founding anything that would endure. Thus may be explained the assertion that "The Celts have shaken all States, and founded none;" that neither a permanent kingdom nor a special civilization has been produced by them.

The description which the ancients give of the Gauls, accounts for the horror their aspect excited in the nations among whom they appeared. Bulky of stature, with savage features, long, shaggy hair, and with a great moustache, they were fierce and terrible to behold; their wild courage, their enormous numbers, the noise of their innumerable horns and trumpets, paralyzed the armies they encountered with fear and stupefaction. If, however, their foes did not allow terror to overpower them, the want of order, obedience, and perseverance among the Gauls frequently gave the victory to a smaller number over the swarms of these barbarians. Their equipments also were bad, and they had seldom armour; their narrow shields, as high as a man, were weak and clumsy; they threw themselves on the enemy with broad, thin, badly-tempered battle-swords, which often became notched and useless at the first blow on an iron surface. Vain and boastful, they adorned their bodies and their weapons with gold.

In the battle every distinguished Gaul wore gold chains on his arms and heavy gold rings round his neck, though the upper part of his body was often naked; for they often threw off their variegated mantles, square patterned and of rainbow tints. Generally they fought on foot. A few troops, however, were mounted on horseback, each freeman being followed by two shield-bearers likewise mounted; in ancient times they had also war-chariots, driven by bondmen, who protected the nobleman during the combat. Many traits of their manners and customs remind us of the chivalry of the middle ages, such as the custom of trial by battle, which was not practised among the

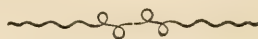


Greeks and Romans, and the wild carousals over foaming horns of beer or mead. Not only in war did they use to challenge some separate enemy to battle, after first deriding him with words and gestures, but in times of peace also they encountered each other in shining armour in mortal combat. Often they would purposely widen wounds received in battle, that they might have greater scars to exhibit boastfully. In the countries they conquered they



BRENNUS THROWING HIS SWORD INTO THE SCALE.

destroyed the population, the towns, and the cultivated fields ; they fastened the decapitated heads of the slain to the manes of their horses by the hair ; they preserved the skulls of the slain nobles, which were nailed up in their houses as heirlooms for their descendants. Such were the enemy who were besieging the walls of Clusium.





ROME UNDER THE KINGS.

## THE ROGATIONS OF LICINIUS STOLO, B.C. 366.



**A**FTER the withdrawal of the enemy, the Roman people were so discouraged, that their design was, not to rebuild the city, but to settle in the empty town of Veii. It was not without difficulty that the Patricians succeeded in frustrating this design; and to render a similar proposal impossible for the future, the houses in Veii were given up to the people to be pulled down, and the site was condemned to eternal desolation.

Scarcely was Rome hastily rebuilt, with narrow, crooked streets and small dwelling-houses, when the Patricians claimed all their old privileges anew, and especially re-introduced the laws for debt in all their old severity. Thus the Plebeians,—who had been impoverished by the Gallic war, and whose resources had been further exhausted by the building up of their dwellings and the purchase of draught-oxen, implements of husbandry, and seed-corn, and who were now hard pressed by the contributions exacted for raising the Gallic ransom and for the pay of the army,—were reduced to great straits.

M. Manlius Capitolinus, the preserver of the Capitol, came forth as their champion, and to insist upon a reduction of their burden of debt. When a brave warrior was about to be led off to the debtor's prison, Manlius liberated him by paying the debt for him, and restored him to his family; at the same

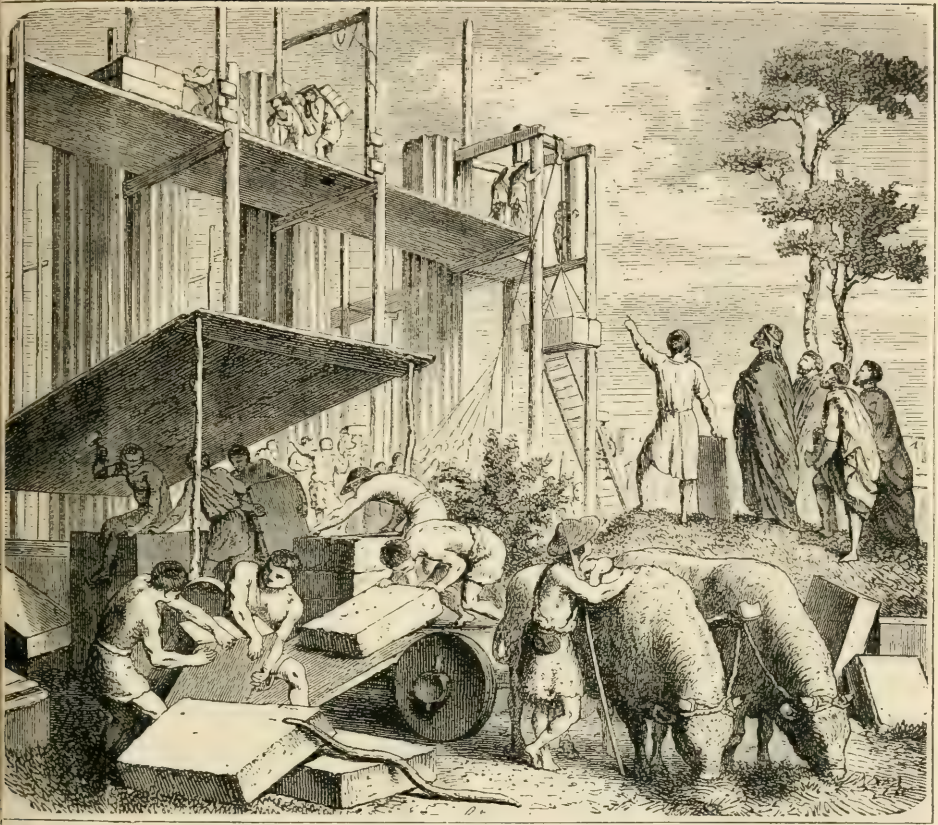


time he put up his own piece of ground for sale ; and swore that so long as he possessed a foot of land, he would never permit a Roman to be delivered over into bondage for debt. This aroused the hatred of his own class against him to such an extent, that they sentenced him to death on the false accusation that he was striving for tyrannical power ; and in the year 383 he was thrown from the Tarpeian rock, his house was razed to the ground, and his memory was declared dishonoured.

But this cruel proceeding against this meritorious man, the friend of the people, roused the Plebeians from their apathy. Two courageous and talented tribunes of the people, Licinius Stolo and L. Sextius, came forward with three proposals, or "rogations," designed to settle all the points hitherto in dispute. These rogations were:—1. That Consuls should again be elected, but that one of them should always be a Plebeian. 2. That no Roman citizen was to be permitted to possess of the common land, as hereditary tenement in pasture and arable land, more than 500 Jugera, nor to graze on the common pasture more than a hundred head of large and five hundred head of small cattle ; the remainder of the common land should be handed over to the Plebeians as property by their own Triumviri, in small lots of seven Jugera. 3. That from the principal of debts owing, the interest already paid should be subtracted, and the rest be paid off in three annual terms.

These proposals were resisted by the Patricians with all their power for ten years ; but all their efforts, and even the elevation of the old Camillus to the dictatorship, were counteracted by the firmness and the steadfast discernment of the two tribunes, who would consent to no separation or diminution of the propositions. They urged the people, who would gladly have been content with the grants of land and the relief from debt, to insist on receiving the whole rogations ; and employed against their opponents every legal means, such as accusations, the hindering of the choice of officers, and the veto against the summons for service in the army. The Patricians had to submit to see the Licinian Rogations converted into laws, and to surrender their own privileges. The regulation concerning the common land, passed in 366,—that, in the complete change it introduced, may be compared with the abolition of slavery in America in modern times,—had for its object the formation, or at least the increasing, of an independent peasant-class, and a corresponding decrease of the territorial rights of the great land-owners. Of the old consular authority, however, the Patricians contrived to save an essential part for themselves. Like the former office of the Censors, the new dignity of a Prætor,—who had to conduct the civil administration of the law and to nominate the judges,—was awarded to them as compensation for their loss of the sole possession of the consulship. But within thirty years afterwards, both these offices, as well as that of the Censors, the Curule Ædiles, and all other posts, were made accessible to the Plebeians ; and by the laws of Publilius Philo, the decisions of the popular assembly were freed from the necessity of ratification by the Senate ; and in important affairs, such as government treaties and negotiations of peace the power of decision was placed by the Senate in the hands of the Centuria assembly. Only the ecclesiastical offices of the Pontifices and Augurs still remained for a time in the sole possession of the Patricians ; until the Plebeians, in the year 302, succeeded in breaking through this last barrier also, and obtaining the complete equality of the two classes.

In the conflict and the final equality of the classes lay the principal cause of the greatness of Rome. The elements, at first so hostile to each other,



REBUILDING ROME—ERECTION OF A TEMPLE.

were like two millstones of different hardness, which by their friction ground out the Homeric grain in the characters of the Romans. By the Licinian-Sextian Code of laws, the higher and wider law of the interest of the State had obtained the victory over the lower and limited law of the family; the interest of the living and moving element had gained the day over the torpid and immovable. Now commences the period of the virtue of the citizens and of heroic greatness, in which both classes vied with each other. The legend of the sacrificial death of the noble M. Curtius,—who in full armour, and mounted on a gaily caparisoned horse, leaped into a yawning gulf that had opened in the Forum, to appease the anger of the gods by the most precious gift a Roman could offer,—is a symbolical representation of the patriotic devotion, by means of which the gaping chasm in the Roman commonwealth was permanently closed.







HANNIBAL CROSSING THE ALPS INTO ITALY.





CATO.  
MARIUS.

HEROES OF THE ROMAN REPUBLIC.  
M. JUNIUS BRUTUS.

JUNIUS BRUTUS.  
P. SULLA.

## THE HEROIC PERIOD OF ROME.

### SUBJUGATION OF THE POPULATIONS OF CENTRAL AND SOUTHERN ITALY.

THE FIRST SAMNITE WAR, 342-340.—THE SAMNITES IN CAPUA.—VALERIUS CORVUS, AND DECIVS MUS THE ELDER.—THE LATIN WAR, 340-338.—BATTLE NEAR MOUNT VESUVIUS.—SEVERITY OF MANLIUS TORQUATUS TOWARDS HIS SON.—SUBMISSION OF THE VARIOUS RACES TO THE ROMANS.—HERNICI, ÆQUI, VOLSCI, ETC., SUBDUED.—THE ROSTRUM AT ROME.—THE SECOND AND THIRD SAMNITE WARS.—THE CAUDINE FORKS.—PAPIRIUS CURSOR AND FABIUS MAXIMUS.—VICTORY OF PAPIRIUS NEAR LONGULA IN 308.—APPIUS CLAUDIUS THE CENSOR.—DEATH OF THE SAMNITE LEADER, PONTIUS.—THE WAR WITH TARENTUM.—PYRRHUS, KING OF EPIRUS: HIS CHARACTER; HIS HEROIC UNDERTAKINGS; HIS DEATH.—SUBJUGATION OF TARENTUM.—THE CONDITION OF THE CONQUERED POPULATIONS.—THE LOFTIEST PERIOD OF THE ROMAN REPUBLIC.—ROME THE MISTRESS OF ITALY.



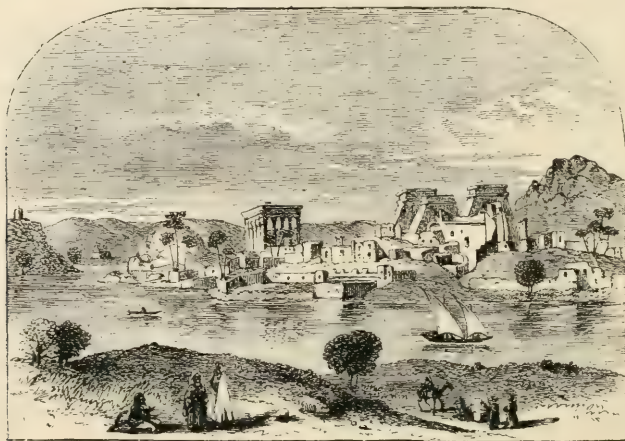
#### THE FIRST WAR WITH THE SAMNITES (342-340).

THE results of the unity among the citizens, or "Concordia,"—to which Camillus, shortly before his death, had dedicated a temple on a plain at the foot of the Capitol, in 364, as a



memorial of reconciliation and of the settlement of the old quarrel,—showed themselves first of all in victorious battles with the invading bands of Gauls, beginning in 363. Within the next few years the first Plebeian Dictator was appointed, and the much-extolled heroic deeds of Manlius (Torquatus) and of M. Valerius (Corvinus) were accomplished. Soon the Romans were enabled, through the improvement of the army and weapons brought about by Camillus, and the renewal of the Latin Confederacy, to subjugate the whole of South Etruria with Caere and Taleria; and then they entered upon a war with the powerful, liberty-loving mountain people, the Samnites.

In former times some marauding Samnites had taken possession of the Etruscan colonial town of Capua, and of the Campania plains; but in this “city of pleasure” they quickly degenerated, under the influences of Greek civilization and refined enjoyments of life, and were estranged from their fellow-kinsmen in the original Samnium, who preserved undiminished the rough manners and the rude bravery of their forefathers. When the Samnites of the mountain regions at last threatened Capua with war, the effeminate inhabitants could not withstand their attacks, and appealed for help to Rome. The Romans at first refused assistance against the Samnites, who were in alliance with them; but when the Capuans placed themselves entirely under their protection, and recognised the Roman supremacy, they marched into the field and defeated the enemy with great bravery, under Valerius Corvus, near Cumæ on Mount Gaurus, in the year 342. A second army, which, through the carelessness of the Consul, became entangled in a dangerous position, was saved by the bravery and martial skill of the elder Decius Mus; near Inessula, at the entrance of the pass of the Caudine Passes, or Forks, the Samnites suffered such losses from the united armed force of the consuls, that forty thousand of their shields were picked up on the battle-field. Soon afterwards the Romans found themselves threatened by their former allies, the Latini, which caused them to conclude a favourable peace and an alliance with the Samnites, that they might turn their arms against their nearer enemies. Fresh concessions were made to the Plebeians serving in the legions, on the acquisition of new lands in the enemy’s territory; and thus the concord, or unity, of the citizens was further cemented.



## THE WAR WITH THE LATINI (340-339).



THE Latini refused any longer to recognise Rome as the head of the confederacy. They put forward claims to perfect equality, and endeavoured to bring about the blending of the Roman and Latin State into one commonwealth; and demanded to be admitted to the Senate, the consulship, and all public offices. This brought about a bitter war in 340. By the victorious battle near Mount Vesuvius,—on which occasion the Plebeian Consul, Decius Mus, caused himself to be solemnly devoted to death by the priest as an atoning sacrifice, and then rushed on horseback into the thickest throng of the enemy,—this contest was decided in favour of the Romans.

Before the battle, the Patrician Manlius Torquatus exercised the severity of Roman martial discipline towards his own brave son,

who, contrary to the order of the camp, had attacked and defeated the enemy in a marauding expedition. With unpying harshness, the stern Consul caused the sentence of death to be carried out by the lictor; but the warriors did honour to the memory of the hero by a magnificent funeral celebration; “and the youth of Rome were never reconciled to the hard-hearted man who had proved himself pitiless to his own flesh and blood.” After the second victory of Manlius, near Trifanum, the Latini were reduced to submission within three years; and after the dissolution of their league, some of them were transferred to the Roman territory, while others were established in the position of subjugated allies, with free towns or municipia. A similar fate soon afterwards befell the Hernici, Æqui, and Volsci, who all entered into the condition of allies of the Romans (*socii*), with different rights for particular towns. All were obliged to recognise the supremacy of the Roman people, to render military service, and to raise the necessary expense for the maintenance of the troops by contribution. On the other hand, they were allowed to govern themselves as formerly. The prows or beaks (*rostra*) of the ships of war captured in the old Volscian piratical city of Antium, were taken to adorn the public pulpit in the Forum, which was from that time forward known as the Rostrum. Numerous lots of land, which were divided in the conquered territories among Roman citizens, and military colonies planted on well-chosen situations, secured the new conquests. So Rome advanced with unerring sagacity towards her aim of weaving an impenetrable net round the places that had been conquered by military force; thus securing, by great, unswerving, and skilful statesmanship, the advantages won on the battle-field.



## THE SECOND AND THIRD SAMNITE WARS, B.C. 327-290.



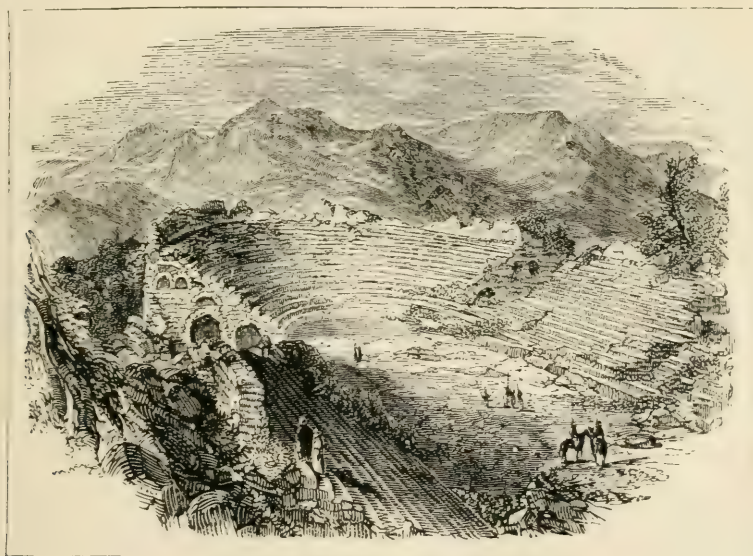
THE success of the Romans aroused the jealousy of the Samnites. The seizure of Neapolis, the Greek "old and new town," which had been united into one commonwealth, and which the Samnites and Tarentines had in vain endeavoured to secure by garrison troops, together with the founding of a military colony in Tregellæ on the boundary of the Samnites (an arrangement by which the Romans strengthened their acquired conquests and prepared the way for new ones), soon brought about a renewal of the war between the strife-loving nations, in which the Campanians, Lucanians, and the Greek States of southern Italy were also involved. The sovereignty of Italy was the price of the victory, for which the two powerful races of the peninsula strove with each other.

The advantages which the Romans obtained during the first years were nearly lost to the nation by the injudicious advance of the Consuls Veturius and Posthumus, in 321, into the passes called the Caudine Forks, which were surrounded by high and steep wooded hills; when the forces, shut in on all sides, surrendered to the enemy's general Pontius, and after laying down their arms and giving hostages, were compelled to undergo the humiliation of passing under the yoke; but the Roman Senate, with dishonourable double-dealing, declared the treaty concluded under compulsion with Pontius as invalid, and at their own request handed over in chains to the Samnites the guilty Consuls who, contrary to law and custom, had overstepped the limits of their authority. The Samnites however not only refused to receive the generals thus delivered up to them, but also generously spared the six hundred hostages, whose lives, according to the law of warfare, were forfeited; and then set about preparing to renew the conflict. Filled with shame and vexation, Rome roused herself anew. The revolt of the Latin town of Satricum to the Samnites was a warning example to the Romans of what they might expect, if the misfortune that had befallen them at the Caudine Forks were not blotted out by new victories. Therefore the succeeding generals, especially Papirius, surnamed Cursor, the runner, a man alike noted for bodily and mental activity, and Fabius Maximus, strained every nerve to efface the dishonour and to restore the martial renown that had been disgraced. Satricum, conquered by treachery in 319, had to endure a heavy punishment; Luceria was taken, the imprisoned hostages were set at liberty, and the garrison was compelled to pass under the yoke; the towns of the Ausonians were pitilessly chastised. The enterprises of the generals were crowned with such success, that the Samnites, in spite of a second victory near Lautulæ, were unable after some years to withstand alone the power of the Romans, and were compelled to look abroad for comfort and for aid.

At first the Etruscans, alarmed at the continually increasing power of Rome, took up arms, and made war on the Roman colonial town of Sutrium;

but already in three years' time Fabius Maximus, after a bold expedition over the Cimmerian mountains, destroyed the best warriors of their nation by his victories by the Vadimonian Lake and near Perusia, in the next year; while Papirius, appointed Dictator by his own rival, the Consul Fabius, vanquished near Longula, in 308, the invading Samnites, who came marching to the battle decked in costly armour, clad in purple, and blazing with silver shields. Then the lesser tribes and nations of the Sabelli race united with the Samnites; but they also were partly subdued, partly induced to separate themselves from the rest by separate treaties, and placed by the Romans in the condition of allies and municipia.

These repeated blows shattered the strength of the Samnites. After the decisive battle near Bovianum in 305, which resulted in the loss of that important military centre, in which battle their general, Statius Gellius, was taken prisoner, they concluded a treaty in 304, in which, though they retained their independence, they were obliged to recognise the independence of the Lucanians, who until that time had been under their supremacy. This peace, however, only lasted six years, an interval of tranquillity of which the Romans



REMAINS OF A ROMAN AMPHITHEATRE.

availed themselves for the complete subjugation of the neighbouring populations, the establishment of fortresses and military roads, and the completion of internal reforms. Appius Claudius, the blind Censor, not only immortalized his period of office by the laying out of the grand road which bears his name, the Via Appia, but also recruited the numbers of the citizens, which had become diminished in those times, by the expedient of admitting many freed men and strangers to the duties and rights of the Roman citizen; distributing these new Romans among the tribes, and filling up the Senate by the introduction of fresh members.

Alarmed and apprehensive at the increasing strength of their adversary and at their own isolated position, the Samnites endeavoured to regain possession of Lucania, which was torn by factions. But a portion of the



inhabitants turned for help to the Romans, whose intervention brought about the third Samnite war, which broke out in 298. This contest, however, soon took a similar turn to that of the first and the second struggle. At last the warlike Samnites quitted their land, which had been fearfully devastated by the Roman generals, and advanced towards Umbria, in order to be nearer their new allies, the Umbrians, Gauls, and Etruscans. The defeat of L. Cornelius Scipio Barbatus aroused in Rome the old fear of the Gauls. But the battle of Sentinum in the year 295,—when the victory long wavered in the balance, until, by the self-sacrifice of the young Decius Mus, who emulated the fate of his father, it was made to declare itself on the side of the Romans,—destroyed the last hope of the allies. The Fabian and the Decian name appear in this war also, allied with almost every heroic deed.

Soon afterwards Pontius, the general of the Samnites, fell into the hands of the Romans. Whether it was the victor of Pandi himself or his son, it was in any case a base proceeding, and unworthy of the Roman people, to carry him in chains to Rome, and to put him to death there in prison. In vain did the sacred legion of the Samnites, who had sworn to choose death rather than flight, once more try their strength and their, until then, ever victorious swords against the Romans. Curius Dentatus, who preferred rather to rule over kingdoms than to acquire wealth, inflicted on them a second crushing blow in the year 290—a terrible defeat, in which the corpses of the Samnite youth, the pride of the nation, strewed the battle-field. Then the Samnites and their allies, the Umbrians, Etruscans, and Senonian Gauls were compelled to acknowledge the supremacy of Rome, and as allies to pay military obedience to the victors. The Romans secured the peaceful obedience of the subjugated countries by numerous military colonies, but treated the conquered people with politic moderation.





DEATH OF PYRRHUS BEFORE ARGOS, IN 272.

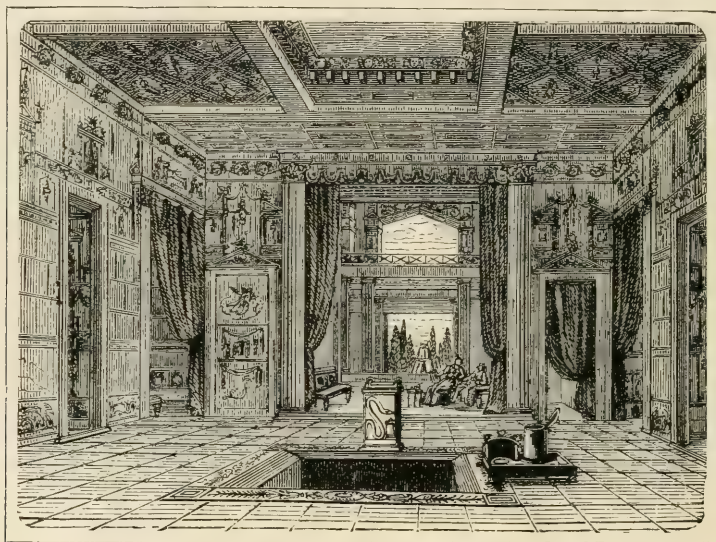
### WAR WITH TARENTUM AND KING PYRRHUS (281-275).

During the wars of the Samnites, the opulent, effeminate, and cowardly people of Tarentum had behaved in an equivocal manner. They had seized some Roman ships which had entered their harbour, put the crews to death or sold them into slavery, and derided a Roman ambassador who offered them a treaty on equable terms. So soon, therefore, as the Romans had become complete masters of their enemies, they turned their arms towards southern Italy, where some Greek colonies, such as Thurii, Croton, and Locri,



had already concluded with them an offensive and defensive league. Then the Tarentines, feeling their weakness, appealed for assistance to Pyrrhus, king of Epirus, who, eager for adventure and conquest, seized this opportunity for fresh military glory, and set out for Italy with a motley and strangely assorted army. Partly by means of his splendid phalanx, partly by the employment of elephants, to which the Romans were unaccustomed, Pyrrhus gained the victory in two battles—the first near Heracleia, over the Roman general Lævinus in 280, and near Asculum in 279. But the slaughter of his troops in both these battles was so enormous, that he is said to have called out on the first occasion : “With warriors like the Romans, I could conquer the whole world ;” and on the second : “Another such victory, and I am ruined.”

After these misfortunes, the Roman Senate appeared not disinclined to agree to a peace with this valiant opponent, who had pressed forward to within a few miles of the City of the Seven Hills, and to whom the populations and the Greek towns of southern Italy had surrendered ; and they would even have



ROOM IN A ROMAN HOUSE AT POMPEII, RESTORED.

granted independence to the revolted States. But the blind Appius Claudius, who at the decisive moment caused himself to be led into the Senate, and “with his burning words breathed the undaunted energy of a powerful nature into the souls of the younger generation,” vehemently opposed this design, and induced the assembly to answer, that not until after the withdrawal of the enemy from Italy could a peace be negotiated—a principle which was then laid down for the first time, but which subsequently became thoroughly established in Rome. The wisdom and dignified bearing of the Senate,—which the Thessalian orator Cineas, the ambassador of Pyrrhus, described as having appeared to him as “an assembly of kings,” together with the civil virtue, honourable dealing, and simplicity of the Roman commanders Fabricius and Curius Dentatus—excited the warm admiration of the chivalrous king who had hitherto only had experience of the degenerate Greek world, no less than did the heroic spirit, bravery, and martial prowess of the legions.

## CHARACTER AND DEEDS OF PYRRHUS, KING OF EPIRUS.



SOMETIMES a ruler, sometimes a fugitive, this prince was remarkable for his exploits and the vicissitudes of his fortunes, even at that period, rich as it was in changeful turns and warlike events. Half hero, half adventurer, he dazzled and charmed by his chivalrous bearing, his magnificent presence, his personal qualities, his powerful character, and his virtue and purity of manners, all who came in contact with him. He was admired and loved both by his contemporaries and by posterity. An honourable soldier and general, a born ruler, indefatigable as a military hero, wherever his eventful life led him, Pyrrhus always took a prominent position among his comrades in arms and the partakers of his fortunes, and had gained in full and equal measure the confidence of men, the favour of women, and the love of the people.

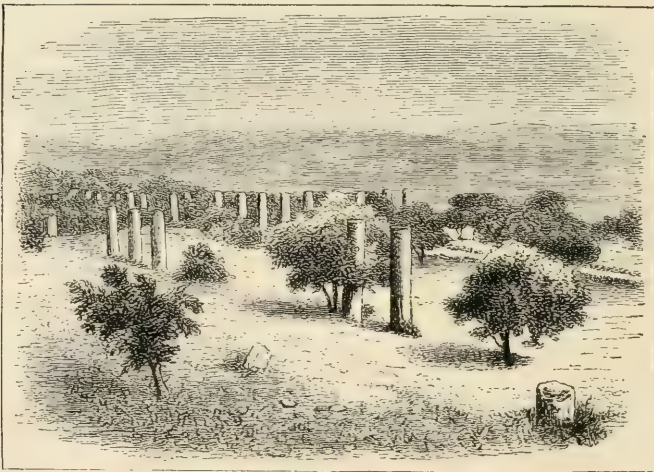
Connected in various ways, by birth and alliances, with the Alexandrian ruling family, desired by the Macedonian people as their king, loved by his warlike followers of Epirus with enthusiastic devotion, sought as a commander and chief by the numerous troops of mercenaries and adventurers of that deeply agitated period, Pyrrhus seemed, more than any of his contemporaries, to be the man appointed to play in the civilized countries of the West the part which his great kinsman some decades earlier had performed so gloriously in the Eastern world. And in truth, since the time of the mighty Alexander, no one had come forth who could be deemed more worthy and capable of sustaining such a part than Pyrrhus, king of Epirus; who in bravery, chivalrous feeling, and spirit, as well as in the purity of his character, stood far above all his contemporaries. But he possessed only the art of conquest, not the faculty of order and organization; he strove more for the renown of a winner of battles, than for that of a deliberate and actual conqueror. While he kept his gaze fixed on what was distant, bold, and adventurous, he overlooked the advantage that obviously offered itself, and neglected the favourable moment; with careless unconcern, he allowed the conquests acquired with much labour to melt away unused, because he was conscious of his power in himself to win back at any time what he had lost. And thus it came about that all his creations disappeared like brilliant soap-bubbles after glittering for a short time, while Alexander succeeded in founding a magnificent kingdom.

Pyrrhus soon lost all hope of a successful issue of the war with Rome. He longed for an opportunity that would enable him to quit the Italian territory with honour. He therefore joyfully, in the year 278, responded to the appeal of the Syracusans, who implored him to protect the liberty of the Hellenic towns in Sicily against the Carthaginians. In his aspiring imagination he already saw himself the ruler of a Greek kingdom of the West, which should



have the chief centres of its strength in Tarentum and Syracuse. But his plan of seizing the beautiful island failed utterly in the execution ; and when, after a three years' sojourn, he returned again to Tarentum, the pinions of "the eagle" were broken. War and disease had thinned the ranks of his soldiers ; luxury and the habit of plunder had undermined their once perfect discipline ; and intercourse and intermingling with the Italians had destroyed their patriotic pride. Not long afterwards the hardy and vigorous Romans, under the warlike Curius Dentatus,—who had on one occasion, by a proposal to divide some land among the Plebeians, obtained the favour of the popular community,—inflicted upon him so dire a defeat, near Maleventum (which was thenceforward called Beneventum), in 275, that he found himself compelled to make a hasty retreat. His restless nature prompted him soon afterwards to undertake an adventurous expedition into the Peloponnesus, from which he never returned.

In 272, the same year in which Pyrrhus was struck down from his horse by a blow from a stone, in the thick of the battle before Argos, and was killed there and then by the enemy's general, Tarentum became tributary to the Romans, and was compelled to sacrifice its walls, its weapons, and its ships of war.





ROMAN HOUSE AND GARDEN.

## ROME THE MISTRESS OF ITALY.



THE subjugation of the Lucanians, Apulians, and Bruttians, in the following year, strengthened the supremacy of Rome in southern Italy. The conquest of Rhegium in 270, which had been held in possession for ten years by a mutinous legion from Campania, after the murder of the male population by the soldiers, formed the conclusion of the contest. Those among the community of robbers who escaped the sword of the victors, were scourged in the public market-place in Rome, and then beheaded. From that

time the wealth, power, and prosperity of the Greek States of that district, which had been severely tried by both sides during the war, were gone for ever. The descendants of the Hellenic citizens of Posidonia met together quietly one day in every year, to remember with tears the old customs, language, and constitution of their lost home. The conquered populations were obliged to recognise the sovereignty of Rome, partly as allies, partly as subjects; and



the depopulated towns were more firmly joined to Rome by the settlement there of Roman colonists, to whom the other inhabitants were made subordinate. They lost the right of independent warfare and of making treaties on their own account with other countries; and the ships the Romans had captured placed that conquering people in a position to undertake a war with the commercial Carthaginians, who, in spite of the treaty they had made with Rome against Pyrrhus, had behaved in an equivocal and faithless manner during the war.

At this time, when all Italy, from the Rubicon to the Straits of Messina, had become subject to the Romans, Ptolemæus Philadelphus of Egypt sought, by means of a brilliant embassy, the friendship and alliance of Rome—a request which was readily granted. From this period Rome entered on that wider sphere of political activity, which, in connection with the Punic nation and the Alexandrian ruling houses, extended its might and influence from the Pillars of Hercules on the west, far eastward beyond the distant Indus.

This was the loftiest period of the Republic. Austere virtue, strict morals, and simplicity of life kept the great nation from the snares of wealth and luxury. Curius and Fabricius, like Aristides in former times, died so poor that the State had to undertake the duty of portioning their daughters; and the expense of the funeral celebration of the great Fabius Maximus was necessarily defrayed by the contributions of his friends. Virtue and nobility of soul alone procured respect and consideration; Patricians and Plebeians vied with each other in heroic courage and martial glory. Class prejudice had yielded to the spirit of patriotism. Fabricius neither allowed himself to be lured from the straight path of honour by the gold of Pyrrhus, nor to be terrified by the sudden appearance of a great elephant, which had been concealed by a curtain.

But with the extension of Roman territory the popular assemblies gradually lost the ground that belonged to them of right, and the power of the State became more and more concentrated in the Senate; “and the strict verdict of history cannot but acknowledge,” says Mommsen, “that this body early comprehended its great task and worthily fulfilled it. Appointed, not by the mere accident of birth, but by the free choice of the nation, confirmed every five years by the severe censorial inspection of the most venerable men; holding office for life, and not dependent on the expiration of the term of the mandate or the vacillating opinion and suffrage of the people; united and acting thoroughly in union, from the time when the classes were made equal; including in itself all that the people possessed in the way of political intelligence and practical knowledge of State business; possessing unrestricted authority of action in all financial questions and in the conduct of foreign policy; completely ruling the executive, whose officers held their positions only for a short time, while the power of intervention possessed by the Tribunes had also been exerted on its side, when once the quarrel between the classes was over; by virtue of all these things, the Roman Senate was the noblest expression of the national will; and in its constancy of policy and wisdom, in unity and patriotism, in fulness of power and steadfast courage, it was the first political corporate body of any period,—‘an assembly of kings’ who knew how to unite despotic energy with republican devotion. Never was a State better represented in its foreign relations than Rome in her prosperous period, by her Senate. By its means the Roman people were enabled to accomplish the most gigantic of all human tasks—a wise and successful self-government.”



FABIJS MAXIMUS OFFERS WAR TO THE CARTHAGINIANS.

## ROME'S WARS WITH CARTHAGE.



THE CARTHAGINIANS IN AFRICA.—THEIR SYSTEM OF GOVERNMENT.—THEIR COMMERCE.—THE CARTHAGINIANS IN SICILY.—SYRACUSE.—AGATHOCLES THE TYRANT.—THE MAMERTINES AND THE ROMANS.—THE FIRST PUNIC WAR, B.C. 246-241. — ROMAN INTERVENTION. — HIERO.—INVASION OF SICILY.—DUILIUS.—ATTILIUS REGULUS.—XANTHIPPIUS THE SPARTAN.—VICISSITUDES AND DANGERS.—ROMAN LOSSES, AND SUBSEQUENT SUCCESSSES IN SICILY.—THE ISLAND CONVERTED INTO A ROMAN PROVINCE.—THE CARTHAGINIANS IN SPAIN.—SUCCESSSES OF HAMILCAR BARCAS.—HANNIBAL THE HERO OF THE CARTHAGINIANS.

**I**N the ninth century before our era, Phœnician or Punic settlers from the north coast of Africa founded, on a rocky eminence at the back of the spacious bay that afforded two



harbours, the trading town of Carthage, which through the activity and the calculating shrewdness, often combined with deceit and cunning, of its inhabitants—whence the expression “Punic faith”—attained to great power and a high degree of prosperity. After having made tributary the neighbouring African populations, this city compelled the remaining Phœnician colonies, Ettica, Hippos, Leptis, and others to submit to an oppressive confederacy under the supremacy of Carthage, and in time brought the foreign colonies of the Tyrians in the south of Spain and on most of the islands of the Mediterranean under its rule. Sicily, Corsica, Sardinia, the Balearic Isles, Malta, and others, were thus brought to obedience, and new settlements were established. But these colonies were not, like those of the Greeks, centres of civilization; they only served for trade and the acquisition of riches by wealthy merchants, who obtained immense profits from the manufactories and mines, and gathered golden harvests from the possession of the soil. These wealthy traders filled the lucrative posts in the colonial towns, and compelled their dependants to take service in the army and the fleet. Even the Libyan tribes of herdsmen and peasants, on whom they forced their language and their customs, were not raised by them out of the condition of wild and uncivilized hordes. Under compulsion, and with rancorous hatred in their hearts, the “Libyan-Phœnicians” served in the Carthaginian armies; and the Punic ships were manned with Libyan slaves and rowers. The splendid cultivation of the luxuriant and fruitful region around Carthage, that bloomed like a garden, and the magnificent country-houses on the heights covered with olive and orange groves, bore witness to the wealth obtained by successful trade and profitable husbandry; but the character of the Carthaginians remained rude and cruel, and their tendency was always towards the gloomy side of life.

Their system of government was aristocratic. A small council chosen from the landowning hereditary nobility, and a large assembly selected from the class ennobled by wealth, with two Suffetes, similar in authority to the Spartan kings, at the head, possessed the legislative power, and administered the law, military affairs, and the government, while only extraordinary cases were laid before the popular assembly. The generals, also, who commanded the army with unlimited power and unbounded official authority, belonged to the noble families, as did also the influential Council of the Hundred, which superintended the State, and could call the generals and officers to account. This aristocratic exclusiveness impeded the development of a free citizen and middle class, and produced among the masses discontent, sluggish indifference, and venal sentiments. Between the ruling class of the great merchants, the landed proprietors and possessors of plantations, and high officials of the Government, and the unpropertied mass of the people who lived from hand to mouth, there yawned a wide chasm, which at last proved the abyss into which both Government and people sank to their ruin. The public revenues were inexhaustible, so that Polybius called Carthage the richest city in the world; and a magnificent system of banking and finance, such as existed nowhere else, was developed there. The military resources were very great, and the war-fleet and naval force surpassed that of all other nations; but the bad social system and the debased inclinations of the prominent citizens, whose whole aim was directed towards worldly advantage and enjoyment, and the acquisition of property, undermined the foundations of the commonwealth. Science and art were only so far cultivated as they brought material profit; of the higher intellectual life the Carthaginians had no idea. Their



A CONSULAR ORATOR ADDRESSING THE ROMANS FROM THE PUBLIC PULPIT.

system of religion, founded on the worship of the stars, and especially their adoration of the fire-god Moloch, with the terrible sacrifices offered to that deity, bore witness to the dark and cruel character of the Phœnicians and to their gloomy views of the world and of human existence.



## THE CARTHAGINIANS IN SICILY.—SYRACUSE.



HAMILCAR BARCAS.

THE Carthaginians had for centuries maintained a firm footing in Sicily, and had there contested with the Syracusans the supremacy of the island and of the Greek colonies. At the time of the Persian wars they experienced a great defeat from the Syracusan tyrant Gelon, in the year 480; but the dissensions among the Greek communities, whose strength was wasted by themselves in internal conflicts, brought them again to the favourably situated island. Appealed to for help from Segesta, Hannibal, the son of Gisko, crossed the Mediterranean, took Selinus, Himera, and the wealthy magnificent Agrigentum by storm, and carried off numerous prisoners and an enormous booty to his native town (408-406). The dismay caused by these misfortunes gave an opportunity to Dionysius the elder, the son of a poor mule-driver, a young courageous warrior, to obtain the sole sovereignty over

Syracuse, which dignity he held from 406 to 367; but having more regard to the strengthening of his power than to the conquest and expulsion of the enemy, the treacherous, dissipated prince purchased peace from the Carthaginians by the surrender of Selinus, Agrigentum and other Greek towns on the north coast, and then gave himself up to licentiousness and to all the caprices of his vindictive, suspicious, and tyrannical nature. Under his son and successor the Carthaginians extended their possessions still farther, and already directed their gaze towards the capital, Syracuse, which was torn by the rage of party strife. The Syracusans then sought the aid of the metropolis, Corinth. The Corinthians despatched to them the honourable Timoleon, a brave, warlike man, a friend to liberty, who had been cursed by his mother on account of the share he had taken in the murder of his tyrannical brother, and who thirsted for action to soothe the turmoil of his soul. Timoleon compelled Dionysius the younger, who reigned from 367 to 344, to surrender the city of Syracuse, and to end his life in obscurity at Corinth; and after he had broken the fetters of tyranny in Syracuse, he likewise set bounds to the rapacity of the Carthaginians, while he compelled them, after the victorious battle on the Krimesos in 340, to content themselves with the part of the country west of the Lykos (Haly Kos); but under the bold tyrant Agathocles who ruled from 317 to 289, and who had risen from the lowly position of a potter to the government of Syracuse, the war was carried on with such vicissitudes of fortune, that at one and the same time Syracuse was besieged by the Carthaginians and Carthage by the army of Agathocles.

Whilst the siege was being negligently carried on by the Carthaginians, who had been summoned to the combat by the enemies of the tyrant, Agathocles espied a favourable opportunity, and sailed from Syracuse through the midst of the enemy's ships towards the north coast of Africa. Here, after landing, he caused his fleet to be burnt, that his warriors might

only have the choice between victory and death ; and then in a short time, by his resolution and bravery, obtained the mastery over the whole of the Punic territory with the exception of the capital, while the Carthaginian general



VIEW ON THE SICILIAN COAST.

amilcar was defeated before Syracuse, and died a violent death as a prisoner. Thereupon Agathocles, with alluring promises, summoned the governor, Ophelas of Cyrene, to his assistance. Ophelas responded to the appeal ; but under the pretence that he was meditating treachery, he was surprised

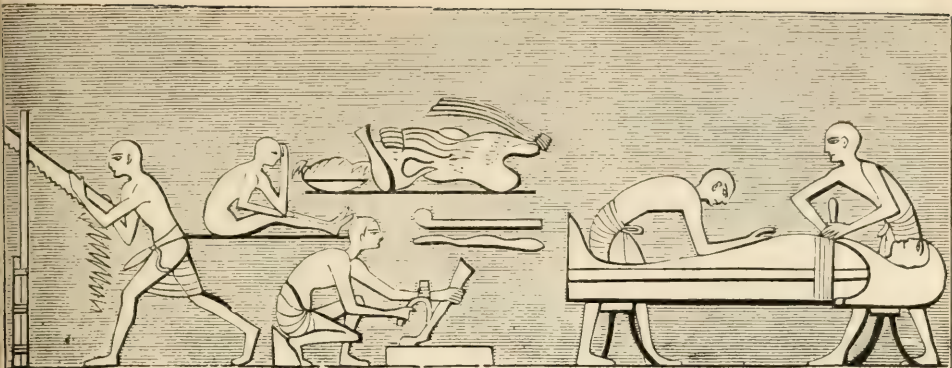


and slain in battle by the cunning Syracusan in 307 ; and his soldiers, to the number of 20,000 men, were compelled to take service under Agathocles, who, in the proud consciousness of his power and the hope of soon becoming master of all North Africa, assumed the title of king in 306.

#### AGATHOCLES THE TYRANT.—THE MAMERTINES.

Soon, however, there came a change of fortune. Defeated in a battle by the Carthaginians, he escaped secretly to Sicily, to maintain the sovereignty of Syracuse, and abandoned his troops in a foreign land. Enraged at this faithlessness, the soldiers put to death his two sons, who had been left behind, and then entered the service of the Carthaginians. With murder and with savage cruelty, Agathocles now once more established his supremacy in Syracuse, and extended it over the greater part of the island, until a poison administered to him by his own grandson consumed his bodily vigour to such an extent, that the grey-headed tyrant consented to his own death by burning, in 289. After the death of the bold adventurer, the whole island was a prey to wild lawlessness and confusion. The Campanian mercenaries, called Mamertines, took possession, on their homeward journey, of the town of Messina, in 282, murdered or drove out the male population, and divided their property, as well as the women and children, among themselves. They then carried on pillaging expeditions far and wide, and spread consternation and dismay throughout the island ; a state of things which the Carthaginians endeavoured to turn to their own advantage. Pyrrhus was at length called to the assistance of the Syracusans against both parties. He besieged Lilybæum, and made preparations for a landing in Africa ; but when he was found to be prosecuting a design of seizing the island, when he injured the constitution of the community and oppressed the citizens with extortion and unjust judgment, the Sicilian Greeks compelled him, in 276, to a hasty retreat. Upon his departure Sicily became plunged into worse confusion than ever, for the Mamertines carried on their devastations openly throughout the country, and deposited their plunder in safety behind the walls of Messina. The Syracusans then chose the brave, high-spirited, and humane Hiero, a descendant of Gelon, to be their commander in 274 ; and afterwards, in the year 270, they chose him for their king. He advanced with a mixed army of citizens and recruits against the Mamertines, conquered them in the field of battle and besieged them so hotly in their town of Messina, that they were compelled to look about for foreign help. Some desired a league with the Carthaginians, who, out of envy of Hiero and the Syracusans, had offered their assistance, and had taken possession of the citadel of Messina by means of their general Hanno ; the majority, however, called for the aid of the Romans.





## THE FIRST PUNIC WAR (264-241).

ROMAN INTERVENTION.—HIERO.—ATTILIUS REGULUS.—XANTHIPPIUS.



COLUMN OF DULIUS.

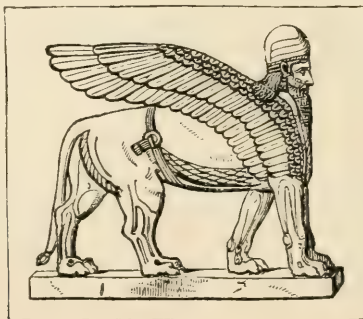
THE fertility and beauty of the neighbouring island was so alluring to the Romans, that, after some resistance on the part of the more honourable among the citizens, they ultimately complied with the request of the rapacious Mamertines for an alliance, although they plainly perceived that the envious Carthaginians, who were already in possession of the citadel of Messina, would certainly endeavour with all their might to avert the threatened advance of the Roman power; and though to many it appeared a rash and unwarrantable step, to give up the former continental policy through which their ancestors had founded the greatness of Rome, and to enter upon a new course of proceeding whose issue no one could foresee. "It was one of those moments in which calculation ceases, and when reliance on their own fortunate star and faith in the star of the country can alone give a community courage to grasp the hand which beckons from out of the darkness of the future." The Senate, unwilling to make so important a decision on

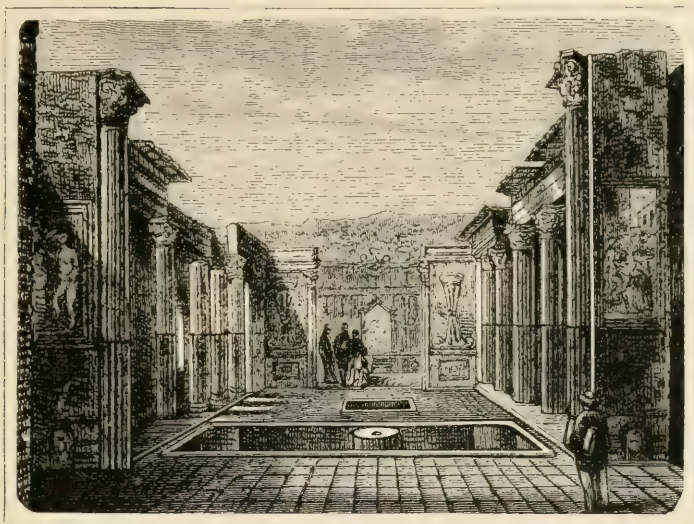
its own authority, brought the matter before the popular assembly; and when that body had acquiesced in the scheme, the not very honourable treaty was at length concluded with the Mamertines, and the Consul Appius Claudius Caudex, in 264, crossed the Straits of Messina in the darkness of night.

The Roman auxiliary army in a very short time succeeded in driving the enemy, who were divided among themselves, from the walls of the beleaguered town; Hiero was prevailed upon to join in a league with Rome; and the Carthaginians, who crucified their commander Hanno because he had allowed the citadel of Messina to be taken from him, were driven from their second military city, Agrigentum, in 262, after a bloody battle in which both sides



sustained great losses. But the conquests which the Romans, with Hiero's assistance, made on land during the following years, would not compensate for the injury done by the war to the trade of the allies and for the losses they suffered at sea, if the Romans did not succeed in opposing the Carthaginian naval force, for which their triremes were no adequate match, with a corresponding fleet, and in wresting from the enemy the sovereignty of the sea. However reluctant they had felt in former times to trust their lives to the faithless element, "on which their sturdy heroism did not compensate for want of skill and dexterity," an extended sovereignty was not to be obtained without supremacy by sea as well as by land. Accordingly they caused ships of war to be constructed on the model of a wrecked Punic quinquireme which fell into their hands, and finished it with a grappling or boarding bridge protected on both sides, by means of which the enemy's vessels might be held fast, and the battle made to resemble a fight on land. By this means the Consul Caius Duilius, in 260, won the first sea-fight near Mylæ not far from the Lipari Islands, and obtained the honour of having a column adorned with ships' prows (*columna rostrata*) erected to him in his native town. A second battle at sea, near the Tyndarean promontory, in the year 257, resulted in victory to neither side. The Romans then determined to bring the war to a speedy conclusion by a bold expedition to Africa. After the great victory on the heights of Eknomos, in 256, they put boldly out to sea, and, with a strong fleet of three hundred sail and a large army, passed over into Africa under the brave Consul Attilius Regulus. From the sea-port town of Clupea, where the army landed unhindered, Regulus advanced along the coast, conquering and devastating, assisted in his course by the revolted towns and populations of Numidia, and approached the gates of the terror-stricken capital. The Carthaginians sued for peace; but when the proud conqueror made the hard stipulation, that they should not only evacuate Sicily and Sardinia, but also enter into a league of dependence with Rome, and engage to augment the Roman fleet with their ships in future wars, they took courage, and prepared to meet the invaders with a desperate resistance. The danger of the situation called forth all their energies. They strengthened their troops with excellent Numidian horsemen and Greek mercenaries, and entrusted to a practised general, Xanthippus the Spartan, the direction of the war of defence. Near the sea-port of Tunis, in 255, Xanthippus defeated the Romans so completely that only two thousand men of their magnificent army escaped; the rest were either slain or were carried off with the Consul into captivity. But for the successful battle by the Hermæan promontory, all the fruits of their former efforts would have been lost to the Romans.





PERISTYLE OF THE QUÆSTOR'S HOUSE AT POMPEII.

## VICISSITUDES AND DANGERS.—ROMAN SUCCESSES IN SICILY.



HERCILESS in their terrible severity, the Carthaginians heavily punished the revolted communities. They imposed on them a heavy penalty in money and oxen; and the number of Numidian chiefs and governors who were sentenced to endure the horrible death of crucifixion, is estimated at three thousand.

The blow that had thus fallen on Rome was followed by a succession of disasters. Two fleets were lost through storms, so that the Romans were obliged to give up the war by sea for some years; on land they only attempted desultory fighting, from fear of the elephants, that had decided the issue of the battle at Tunis, and of which animals they themselves had not yet made use in warfare. Not until, under the command of Cæcilius Metellus, in 251, they had conquered the Carthaginian general Hasdrubal in a sally from Panormus (which they had taken after the loss of Agrigentum), when they captured many elephants, did they regain their old courage and confidence. It was probably about this time that the Carthaginians sent Regulus to Rome to obtain an exchange of prisoners; and when he dissuaded the Senate from this, and, faithful to his oath, returned to prison, he was put to death in the most cruel manner. The Romans made preparations for besieging the well-defended military cities of Lilybæum and Drepanum; but their attempts upon these impregnable sea-fortresses were frustrated. And when the unskilful Consul Appius Claudius, in spite of unfavourable auspices, at an unseasonable moment changed the plan of operations, he was beaten before Drepanum, both by sea and land, in 249. It was the severest stroke that had fallen upon Rome since the battle with the Gauls on the Allia; and as the vanquished Consul, even after the defeat, made a presumptuous display



of the Claudian family pride, he was sentenced to pay a fine. Soon afterwards he died, probably in exile.

With small battles and insignificant undertakings the war dragged ingloriously on for a time, until the noble Carthaginian general Hamilcar Barcas, the head of the democratic or Barcine party, brought new life into the rugged game of warfare. After he had seized the fortress of Eryx, and procured for his band of mercenaries, who had grown more formidable by the discipline he introduced, a safe place of refuge where they could be provided with all necessities from Drepanum, and could establish themselves in a permanent manner, he watched from a rocky eminence all the movements of the Romans, roamed through the flat country, and undertook pillaging expeditions to southern Italy, careless of the Roman forces who surrounded him encamped on the plains. This was only possible so long as Hamilcar kept open the communication with Drepanum, and no Roman fleet stopped the supplies by sea. But as soon as Rome, in consequence of a great patriotic impulse, had once more equipped a fleet of two hundred ships by private contributions and by money raised by the sale of property belonging to the temples, and the Consul, Luctatius Catulus, had overcome the enemy's squadrons and freight ships, either sinking or capturing them, the Carthaginians were compelled hurriedly to conclude a peace, in which they renounced all claim to Sicily and the small islands surrounding it, and consented to pay a large sum of money as an indemnity to the Romans for the expenses of the war. And now the unconquered general of a vanquished nation descended from the mountains he had defended so long, and surrendered to the new masters of the island the fortresses which the Phœnicians had held in uninterrupted possession for at least four hundred years, and against whose walls "all the storms of the Hellenic might had raged in vain." From that time there existed in Carthage a moderate peace party, under the leadership of Hanno the Great, hostile to the national or Barcine party.

#### SICILY THE FIRST PROVINCE OF ROME.

Sicily, "Italy's granary," was the first Roman "province," that is to say, the first great possession ruled with reference to its power of contributing to the finances of the State. A country converted into a Roman province received from the victorious general a special constitution,—the power of ratifying the system being, however, reserved by the Senate,—and was then governed by a Proprætor or Proconsul, with a Legate and Quæstor. At first the governors were specially appointed to the post; but later, the Prætors and Consuls who were retiring from office drew lots for the governorship, which was usually held for one year. To these Proconsuls and Proprætors also belonged the executive power, the administration of justice and of military affairs in the provinces. The administration of justice, in connection with the civil affairs of the inhabitants among themselves, was carried on according to the national law of the separate peoples; but all questions which concerned the government and international right, were decided according to Roman law and in the Latin language, which was consequently a source of culture for distant barbarian countries, but also of oppression and overreaching. The revenues obtained by the Romans from the provinces were of various kinds. Besides the farm property which the Government let out to various farming companies, they also levied ground rents and personal taxes in money or tithes, herd-money from the public pastures, taxes on mines and salt works,

harbour and land tolls, etc. The taxes were not, however, raised in a direct manner, but were farmed out; and the indirect method of collection made them all the more oppressive. Subjects in the districts or provinces lost their military rights, and did not serve in the Roman army; and in fortified places Roman garrisons were stationed. The different towns, however, were variously treated in matters of taxation and with regard to their legal rights and privileges, according to their attitude and behaviour during the war—a method of procedure which stifled all national feeling, and gave rise to continual envy and rivalries.







ROMAN TRAVELLING; VEHICLES ON THE ROAD.

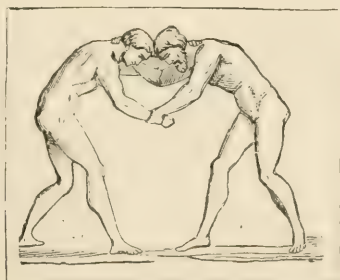
### THE GALLIC WAR.—MILITARY COLONIES.

While the Carthaginians, after the peace with Rome, had during three years, from 240 to 237, to wage a war of extermination with their rebellious troops, whose stipulated pay they wished to curtail,—a war which spread through the whole land, already driven to despair by Punic cruelty and severity, and which brought the commonwealth to the brink of destruction, until it at last reached its bloody and horrible end through Hamilcar's martial skill,—the Romans brought the conquered and revolted portions of Sicily under their system of government; took possession, in 239, of the island of Sardinia, that belonged to the Carthaginians, where the rebellious garrison troops, hard pressed by the Carthaginians and the warlike inhabitants, appealed to Roman help; and united the island, with that of Corsica,—which they also conquered by means of sanguinary combats with the half-savage inhabitants,—into a second "Roman province," in 237.

But excluded from Græco-Roman civilization, the two islands brought the

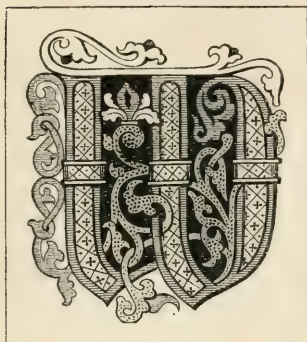
Romans no other advantage than slaves taken prisoners in war. From the piratical Illyrians, who ravaged the coasts of the Ionian and Adriatic seas in their predatory expeditions, destroyed trade and commerce, and had even captured some Roman ships and killed an ambassador, they rescued the island of Corcyra, with the towns of Epidamnus, or Dyrrachium, and Apollonia, in 229, and put a stop to their piratical offences. The strong town of Aquileia, founded a score or two years later in the north-east corner of Italy, prevented for ever the recurrence of the lawless system of depredation. The second closing of the temple of Janus, which occurred about this time, and which was symbolical of a general peace,—the first closing of the temple had taken place under Numa, and the third and last was in the reign of Augustus,—can only have been of short duration ; for already in the year 226 the whole strength of Rome was engaged in a terrible war with the Cisalpine Gauls, who, angry at the establishment of new military colonies in the Picenian and Gallic territory on the Adriatic Sea, and at the Flaminian divisions of land there, desired to impose limits on the advance of Rome—and with this object, had summoned their Celtic allies from the Alps and the upper Rhone valley, the Gæsataë, to their assistance. Already the terrible enemy, carrying fire and devastation in his train, and everywhere subduing the hostile troops, stood before Clusium, when the Romans, at the head of the terrified Italian populations, advanced to meet them, and near Telamon on the Etrurian coast, not far from the mouth of the Ombrone, in the year 225, inflicted such a defeat on the brave but badly armed Gauls, that 40,000 of the barbarians strewed the field of battle, and 10,000 fell as prisoners of war into the hands of the conquerors. The Romans then crossed the Po, and under the Consul Flaminius, the leader of the popular party, whose favour he had gained by his land-law, reduced the Insubrians, the most powerful Gallic tribe, to submission in 223. A second victory, which Marcellus won shortly afterwards near Clastidium, on the river Po, in 222, when Viridomar, king of the Gæsataë, was slain by the Romans, brought the whole of northern Italy, with Mediolanum (Milan), the capital of the Insubrians, under the power of the Romans—who thus ruled over Italy as far as her natural boundaries, the Alps, and endeavoured to secure their newly won possessions by military colonies at Placentia, Cremona, and other places.

The fruitful districts on both sides the river were now first included in the Italian armed confederacy ; and by means of military roads, the Flaminian and Æmilian ways, they were placed in communication with the capital ; but subsequently they were converted into a Roman province, under the name of Gallia Cisalpina.





THE CARTHAGINIANS IN SPAIN.—HAMILCAR'S SUCCESSES.—HANNIBAL,  
THE GREAT SOLDIER OF CARTHAGE.



HILE the Carthaginians, under the influence of the powerful Barcide party, contrived to indemnify themselves in southern Spain, a region rich in metals, for the losses they had suffered in Italy, the possession of Gades (Cadiz) and other favourably situated points on the coast, facilitated for them the conquest of the country. The old inhabitants of the peninsula, both the Celtiberians and Lusitanians in the central and western districts and the Cantabrians and Basques in northern Spain, could not resist the Punic forces and the strategical skill of the Carthaginian commander,

in spite of all their bravery and their skill in desultory warfare; and their difficulties were increased by their distractions and dissensions, and by the jealousies among the tribes.

In the manly and strong-souled Hamilcar Barcas and his three sons, "the lion's brood," whom he brought up in the camp, as the "inheritors of his designs, his genius, and his hatred," the national war party among the Carthaginians had capable and enterprising leaders. Hamilcar's conquests on the Bætis, the modern Guadalquivir, and on the Anas, the Guadiana, were further extended by his son-in-law and successor Hasdrubal; and New Carthage (Carthagera), a splendid military centre with a good harbour and the magnificent royal "citadel" of Hasdrubal, was established. Through the military talent of Hamilcar, who, in the prime of life, died fighting bravely on the battle-field in 228, and through the statesmanlike skill of Hasdrubal, a Carthaginian kingdom was founded in Spain, which included the most beautiful districts on the south and east coasts of the peninsula, and was rich and prosperous through agriculture, mining, and commerce. This awakened the fear and envy of the Romans. They therefore compelled Hasdrubal to declare in a treaty, "that he would recognise the Iberus (the Ebro) as the boundary beyond which Carthage should have no right to extend her conquests," and at the same time, in 226, they concluded an alliance of defence with the wealthy and powerful trading town of Saguntum, to the south of the river, which was regarded as a Greek colony of Zakynthos. Suspicion, however, soon brought about a rupture, when, by the choice of the army, the place of Hasdrubal,—who had met an untimely end by assassination,—was taken in 220 by Hannibal, the son of Hamilcar, then eight-and-twenty years of age; a man who united with the wisdom of his predecessor the boldness, military talent, and generalship of his father, and who had sworn as a boy on the paternal altar, eternal hatred to the Roman name. His well-knit form, disciplined by running, fighting, and riding, was so hardened, that he bore with ease all the difficulties, hardships, and privations of camp life. After a few successful conflicts with Spanish tribes, Hannibal made a boundary quarrel the pretext for besieging Saguntum, the town in alliance with the Romans, and thus bringing on the war that was sure to break out sooner or later between Carthage and Rome.

In vain was he warned by Roman ambassadors to desist. He referred them to the Carthaginian Senate; but in the meantime pressed the town so hard, that in the eighth month he conquered it. Saguntum was reduced to a heap

of ashes; the inhabitants either buried themselves under the ruins of their houses, or flung themselves into the flames that destroyed their property and treasures, which they had collected into a heap in the market-place. Those who remained, fell beneath the swords of the victors.

Hannibal came forward as a true representative of his people, displaying terrible harshness and hardness of heart, "without any admixture of the humanity that existed among the Greeks, or of the honour that prevailed



HANNIBAL.

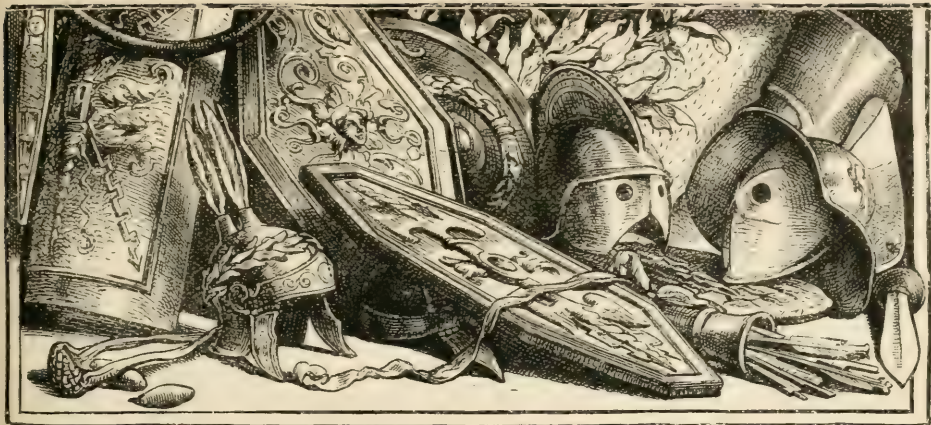
among the Romans;" but he was a man of high statesmanlike endowments, a commander who united presence of mind and enthusiasm, foresight, and energy—a nature born to command, and one that exercised a powerful influence over men. Cunning, and ingenious shrewdness,—the foundations of the Punic character,—he received as an inheritance of his nation, and displayed throughout his deeply eventful life.

In the meantime the Roman ambassador had reached Carthage; and when the assembly of councillors, of whom he demanded that the imperious general should be given up to the Romans, remained undecided, the speaker, Quintus Fabius declared that he bore in his bosom both war and peace—they might choose which they would have; and when they called out to him, "We will take what you give us," he opened his folded toga, with the words: "Here you have war." Thus began the memorable "Hannibal war," a mighty national struggle, in which the question was to be decided, "whether in Europe, the Græco-Roman civilization of the West or the Phœnician-Semitic culture of the East should determine the process of development of the human race."









## THE SECOND PUNIC WAR.

HANNIBAL'S INVASION.—PASSAGE OF THE ALPS.—THE BATTLES OF THE TICINUS, OF TREBIA, AND OF LAKE THRASYMENE.—CANNÆ AND ITS CONSEQUENCES.—MARCELLUS IN SICILY.—SUCCESSES OF THE ROMANS.—HASDRUBAL.—MASINISSA, KING OF NUMIDIA, THE ALLY OF THE ROMANS.—HANNIBAL'S RETURN TO AFRICA.—THE END OF THE STRUGGLE.—THE BATTLE OF ZAMA.—SCIPIO'S GREAT VICTORY.—SUPREMACY OF THE ROMANS IN THE MEDITERRANEAN.

### HANNIBAL IN ITALY.



IT was in the summer of the year 218, that Hannibal crossed the Iberus, subjugated the tribes between that river and the Pyrenees, and then, with an army consisting of Libyans and Spaniards, and numbering 90,000 foot soldiers, 12,000 horsemen, and 37 elephants, penetrated into Gaul, while his brother Hasdrubal, with a mixed army and a considerable fleet, kept Spain in obedience. After Hannibal had fought his way through southern Gaul and over the Rhodanus, or Rhone, where a division of the Roman army in vain attempted to impede his progress, he commenced the ever-memorable journey over the Alps (by Mont Cenis, or more probably the Lesser St. Bernard).

Amid continuous battles with the savage Alpine population, the Allobroges and Centrones, the sons of burning Libya and sunny Spain scaled the mountain peaks covered with snow and ice, without path or shelter, over walls of rock and terrible abysses; a journey in which thousands perished through cold, exhaustion, hunger, and privations of every kind. On the fifteenth day, the army,—reduced to less than one half



its number and with the loss of almost all the cattle and beasts of burden,—reached northern Italy. But with troops inspired by sentiments of honour and pride, and excited by the hope of plunder, so gifted a commander as Hannibal,—who had been brought up in the camp and possessed the affection and confidence of the soldiers in a rare degree,—could venture anything in a country in which the inhabitants, recently subjugated by a powerful enemy, longed only for a favourable opportunity to shake off the hated yoke of the Romans, and greeted the Carthaginians as their liberators.

So soon therefore as the brave Consul, Cornelius Scipio, had been defeated in a cavalry engagement on the Ticinus, in 218, and compelled, being severely wounded, to return to Placentia; and when his colleague, the impetuous, injudicious Sempronius, had been completely beaten, in the same year, in spite of the wonderful bravery of his wearied, hungry, and rain-wetted soldiers, in the battle he rashly offered on the Trebia; Cisalpine Gaul declared for Hannibal, and strengthened his weakened army by skilful and hardy auxiliaries. Of the Roman legions, who in the early morning hour had crossed the river Trebia fasting, in order to attack the enemy on the east bank, only a resolute band of 10,000 men had fought their way through to Placentia. The remainder had perished by the sword, or had been trampled under foot by elephants; or, in endeavouring to return to the deserted camp, had met their death in the swollen stream.

After a short rest in Liguria, Hannibal set out on an extremely toilsome march,—during which he lost one of his eyes by inflammation,—over the wild Apennines, and advanced by an almost impracticable road through the Arno valley, which was flooded by the spring rains, into Etruria. By the lake Thrasymene, where Hannibal's brother Mago waited with his horsemen in an ambuscade, the pursuing Consul Flaminius overtook the Carthaginian general; but suffered for his ill-considered rashness by encountering a complete defeat, in which he himself was slain, and his soldiers were either killed or drowned in the silvery waters of the lake; this was in 217. "Without hope of victory, but with the defiant courage that braved death and kept them stubbornly to their stations, the Romans fell in thousands." An earthquake, which on the mighty battle day rent the ground and opened a grave for the fallen, was unperceived in the heat and turmoil of the battle. Flaminius, hated by the aristocracy as an enlightened man of the people, was represented as the criminal author of the horrible misfortune, and even in death was loaded with heavy accusations.

All Etruria was lost, and the way to Rome lay open to the conqueror; but the defiant courage of the Latin and Italian population, who were bound together by the common feeling of nationality, and whose courage was raised by the dignified demeanour of the Senate, opposed a dauntless front to the enemy, and prevented the Carthaginian from penetrating to the heart of the hostile country with his exhausted army. Repulsed before the walls of Spolegium, he preferred to turn his course towards Apulia, marching not far from the sea-coast on the east, through the districts inhabited by small Sabellian tribes and covered with Roman peasant-farms. His design was to bring about the revolt of the warlike tribes of southern Italy.

And now there advanced to encounter the Carthaginian general a man who, by his foresight and wise presence of mind, caused him great difficulty and loss. This was the recently-appointed Dictator, Fabius Maximus, surnamed Cunctator, or the Loiterer, a man who was an enemy of the democratic power of the people, and their leaders. He avoided a battle in the open field, but

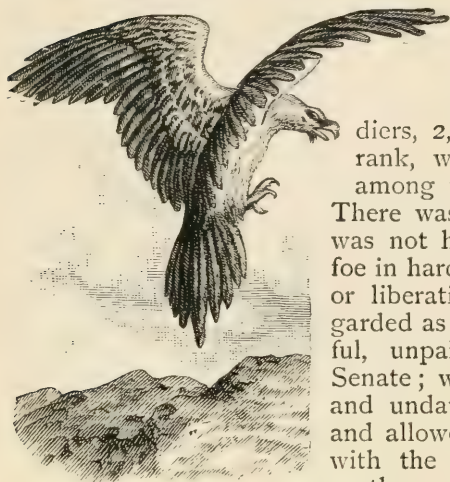
followed the enemy's camp step by step, and took advantage of every unfavourable position in which his opponent was placed. In Campania he brought Hannibal's army into such a strait by taking possession of the mountain heights near Casilinum, that Hannibal was only able to save himself by a stratagem, namely by driving oxen up the mountain with burning faggots bound to their horns, thus awakening in the Romans the idea that they were threatened by a nocturnal surprise. This caution on the part of the Roman general, and the steadfast fidelity of the Italian and Greek allies,—who closed the gates of their towns against the Carthaginian, and willingly underwent the greatest sacrifices and hardships,—kept Rome from falling. But the murmuring of the uninstructed people at the methodical, dilatory war system of the aged, self-willed Dictator,—who resisted the aspiring popular spirit and remained faithful to the traditions of the good old times, when the Senate had been all-powerful and the pious confidence of the people had been placed in sacrifice and prayer,—as well as the complaints of the allies, who had suffered severely through the hostile army, caused the Plebeian Consul, Terentius Varro, the incapable hero of the popular party, the following year to abandon this cautious policy, which was approved by his Patrician colleague, Paullus Æmilius, and once more to try the fortune of a battle.



WOMEN OF MODERN TUNIS THE SITE OF CARTHAGE.



## CANNÆ AND ITS CONSEQUENCES.—MARCELLUS IN SICILY.



THE terrible defeat of the Romans at Cannæ, in 216, too soon vindicated the judgment of Fabius and Æmilius. More than 40,000 foot soldiers, 2,700 knights, and 80 men of senatorial rank, with the brave-hearted Paullus Æmilius among them, lay dead upon the field of battle. There was not a family in which the death wail was not heard. The survivors were kept by the foe in hard captivity, without prospect of exchange or liberation; and those who escaped were regarded as dishonoured, and compelled to disgraceful, unpaid military service by the inexorable Senate; which preserved its courage, composure, and undaunted bearing under this terrible blow, and allowed no thought to arise of making peace with the victorious enemy. The revolt of all southern Italy to Hannibal, and a league with

Syracuse,—where about this time, the wise, peaceful, and art-loving Hieron died, and his youthful grandson, the incapable, haughty Hieronymus, succeeded to the throne and began to rule after the old tyrannical fashion,—were the immediate results of this disastrous battle; and as though Rome were that year to meet her fate, the legion that had been despatched to Gaul was entirely destroyed in an ambuscade, and its commander perished with it. Only in Spain the brothers Cn. and P. Scipio saved the honour of the Roman arms, and by conquering Hasdrubal on the Ebro, put a stop to the plan of uniting the whole Carthaginian force for the destruction of the city on the Tiber. In the Roman calendar the date of the battle of Cannæ, the second of June, was marked out, like that of the disaster on the Allia, as a day of penance and prayer; and once more human sacrifices were offered up in the Forum to propitiate the gods.

After the battle Hannibal is said to have despatched to Carthage, as a token of his victory, three bushels of gold rings taken from the arms of the slain knights. Nevertheless, he did not consider it advisable with his weakened army to march immediately against Rome, as he was counselled to do by Maharbal, the bold leader of the cavalry. He wished first to secure to himself the allies of Rome. He therefore took up his winter quarters in Campania and in the powerful city of Capua, where a national party, jealous of Rome, caused the town to revolt to Hannibal, and sealed this defection by the murder of all the Roman inhabitants.

While the attractions and the luxurious customs of the wealthy and voluptuous town of Capua and of the delightful Campania enervated the savage warriors of Hannibal,—and, through the intrigues of a jealous faction in Carthage, the diminished numbers of the army had not been increased by the despatch of necessary reinforcements,—Rome was engaged in compounding the quarrels between Senate and people, aristocrats and democrats, by which disunion the former disasters had been in a great measure brought about. The thanks which the Senate offered to the pitiful Consul Terentius Varro on his return to Rome, because “he had not despaired of the safety of the father-

land," formed the announcement of the conclusion of peace and of the reconciliation of parties; in consequence of which the Senate once more took the supreme management of the war, while the formal confirmation of measures only was retained by the popular assembly. Strengthened by this union and by the fidelity and devotion of the Italian population of the central district, the Romans made new preparations with unusual activity. They called to arms all the male population, even including boys in their ranks; and they enrolled among the troops debtors, criminals, and even slaves. It was necessary to make it plain to the last citizen "that there could be no peace for him or for all, and that safety was to be found in victory alone."



THE DEATH OF ARCHIMEDES.

With the commencement of spring the Romans were able to send fresh troops into the field. The heroic defence of Casilinum, where a small band of soldiers from Præneste and Perusia resisted hunger and the Punic arms with wonderful perseverance; and two successful battles,—the first at Nola, under Marcellus, in 215, the second at Beneventum, in 214, where the legions of slaves, led by the heroic Sempronius Gracchus, won their liberty by valour in the fight,—raised the courage of the Romans; and though the mighty winner of battles still obtained various small victories, and no one among the Roman generals was a match for him in the open field, they did not lose confidence in the deliverance of the State. "The strife was continued without a thought



of surrender, conciliation, or peace with the enemy, as though it were a struggle for life with the elements, which are accessible to no human emotion. Every feeling was stifled, that did not stimulate perseverance, and nerve the people to energy. All the pleasures and joys of life were offered as a sacrifice to the fatherland ; all the ties of family, friendship, and companionship were dissolved at the call of duty ; all the thoughts, wishes, and actions of the nation tended to one aim, the overpowering of the enemy ; and this unanimity and perseverance achieved the victory at last."

The first thing necessary to be done, was to chastise the revolted towns. Marcellus sailed to Sicily and besieged Syracuse, which,—though fearfully distracted by party strife and social disturbances after the murder of the king Hieronymus, and the terrible extermination of his whole house by a republican conspiracy,—defended itself with bravery and success under the guidance of the ingenious mathematician and philosopher Archimedes, so that Marcellus only succeeded in making himself master of the town with the greatest difficulty, after a three years' siege, in 212. Terrible was the vengeance of the exasperated Romans. The soldiers murdered the inhabitants and plundered the city. Archimedes, absorbed in his studies, was slain by a soldier whose summons he neglected to answer. The most beautiful works of art were carried away to Rome, and the splendour of Syracuse was gone for ever. Once more Sicily paid allegiance to the Romans, who now extended the provincial administration over the whole island. But prosperity, civilization, and freedom had vanished under the terrible shocks of war ; the Romans themselves were compelled to remove the brutalized bands of plunderers, to save the island from complete destruction.



SUCCESSSES OF THE ROMANS.—HASDRUBAL.—MASINISSA, KING OF NUMIDIA, THE ALLY OF THE ROMANS.



MASINISSA.

FOR this loss Hannibal found some compensation in Tarentum and the Greek towns on the south-east coast, where a Carthaginian party maintained the upper hand and brought about a revolt from the Romans. This acquisition was all the more important for the Punic commander, as he could in consequence more easily maintain the alliance he had entered into with King Philip III. of Macedon. But when, in the year 211, the Romans with two legions closely surrounded and besieged Capua, he sought to relieve the hard-pressed town by a march to the gates of Rome, in the hope that the Romans would hasten to the relief of the capital, and desist from the siege. Great was the excitement in Rome as the flames of the burning villages and homesteads made known the approach of the enemy; and the exclamation of terror, "Hannibal at the gates!" never vanished from the

remembrance of the Romans.

All the temples were full of wailing women, who raised their hands imploringly to heaven; and on their knees, with dishevelled hair, swept the dust from the ground. But the aim of the expedition,—the deliverance of the Greek town,—was not attained. A portion of the besieging army was sufficient, in conjunction with other troops, to compel Hannibal to retreat from the devastated territory surrounding the capital; while to the other portion, under Fulvius Flaccus, the distracted Capua,—reduced to extremity by famine,—was compelled to surrender. Twenty-eight senators died by their own hand, fifty-three by the axe of the executioner; the citizens were made slaves, and foreigners enriched with their property. Capua's treasures were carried off to Rome, all her rights were abrogated, and Roman prefects ruled with absolute authority in the town. Atella and other towns of Campania had a similar fate. Thus Hannibal's plan of overpowering Rome by her own allies failed entirely; the victory which he soon after obtained near Herdonea, in Apulia, in 210, could not prevent the fall of the other confederate towns. In the following year Tarentum also fell once more into the power of the Romans. Fabius Maximus, "the shield of Rome," carried off 30,000 inhabitants as slaves and 70,000 pounds weight of gold and silver as booty; but the statues of "the angry gods" he left to the humiliated Greeks.

The conquest of Tarentum was the last warlike exploit of the old commander; he died soon afterwards in full and certain confidence of the ultimate victory of his native city. Terror soon brought all the revolted Italian tribes back under the supremacy of the Romans; and Hannibal's position, without money, military supplies, or provisions, became every year more difficult. Hard was the fate of the reconquered country, into the depopulated towns of which Roman and Latin colonists entered to take possession. All Italy was in a lamentable condition of distress; the farm-houses were destroyed, the fields lay uncultivated, prosperous villages had become camping places for





A STRATAGEM OF HANNIBAL. — A MOCK NIGHT MARCH.



beggars and robbers; the Roman exchequer was exhausted, the last savings of the State had been expended.

Spain was now Hannibal's only hope, as his ungrateful country had deserted him. There Hasdrubal, after varying conflicts, had become master of all the country south of the Iberus by the defeat and death of the two brothers Publius and Cneius Scipio. When, however, the high-spirited P. Cornelius Scipio,—then four-and-twenty years of age, great both as a general and as the friend and patron of intellectual improvement,—obtained the command he applied for in the distant country, and devoted himself to the task of avenging his father and his uncle, affairs took a different turn. By bravery and martial skill the manly, handsome young man with the long hair and imposing presence, soon conquered, in 210, the strong sea-port of New Carthage and other possessions of the Carthaginians; while by his gentleness and kindness he won over the native chieftains, and obtained in a short time such respect and power by his intellectual superiority, that Hasdrubal, after losing a battle near Væcula, in southern Spain, decided to respond to the call of his brother, and to attempt a decisive blow against Rome in Italy. There, about the same time, the heroic Marcellus, "the sword of Rome" was killed in an ambuscade of the Carthaginians near Venusia, in 208; and the Roman allies, especially the Etruscans, tired and exhausted by the disastrous war, became unmanageable and began to waver. By the same Alpine road along which Hannibal once marched, he advanced towards northern Italy; and then, reinforced by Gallic troops, turned out of the plains of the Po towards the coast of the Adriatic Sea, to join his brother, who was encamped in front of the Consul Caudius Nero, in Apulia. But the bold plan of the Consul, of effecting a junction with his colleague, Livius Salinator, by an expedition to Umbria, and then with their united forces attacking the enemy, led to the death of the brave Hasdrubal and the destruction of his army on the little river Metaurus, near the colony of Sena, in the year 207, before Hannibal had even received the news of his arrival; for the Romans had intercepted all the messengers. In the bleeding head of Hasdrubal, which the returning Consul hurled into the enemy's camp, the humbled general saw a presage of "the terrible fate of Carthage."

In misfortune Hannibal disclosed the true greatness of his genius as a commander. Without help from abroad, without allies in Italy, he maintained his position for some years, with the remnant of his army, in the neighbourhood of Croton, in the land of the Brutti, in the face of an enemy of overwhelming force. In the meantime Cornelius Scipio conquered Gades, the last bulwark of the Carthaginians; and, after the subjugation of Spain was accomplished, returned, crowned with success and laden with booty, to Rome, where, by the favour of the people, he obtained the Consulship in 205. But his adventurous spirit found no rest in the capital, where he had many powerful enemies, and where the law and constitution put great obstacles in the way of his advancing on his own authority; and the enthusiastic favour of the people—with whom the handsome young man had great influence,—spurred him on to new enterprises. "He was the star which appeared destined to bring victory and peace to his country." As the cautious Senate did not favour the plan of a landing and a campaign in Africa, Scipio, who had been appointed governor of Sicily, opened a camp for recruits in Syracuse; and, as many free bands, and especially the Roman soldiers who had escaped at Cannæ, and were eager to win back their honour, rallied round him, and many towns assisted him with voluntary contributions that satisfied all his requirements, he sailed from Lily-





MARRIAGE OF MASINISSA AND SOPHONISBA.

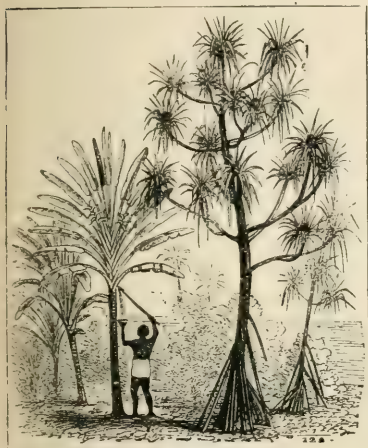
bæum across the Mediterranean. A successful attempt which he undertook against Locri, when this influential Greek town fell into the hands of the Romans, and was punished for its former revolt by plundering, murder, and violence of all kinds, raised his self-reliance and the confidence of his adherents. With the help of the Numidian king, Masinissa,—who had previously fought in Spain on the side of Carthage, against Scipio, but changed his party when his hostile neighbour, the friend of the Carthaginians (Syphax of West Numidia), robbed him of his kingdom and his beautiful Carthaginian bride, Sophonisba, the daughter of Hasdrubal, and compelled him to fly into the



desert,—the Romans, in 204, in a nocturnal attack, not far from Utica, set fire to the camp of the Numidians and Carthaginians, and inflicted a great defeat on their united enemies.

In a second battle on the “great fields,” Syphax, the faithful ally of Carthage, fell into the hands of the conqueror, and was sent away as a prisoner to Rome, where he soon after died of grief. His wife Sophonisba hoped in vain to escape the wrath of the Romans by a hasty marriage with Masinissa. On a threat that she would be delivered up to the Romans, she resolved to drink the poisoned cup, which Masinissa himself caused to be presented to her.

### THE END OF THE STRUGGLE; ZAMA; SCIPIO'S GREAT VICTORY.



AFTER these terrible disasters, the last hope of Carthage rested on the armies in Italy, to which, therefore, an urgent message of recall was sent; and however painful it was to the Carthaginian general, he obeyed the summons of his country exhorting him to return; and in the autumn of 203 quitted the country of his fame, moved to tears of bitter mortification and anger. By his departure he abandoned the allied towns and populations of southern Italy to the vengeance of the Romans. The arrival of the great general put an end to the peace negotiations commenced by the Carthaginian government, and brought the patriotic party once more into greater consideration. Hasdrubal Gisco, who had laboured to bring

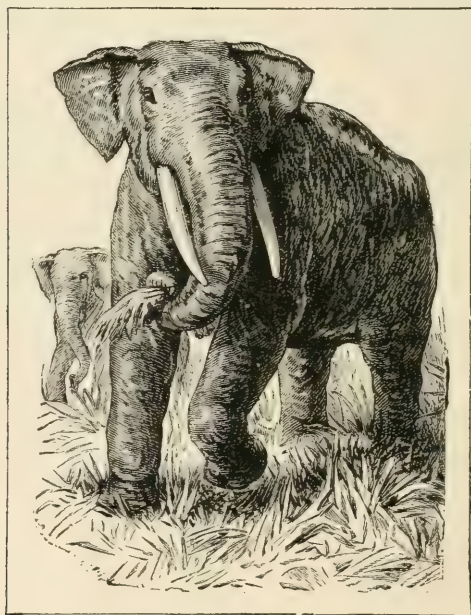
about a peace, was condemned and outlawed; he concealed himself in the burial-vault of his family, and put an end to his life by poison. Hannibal's attempt to persuade his victorious opponent to a personal interview, that he might obtain more favourable conditions of peace, and, by reminding him of the fickleness of fortune, dispose him to moderation, was frustrated. Scipio would be satisfied with nothing less than unconditional surrender. Then Hannibal decided, in 202, to risk the decisive battle of Zama. In spite of the great bravery of the old warriors and the skilful dispositions of the experienced general, this crowning contest ended in the complete defeat of the Carthaginians. The same soldiers who, thirteen years before, had fled before Hannibal at Cannæ, now wrought severe retribution on their former conquerors, and once more established their warlike renown.

Hannibal himself now counselled peace, however hard the conditions might be. The Carthaginians were obliged to swear that they would not commence any war without the consent of the Romans, that they would give up Spain, surrender their ships of war, and engage to pay a high annual war-tax. After the burning of the Carthaginian fleet, and the granting of the kingdom of the two Numidias to Masinissa, “the friend and ally of the Roman people,” Scipio, who was from that time forth called Africanus, returned to Rome, where, as the hero of a splendid triumph, he marched through the decorated streets of the capital; while Hannibal,—impeded by the suspicious Romans in his efforts to heal the wounds of war in his native city,



by good regulations and suitable reforms,—was at last obliged to quit his home as a persecuted fugitive and exile, and to carry his burning hatred of the Romans to the court of the Syrian king Antiochus.

From that time Rome possessed undisputed supremacy over the western territory of the Mediterranean Sea; but a fourth part of the population of Italy had perished. "Therefore could the Roman, to whom the gods had vouchsafed to behold the termination of this gigantic war, look back with pride upon the past, and look forward with confidence to the future. Many errors had been committed, but much had been endured." The entire subjugation and partial extermination of the Celtic inhabitants of the plains of the Po,—with whom, even in the last year of the "war of Hannibal," Mago had continued to oppose the Romans until he died of his wounds in Genoa,—and the conquest of the restless, turbulent, and warlike population of Spain, the land of rich and productive gold and silver mines, formed the conclusion of the great war in the West.





ROMAN LADY AT HER TOILET.

## FOUNDATION OF THE PROVINCE OF ASIA.

PHILIP III. AND HIS SCHEMES.—HIS WAR WITH ROME.—BATTLE OF CYNOSCEPHALÆ.—ANNOUNCEMENT OF THE FREEDOM OF GREECE.—NABIS, THE FREEBOOTER KING.—DEMETRIOS, CHALCIS, AND ACRO-CORINTH.—ANTIOCHUS THE GREAT.—STORMING OF THERMOPYLÆ BY M. PORCIUS CATO.—LUCIUS CORNELIUS SCIPIO.—BATTLE OF MAGNESIA.—CONQUEST OF GALATIA.—THE PROVINCE OF ASIA.—DEFEAT OF THE ÆTOLIANS BY FULVIUS NOBILIOR.—HANNIBAL AT THE COURT OF PRUSIAS OF BITHYNIA.—HIS END.—DEATH OF SCIPIO AFRICANUS AND PHILOPÆMEN.

### PHILIP III. OF MACEDONIA AND HIS SCHEMES.

**A**BOUT this time there ruled over Macedonia and a part of Greece King Philip III., a young, talented monarch, full of sense and judgment, and of attractive manners, but insincere, rapacious, and sensual, and, in arrogance and licentiousness as well as in chivalrous deeds of warfare, a true son of his





GREEK DEGENERACY.—CROESUS ON THE FUNERAL PILE.



time. The threatening proximity of the Romans in Dyrrachium and Apollonia had long filled him with anxiety, and had disposed him to listen to the attractive discourse of the exiled Illyrian adventurer Demetrius of Pharus, who was sojourning at his court. The intelligence of the Carthaginian victories had induced him to conclude an offensive and defensive alliance with the renowned Hannibal; but instead of vigorously supporting the Punic general, Philip wasted his time in fruitless battles accompanied by scenes of savage cruelty and rapine, and in sea-fights with the Greek islands and coast towns who had placed themselves under the protection of Rome, such as the Rhodians, Chians, Ætolians, Athenians, king Attalus of Pergamum, and others. At last the fortunate termination of the Punic War allowed the Romans to turn their arms against Philip for the protection of their oppressed allies, whose terror and indignation he had excited by the barbarous destruction of the heroic town Abydos. With the assistance of the Achæan league, and other Greek States, the Macedonian for a long time offered a successful resistance. The storming and destruction of Chalcis in Eubœa, with its rich stores, Philip's most important military town, he requited by the devastation of the region around Athens in 198; and in Macedonia itself he frustrated the attacks of his enemies, by his shrewdness and by judicious use of his superior knowledge of the country. But after a time the astute T. Quinctius Flaminius, a scion of a prominent old Roman family, who was zealous for Hellenic art and literature, summoned the Greek States in a solemn and impressive manner to strike for their freedom, induced the Achæans, after long wavering, to enter into a union with Rome, brought over to his side the Spartan tyrant Nabis, whom Philip in vain sought to win by the cession of the faithful town of Argos, and, as skilled in war as diplomacy, defeated the Macedonians near the Cynoscephalæ, or Dogs' Heads not far from Pharsalus, in 197. Philip agreed to a peace, in which he recognised the independence of Greece, surrendered all foreign possessions, gave up his fleet, paid a large sum of money, and renounced the right of independent warfare. The vindictive suggestions of the national hatred of the Greeks, clamouring for the destruction of Macedonia, met with no response from the humane conqueror, who felt an interest for the refined and chivalrous king.

### T. QUINCTIUS FLAMININUS AND ANTIOCHUS III.

Willing to flatter the vanity of the Hellenes, the astute Flaminius, on the occasion of the Isthmian games, proclaimed in the most ostentatious manner the liberation of Greece from Macedonian supremacy, and the re-establishment of the national laws, amid the unbounded rejoicing of the spectators, in the year 196. He directed the distracted government affairs with equity and fairness, energetically repudiating the inordinate claims of the ruthless Nabis. The Spartan emigrants were established in the south of the peninsula as "free Laconians," and were thus withdrawn from the revenge and tyranny of the soldier-king Nabis, whom the Romans wished to spare in spite of his obstinacy. For in the continued common existence of the small and middle-sized Hellenic States the Senate perceived the most certain security for the maintenance of its own power. But liberty is not a good that can be given by strangers; and how, indeed, could a condition of well-ordered liberty have been firmly established in a nation so torn by the burning hatred of parties who stood arrayed in hostile fashion against each other?

It soon appeared, therefore, that Greece had only exchanged one ruler for



another, and that the place of the Macedonians was now taken by the powerful Romans, who, in possession of the three "fettors of the country," Demetrias, Chalcis, and Acrocorinth, were able to repress every national movement. Thus the enthusiasm for the liberators was gradually lost; and the wild, quarrelsome Ætolians, who had organized a league similar to that of the Achæans, and were angry with the Romans because Flamininus had opposed their schemes for the conquest of Thessaly, and, after the fall of Nabis, had favoured the possession of Laconia by the Achæan league, sought to incite the Syrian king Antiochus III., called the Great, to make war on the menacing power. Antiochus was the more easily persuaded to this course as it was in accordance with the advice of Hannibal; and the demands made upon him by the Roman Senate, requiring him to surrender the Greek States of Asia Minor and to renounce his conquests in Thrace, had offended his pride.

In conjunction with the Ætolians, and relying on the excitement prevailing in Spain and other provinces, in the year 192 he commenced the war. He first gained possession of the fortified town of Chalcis, and next marched into Eubœa. Instead, however, of immediately attacking the Romans in Italy, in conjunction with Philip of Macedon, as Hannibal advised, the "liberator" wasted his time at the island of Eubœa by a splendid marriage ceremony with a beautiful Chalcidean lady, and in festivities and sumptuous banquets, in which the troops imitated the example of the prince and court; and he offended the Macedonian king by ostentatiously burying the bleaching bones of the comrades who had fallen at Cynoscephalæ; while the Romans, quickly marching into Thessaly after the storming of Thermopylæ, in 191, by M. Porcius Cato,—who had gone through a thorough military training in the mountainous country of Spain, and was then in the prime of his manhood,—defeated the Syrian king, and compelled him with the small remnant of his shattered army to retreat hastily into Asia Minor. But here also a Roman army, under L. Cornelius Scipio,—who was accompanied by his brother, Scipio Africanus, as his adviser,—closely pursued him by Thrace and over the Hellespont. And now for the first time the sons of Romulus set foot on the native soil of the Teucrican Æneas, from whom they derived their origin.



MODERN ROMANS OF THE CAMPAGNA.

## BATTLE OF MAGNESIA. THE PROVINCE OF ASIA.



CEDAR OF LEBANON.

AFTER several fights by sea, near Corykos, Sida, and other places, and especially after the brilliant victory of the Roman-Rhodian fleet near the promontory of Myonnesos, a murderous battle was fought on a dismal, rainy day, near Magnesia, by Mount Sipylus in Lydia, in 190. It was decided against Antiochus and reduced the fugitive and forsaken king to purchase peace by the surrender of all his European possessions and all the countries of Hither Asia on this side the Taurus, and by the payment of an immense sum as indemnification. The number of the slain in the Syrian army is said to have amounted to 50,000, while not more than 300 fell on the side of the Romans.

Never yet had a great power been reduced to destruction so quickly and so shamefully. From that time, in the eyes of the Asiatics, the star of the successors of the great Alexander paled before the splendour of the new power in the West. The conquered land, including Galatia, which was subjugated in the following year by the Consul Manlius Vulso, was temporarily bestowed on the allies of Rome—namely the Rhodians, then the first maritime and trading power in Eastern waters, and on Eumenes of Pergamum—as a reward for fidelity and service rendered, and as a compensation for the calamities they had sustained; or it was elevated into independent but powerless States and communities. These were distracted by continual disputes, until the intentionally fostered strife and conflicts of the protected commonwealths with each other, and the fruitless insurrection of the last Attalite, brought about the establishment of a province of Asia extending from the Mediterranean to the Halys and Taurus. “It was the fault alike of the rulers and the ruled, that the last vigour of life, and the last prosperity of the nation, was wasted in these aimless quarrels.” The rapacious Ætolians also, the warlike and skilled partisans of all princes and States, who heroically defended themselves in Heraclea near Thermopylæ and in other places, and had rejected the summons to surrender at discretion, were subjugated, after the bravest resistance, by Fulvius Nobilior, deprived of their independence, and, like the princes and towns on the Upper Mæander and in Pamphylia, heavily fined in money, property, and artistic treasures.

Immense was the booty, which the Romans bore away from the wealthy East to Rome; but, in the train of victory and opulence, ostentation, luxury, and love of enjoyment made their entrance into the powerful capital, and avarice and venality took up their abode in Rome. King Philip of Macedonia, who in this war had supported the Romans, was excused from paying the tribute still due from him, and the hostages he had given were sent home. But his expectations had been far higher; and the mortification he felt at the supposed undervaluing of the services he had rendered, produced an angry feeling in the proud king, which would have led



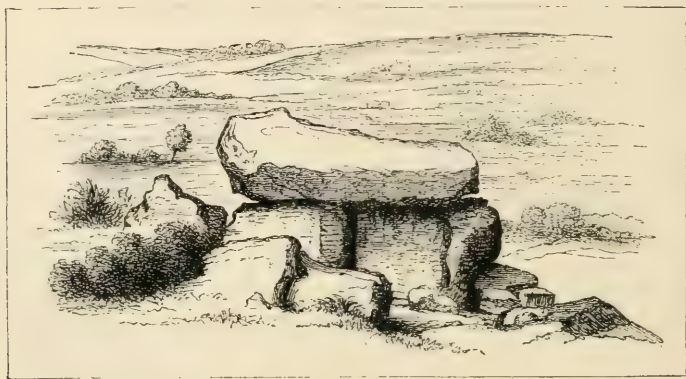
to a new war, had not his son Demetrius, who had lived for some time as a hostage in Rome, and had won the affection and confidence of the Senate and people, brought about an arrangement. But various actions of this despot, who showed both the revengefulness and the cruelty of his disposition, as well as passionate hatred towards the powerful Republic of the Tiber, caused the Romans to be on their guard, and to hinder in every possible manner any new strengthening of Macedonia.

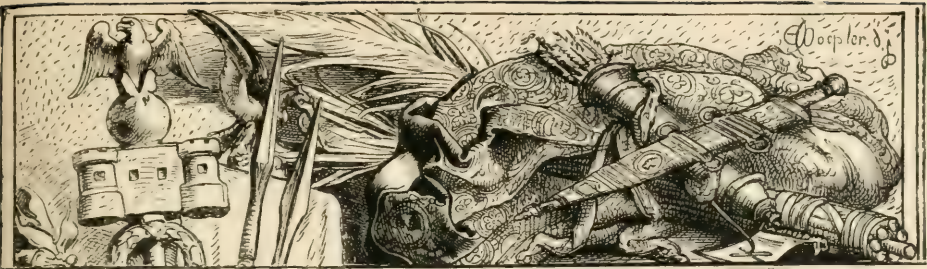
### THE LAST DAYS OF HANNIBAL.

Hannibal, who was threatened that he should be delivered up to the Romans, escaped to Crete, and afterwards found protection with Prusias of Bithynia, to whom he rendered excellent service in a war against Eumenes of Pergamum. This war was decided by the powerful mandate of Rome; and the great Carthaginian, whose name had haunted the Senate like a ghost for twenty years, found himself once more threatened that he should be delivered up to the Romans. As Prusias did not venture to protect him, Hannibal put an end to his own life by poison, in 183, in a lonely fortress, to escape humiliation at the hands of his hated enemies. He had determined on this course for a long time, "for he knew the Romans and the word of kings." Honourably had he maintained the vow of his boyhood throughout a conflict of fifty years.

In the same year also his great rival, Scipio, died at his country estate in Campanian Linternum, far from Rome, whence the malice of his enemies had driven him,—leaving to his attendants the command, "that his body should not be interred in his native city, for which he had lived and in which the ashes of his ancestors were deposited." The last great day of the proud man's life before his voluntary banishment, was that on which, when falsely accused of corruption and malversation of public funds, he tore up his account books in the face of the people and of his accusers, and called upon the Romans to accompany him to the temple of Jupiter, to celebrate the anniversary of the victory of Zama; whereupon the people exultingly followed him to the Capitol.

This year was additionally disastrous as the one in which Philopœmen was condemned to drink the poisoned cup.





## MACEDONIA AND GREECE, ROMAN PROVINCES.

THE LEGACY OF ATTALUS III.—ARISTONIKOS AND LICINIUS CRASSUS MUCIANUS.—PHILIP III. OF MACEDON AND HIS SON PERSEUS.—VICTORY OF PAULLUS ÆMILIUS AT PYDNA.—SURRENDER OF PERSEUS.—DEGENERACY AND MISFORTUNES OF GREECE.—RHODOS, DELOS, EPIROS, ETC.—SYCOPHANCY OF PRINCES AND KINGS TOWARDS THE ROMANS.—SUPREMACY AND ARROGANCE OF ROME.—MACEDONIA A ROMAN PROVINCE.—THE DISSOLUTION OF THE FEDERATIVE LEAGUE OF THE ACHÆANS.—KRITOLUS AND HIS DEEDS.—BATTLE OF LEUKOPETRA.—DESTRUCTION OF CORINTH.—SUBJUGATION OF GREECE.—INFLUENCE OF GREEK CULTURE ON THE WORLD.

### A KINGDOM BEQUEATHED TO ROME.



**K**ING EUMENES II., who reigned in Pergamum from 197 to 159, and testified his love for the arts and sciences by the establishment of the wealthy library in Pergamum, was succeeded by his brother Attalus II. (159-138), and he again was succeeded by Attalus III., Philometor (138-133) the son of Eumenes. This third Attalus, a cruel and eccentric prince, bequeathed at his death his kingdom and all his property by will to the Romans. This legacy prepared great complications for the Senate. In Rome itself the inheritance fell like a new apple of discord among the quarrelsome political parties; and in Asia, Aristonikos, the natural son of the dead king, raised the banner of insurrection; and, supported by different princes and free towns of Asia Minor, at the head of a considerable troop of mercenaries and liberated slaves, whom he promised to make "citizens of the city of the sun," fought for a long

time with success and good result against the Roman legions.

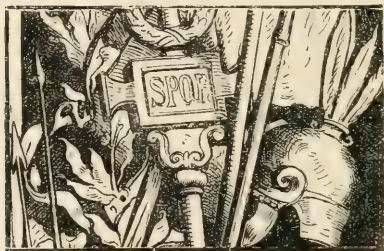
The consul and chief Pontifex Licinius Crassus Mucianus, one of the wealthiest and most cultured men in Rome, was defeated in 130 by the leader of the



insurgents, by whose Thracian lance-bearers he was slain. He would not let such an enemy earn the honour of exhibiting a Roman commander-in-chief as their prisoner, and therefore purposely provoked the barbarians to kill him.

Soon, however, fortune changed. Aristonikos was beaten and carried a prisoner to Rome, where he died a violent death. Pergamum became the nucleus and the capital of the new province of "Asia."

The illwill and indignation of Philip III. against Rome were inherited by his elder son Perseus, the offspring of an illegal marriage, who by means of wicked intrigues and poisonous insinuations, had incited his suspicious father to the murder, in 181, of his noble son Demetrius, a prince well-disposed towards the Romans; and thus Perseus paved his way to the throne by crimes. Scarcely, however, had Philip,—made aware too late of the innocence of his dead son, and of the elder brother's wicked treachery,—sunk into his grave, overwhelmed with remorse and sorrow, and Perseus,—a stately, enterprising man, of inflexible temper and ambitious, domineering character, but lacking statesmanlike penetration,—obtained possession of the Macedonian kingdom, in 179, before, by means of the immense wealth which he had accumulated for this object in secret, he made great warlike preparations, obtained allies, and, by his hostile demeanour towards Rome and her allies, gave the Senate and people occasion to declare war against him. But, after a few transitory advantages, obtained through the mistakes of the incompetent Roman generals, covetousness, want of energy, and ill-considered measures brought about the overthrow of the ill-advised, vacillating king, who entered upon the contest burdened with his father's curse.



## PAULLUS ÆMILIUS AND PERSEUS; PYDNA AND ITS RESULTS.



AFTER the victory at Pydna of Paullus Æmilius,—who was distinguished for his warlike skill, culture, and noble birth,—Perseus surrendered at discretion to the Roman naval commander, Octavius, in the sacred island of Samothrace, whither he had escaped, with a few faithful adherents, from the battle-field; and with his treasures and his captured children and friends,—among whom was king Genthios, of Scodra in Illyria,—was carried in a triumphal procession through the streets of the mighty city; soon afterwards to conclude his miserable existence in lonely imprisonment at Elba. At Pydna the Macedonian phalanx fought its last battle. On Macedonian soil, in a

murderous conflict, it fell beneath the prowess of the Roman legion, and buried with its fall the Macedonian kingdom.

Like Thessaly, so also Macedonia,—which, without having struck a blow in its own defence, now lay prostrate at the conqueror's feet,—was divided into four separate and independent districts, which were made tributary, and governed according to republican fashion. Nor was there any lack of strife or of Roman interference. The apparent favour of exemption from warlike service, was a grievous insult to the national honour of a people accustomed from olden times to the use of weapons. In Greece also,—woefully distracted by treachery, intrigue, and factions within her borders, and, by the arbitrary interference of the Romans in her national quarrels,—long kept in a state of dependence, the end of things was rapidly approaching. In all the States and towns the Macedonian party was persecuted by accusations of high treason, and punished by loss of liberty, property, and life. In utter despair, many laid violent hands on themselves. "The world had become a great prison, from which the outlawed wretch could only escape by the gate of death." A thousand noble Achæans, among them the great historian Polybius, were summoned to Rome to answer an accusation of a secret understanding with Perseus, and then detained for seventeen years as hostages in the smaller Italian towns; until disease, grief, and disgust of life had hastened the silent work of time, and death had diminished their number by three hundred.

The wealthy commercial town of Rhodes,—which, at the commencement of the war, had exhibited signs of sympathy for Perseus, and had unhappily lent itself to an unskilful mediation for peace,—was deprived, after many humiliations, of its continental possessions, placed under Roman supremacy, and injured in its trade by the establishment of a free harbour in the island of Delos. The little country of Epirus, which had supported Perseus, was given up to the rapacity of the army. Even Eumenes of Pergamum, whose faithful attachment to Rome was so well known that Perseus had laid snares for his life, was already able to divine from the displeasure of the Senate that his condition of alliance would soon be exchanged for that of subjection.

The base flattery and cringing deference paid by foreign kings and ambassadors produced in the Senate a deep contempt for the Greek Eastern



world. When king Prusias was conducted into the presence of that assembly, he fell on his face and did homage to the "preserving gods." No wonder that the Romans from that time forth, in their dealings with foreign princes and States, showed little deference or consideration for their feelings. The most remarkable instance of this overbearing rudeness of Roman conduct was the behaviour of the blunt Popilius Lena, in 168, towards the Syrian king Antiochus Epiphanes, who was found to be engaged on an expedition against Alexandria. The Roman ambassador handed him a document in which the Senate commanded him to make peace with Egypt. When Antiochus, after reading it, answered that he would confer with his council upon this demand, the Roman drew a circle round the king with his staff, and declared that before he overstepped this line he must make known his decision. Terrified into compliance by this proceeding, Antiochus answered that he would do what the Senate desired.

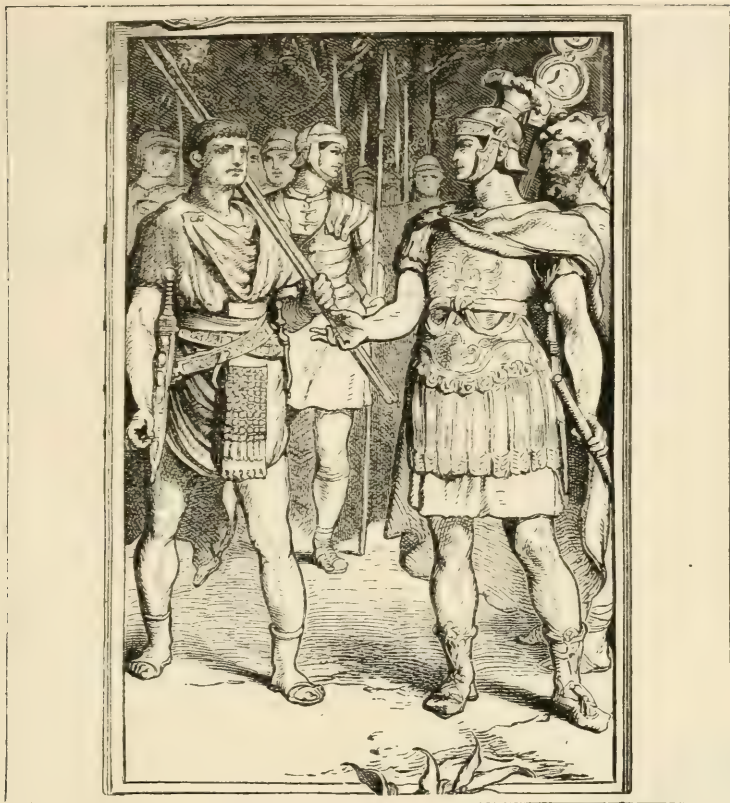


SCENE FROM A ROMAN COMEDY,—THE "ANDRIA" OF TERENCE.

### METELLUS IN MACEDONIA.

Nineteen years after the battle of Pydna, a pretended son of Perseus, encouraged by the successes of the Carthaginians in the first part of the Third Punic War, raised the standard of rebellion in Macedonia, in the year 149; and among the credulous, turbulent population of Macedonia and Thessaly, who were discontented with Roman supremacy, he obtained supporters and recognition. This gave the Romans the desired opportunity,—after the defeat of the mysterious impostor Andriscus, usually called Pseudo-Philip,—to transform Macedonia, by means of Metellus, into a Roman province in 148. It retained its old limits, but thenceforward was placed under a Roman governor and treasurer. Various popular insurrectionary movements among the Macedonians, who could not forget their old position in the world and the renown of their dynasty, were afterwards easily suppressed.

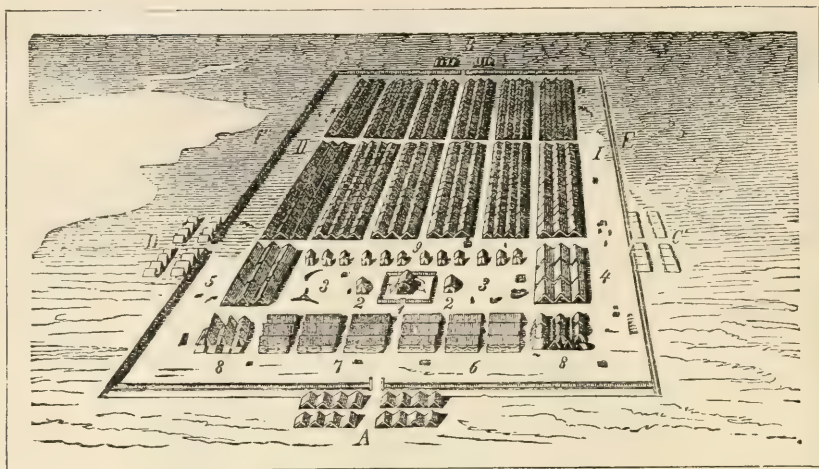
The subjection of Greece followed close upon the fall of Macedonia. The rage of parties, which, after the war with Perseus, established a reign of terror, persecution, and plunder in all the towns and States, spread desolation



ROMAN GENERAL AND LEGIONARY SOLDIERS.

and ruin everywhere, like a devastating storm. With the impoverishment of the people a terrible state of savagery set in. It seemed as though the primitive condition of mankind would return, in which every man's hand was turned against his fellow. Hunger and misery thrust the sword into the hands of the miserable beings. Whole tribes were converted into bands of robbers. Human virtue and honourable feeling seemed to have vanished quite away. In this condition the Greeks, in their utter folly, provoked the last struggle of their nation, and fought it out in a manner which was unworthy of their great past. Metellus had not yet quitted the conquered country, when a conflagration of warfare broke out in the Peloponnesus. In order to put a stop to the continual complaints of the Spartans and other Greek States at the domination exercised by the Achæan league, the Romans despatched an ambassador to Corinth, Aurelius Prestes, who made known to the confederates there assembled, that "the Senate was of opinion that Sparta and Corinth, as well as Argos, Orchomenos, and Heraclea, should no longer belong to the Achæan league, inasmuch as these places were not in tribal relationship with the Achæans." This mandate,—a sentence of death for the federative government, which still grew on the dying tree of Hellenic life as the last political off-shoot,—roused the people to furious indignation. The Spartans, considered as the instigators, were everywhere seized, ill-treated, or killed, and the Roman ambassadors were received with derision and insult.





PLAN OF A ROMAN MILITARY CAMP.

A. Decumanian gate.—B. Prætorian gate.—C. and D. Principal side gates.—E. F. Via Quintana traversing the camp.—I. and II. Tents of the legions.—1. The Prætorium.—2. The Quæstorium.—3. The Forum.—4 and 5. Tents of Roman volunteers.—6 and 7. Tents of the main body and of allies.—8. Foreign auxiliaries.—9. Tents of the twelve military tribunes.

### KRITOLAOS AND MUMMIUS; FALL OF CORINTH.

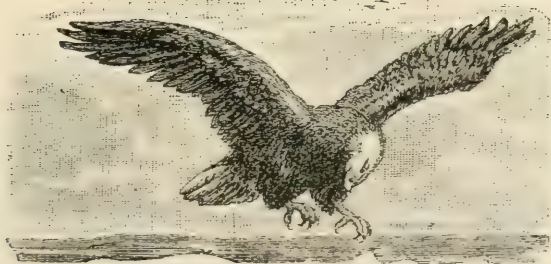


IN vain did the Senate attempt, by the deputation of a new embassy, to conciliate the enraged people; Kritolaos, the commander of the league, a violent enemy of the Romans, stirred up the passions of the lower classes. Then they proceeded to execrate Rome and to abuse the messengers, and war was declared against Sparta. Thereupon the Senate commanded Metellus, who still remained in Macedonia, to turn his arms against the Achæan league. Metellus conquered the Achæans, who came forth to meet him under Kritolaos, in two battles, at Thermopylæ and at Skarpheia in Locris, but was compelled to relinquish the

completion of the war to his rude and uncouth successor, L. Mummius, a man little susceptible to literary and artistic culture, and who, after the victory near Leucopetra, or White Rock, on the Isthmus, besieged and destroyed wealthy Corinth, and, under peril of a curse, forbade the rebuilding of the city.

Thus was extinguished the "beautiful star of Hellas," the "last precious gem of the Grecian land, that had been once so rich in cities." The general Diæos of Megalopolis, the successor in the office of Stratege of Kritolaos, who fell at Scarpheia, poisoned himself, after having caused his wife to perish in the flames of his burning house; the inhabitants of Corinth were slain or carried off into slavery; the art treasures either destroyed, sold, or brought to Rome; and Greece, though not till a later period transformed into an actual province under the name of Achaia, was now already constituted a tributary

country under the sovereignty of Rome, and made subject to the governor of Macedonia. Henceforward the rods and axes of the Roman Proconsul ruled also in Greece. Nevertheless the Hellenic nation was treated with greater leniency and forbearance than the "barbarians" in other countries; the national laws and usages were allowed to continue; taxation was not oppressive, and served only for the maintenance of internal tranquillity and order; the internal affairs of the community were better regulated, as the Romans put aside the democratic constitutions of the towns, and made over the government into the hands of a council composed of the wealthy citizens of the community. In this work of organization Polybius rendered much excellent service to his country, and endeavoured to mitigate as much as possible the heavy misfortune which he had not been able to avert. Nevertheless, under the oppression of Roman rule and legislation, the prosperity of the once flourishing States melted away, and every spark of the patriotism of earlier generations was extinguished. The Spartans continued as mercenaries to carry on their rough trade of war, while the Athenians were in request among the Romans as artists and philosophers, dramatists and dancers, poets and wits; but while they afforded entertainment to their patrons, they were little respected. As a school of culture in the ancient world, Athens however always maintained its rank, with Alexandria, Antiochia, and other places.







THE FUNERAL RITES OF A BARBARIAN CHIEF.





## THE THIRD PUNIC WAR.

(149-146 B.C.)

REVIVAL OF CARTHAGE.—CATO URGES THE DESTRUCTION OF THE CITY.—  
 DECLARATION OF WAR.—DISCOURAGEMENT OF THE CARTHAGINIANS.  
 —ROMAN DEMANDS.—DETERMINATION TO RESIST DESPERATELY.—  
 —P. CORNELIUS SCIPIO ÆMILIANUS.—SIEGE OF CARTHAGE.—  
 DESTRUCTION OF THE CITY.—COWARDICE AND TREACHERY OF HAS-  
 DRUBAL.—SCIPIO AND POLYBIUS.—DEATH OF CATO THE CENSOR AND  
 OF MASINISSA.—THE PROVINCE OF AFRICA.—ROMAN CULTURE AND  
 LITERATURE.—DRAMATIC POETRY.—PLAUTUS AND TERENCE.—POLY-  
 BIUS THE HISTORIAN.—CATO CENSORIUS.—HIS POLITICAL AND  
 MILITARY ACTIVITY.—HIS WRITINGS.



WHILE the glory of Greece was thus passing away, Carthage had, by means of its inland trade and agriculture, once more quietly attained a certain degree of prosperity, especially since Hannibal had succeeded in overthrowing the dishonourable, self-seeking rule of the aristocratic party, and in establishing a citizen administration which protected and upheld order and justice in an equitable manner, and conducted the affairs of the State with such judgment and circumspection that the indemnity for the war was paid to the Romans without oppressing the commonwealth with any very grievous burdens.

This renewal of prosperity rekindled the jealousy of the Romans, who were filled with national hatred towards the Punic State, and gave additional



weight to the exertitions of Cato, who, partly out of personal anger because the Carthaginians had refused his proffered mediation in their disputes with Masinissa, and partly from apprehension of the renewed influence of the rich and powerful trading State, constantly advised the destruction of the rival city, ending many a bitter speech with the words, *Ceterum censeo Carthaginem esse delendam*,—"I consider, moreover, that Carthage must be destroyed."

The Roman traders, who hoped that, if the destruction of the wealthy commercial city of Carthage were once effected, they would be the heirs to its commercial prosperity, fanned the flames of hatred and ill-will. Masinissa, who was well aware of the intentions of the war party and of the prevailing feeling, and felt certain of Roman protection, increased his territory at the expense of his neighbours. Under the pretext of old rights and claims, he seized upon a number of towns and prosperous tracts of country; and exasperated the Carthaginians to such a degree by continual border fights and unjust incursions that at last, when they saw that the decision of the Romans as arbitrators was invariably given in favour of the protected Numidians, they took up arms at the instigation of the patriotic party, and especially of the general Hasdrubal, and defended their territory. This was regarded in Rome as a breach of peace, and afforded a welcome opportunity for the declaration of war, which accordingly followed in 149.

#### OUTBREAK OF THE THIRD PUNIC WAR.



THE Carthaginians implored forbearance.

They promised the most complete submission, and, on the demand of their imperious conquerors, first surrendered 300 distinguished citizens as hostages, and then delivered up their weapons and ships. But when the mandate followed that Carthage was to be razed to the ground, and the inhabitants were only to be allowed to settle at least two miles from the sea, they resolved that they would rather bury themselves under the walls of their houses than surrender the beloved soil of their native town, "the cherished familiar home by the seashore." A terrible outburst of wrath followed among the multitude. They subjected to personal violence the officers who had counselled the surrender of the hostages and weapons; they slew the messengers who brought the fearful intelligence; and

they rose against the Italian inhabitants of the town, and tore them to pieces. Presently their wrath was turned against the external enemy, and all ranks and classes were filled with a bold resolution; they determined to carry on the defence of the city to the death. The town put on the appearance of a warlike camp; temples were turned into workshops, where, day and night, the manufacture of weapons and shields was carried on; missiles were prepared, and machines were built for hurling stones and darts; buildings were pulled down to furnish beams and iron; the walls were filled with catapults, and furnished with missiles; the women cut off their hair to weave ropes and

bow-strings. Everything was made to serve the high purpose of national defence and the saving of the city. Even the legions of the Romans, trained as they were to war, could not resist such high-spirited and general enthusiasm. Many times repulsed, they at last fell into such a critical position that they conferred the consulship with dictatorial power, before he had attained the legal age, on P. Cornelius Scipio (Æmilianus), who had been received by adoption into the family of Scipio Africanus, and who alone had "returned with honour from the battlefields of Libya," and had already given various proofs of high talent for generalship. After having restored the relaxed discipline in the Roman camp, he cut off all access to Carthage from the mainland by means of walls and dams by land and by water; and as a result of this manœuvre, hunger and pestilence, the two mighty auxiliaries of death, began to rage in the town. Still, however, the inhabitants would not hear of surrender. Hasdrubal, the commander, caused all the Roman prisoners to be brought to the battlements, and, after inflicting fearful tortures upon them, had them hurled down from the walls before the eyes of the besieging army. At last, in the year 146, the conquest was achieved, after six days of murderous fighting in the streets of the unfortunate city. The Romans were obliged to take the fortified buildings one after another by storm, and could only accomplish their object by placing beams from roof to roof or across the street, and descending into the neighbouring or opposite houses, and massacring without distinction of age or sex all who came in their way.

#### THE END OF CARTHAGE.



THE blood-thirstiness of the enraged soldiers, and a terrible conflagration that raged with a fury equal to theirs, brought the majority of the population to a miserable end. The survivors escaped to the eminence on which stood the temple of Æsculapius, and implored mercy. When their bare life had been granted to them, they appeared before the conqueror,—30,000 men and 25,000 women—less than a tenth part of the former population. Only the deserters, 900 in number, whom Scipio had excluded from the pardon, remained constant to Hasdrubal. In the temple of the healing god, on the highest rocky peak of the citadel, whither the general repaired with his wife, children, and the resolute body of ad-

herents, the little band defended itself yet a few days longer with the courage of despair against the besieging enemy; until hunger, sleeplessness, and the unceasing labour and exertion had completely exhausted the remains of their strength. When defeat became inevitable, the base-hearted general deserted his faithful followers and his family. Incapable of looking death courageously in the face, he escaped secretly from the sanctuary, made his way to the conqueror, and on his knees implored mercy and life. His prayer was granted. Filled with indignation against the traitor, the deserted soldiers set fire to the temple and sought death in the flames; and when his wife beheld her cowardly husband at the feet of the Roman, "the proud heart of the Carthaginian swelled within her at the dishonour of her beloved



and desecrated home;" and calling with bitter scorn to the dishonourable man to be sure and carefully preserve his precious life, she stabbed both her children and flung herself with them into the lurid flames.

Thus the conflict ended, and thus did Carthage fall. In the Roman camp there was exultation and joy; but Scipio, who, with his friend Polybius, looked on at the work of destruction, shed tears of sorrow; and, mindful of the transitoriness of all earthly power and dominion, he uttered the Homeric words, "The day shall come when holy Ilium shall sink in ruin." In the fate of Carthage he felt a foreboding of the ultimate fate of his own native city. Fifty thousand prisoners, who had been spared by the sword, were carried off into slavery; some were sold, and the rest were condemned to languish slowly to death in prison, by the conqueror, who from that time forth bore the title of the Younger Africanus. After this the Senate commanded that the town of Carthage, with the surrounding places, should be levelled with the ground, that the plough should be drawn over the desolated districts, and that the soil should be laid under a curse for all time, "that neither dwelling nor corn-field should ever rise there again." A conflagration lasting seventeen days destroyed monuments of centuries, and transformed the proud city of the Mediterranean into a heap of ashes; and in those regions where the industrious Phœnicians had bartered and traded for half a thousand years, Roman slaves from that time forward pastured the herds of their distant masters.

Cato and Masinissa, the principal authors of this destruction, did not live to see the consummation of their work; both died in the first year of the war, in extreme old age.

After the conclusion of this horrible work of devastation, the subjugated territory was transformed into the province of Africa. The triumphs of Semitic culture, Phœnician language, art, science, and religion were gradually superseded by the Roman systems, and eventually disappeared from the world, without a trace to tell of their former might and grandeur.





TOMB OF VIRGIL AT PAUSILIPPO.

## ROMAN CULTURE AND LITERATURE. THE DRAMA, ETC.



THE connection of the Romans with Greece bore important results with regard to taste and literature, and had a powerful influence on their morals and habits of life. The treasures of Hellenic art carried away from the conquered towns, and the brilliant productions of Greek genius in literature, opened up a new world to the nobler and more susceptible portion of the nation, and awakened feelings of which, till then, they had been unaware.

A powerful party, with the high-spirited Scipios, Marcellus, Flaminius, and others at their head, favoured the spread of Hellenic philosophy, poetry, and art, supported Greek scholars, poets, and thinkers, and endeavoured



to transplant to Rome, along with the treasures of art, both the genius and language of the conquered people. Under the patronage of the Scipios, Roman poets composed verses according to Greek models. Plautus, a poor Umbrian, borrowed the form and material of his comedies, which abounded in wit and knowledge of human nature, from the Greek comedians of the younger school; and like a genuine popular poet, he contrived to combine with artistic form and noble delineation that cheerful humour and those broad jests which had always been agreeable to the Italian national character; and thus he pleased both the cultured classes and the multitude. The more refined and ingenious, but less original Terentius, or Terence,—originally a slave at Carthage,—whose lively dramas are formed after the chief poet of the later Greek school, the Athenian Menander, is said to have been assisted in his work by the younger Scipio and his friend Lælius; and the poet Ennius chose the exploits of the Scipios as the subject of his epic poem, written in hexameters—a work of which the whole, except a few fragments, has been lost. Caius Lucilius, also, from the Latin colony Suessa, the most famous satirical writer before Horace,—who in his “Poetic Epistles” castigated and made sport of the frivolous habits and coxcomberies of the aristocratic Romans, and their imitation of the Greeks, or Græcomania,—was a friend of the younger Africanus. But the character of the Romans was turned entirely towards the practical in all matters of life—to warfare, government, and the administration of the laws. They neglected the development of the inward man, and were wanting in the “passion of the heart” that had animated the Hellenes. They had none of the longing “to idealize the human, and to humanize the inanimate,” and never succeeded in reaching the pitch of excellence in intellectual and poetic culture attained by the Greeks. The Greek drama, accordingly, was much too exalted and refined in sentiment for the Roman people, whose love of sight-seeing exhibited itself in their passion for gladiatorial exhibitions and combats of animals; and in the drama leaned towards the old Italian satirical pantomimic displays—the Fescennian and Atellan performances full of popular jests and coarse wit.

Thus neither tragedy nor comedy made its way into the popular and national life of the Romans; such works of genius could obtain only the approval and admiration of a few cultured families. The Roman state religion also, founded entirely on superstitious customs, prophecies, and belief in signs and portents, did not, as with the Greeks afford subjects and material for poetic and artistic productions. The only truly national literary productions were the very ancient songs connected with the worship of the agrarian divinities, of which traces still remain in one well-known work, and from which were developed the materials of a kind of popular drama, with costumes, masks, and separate character parts. Songs in praise of distinguished men, that were sung to the lute at banquets, lamentations for the dead at burials (*Nænia*), and religious songs with dance and music in solemn processions, were among the customs of ancient Rome; “but of the natural and spontaneous fountain of song, that is found bursting forth among the Greeks and Germans, there is no trace either in old or in modern Rome.”



ROMAN AUTHORS.

Horace, Terence, and Virgil—the lyric, the dramatic, and the epic poet of the Romans.

### ROMAN PROSE LITERATURE ; POLYBIUS THE HISTORIAN.

**S**TILL more dependent on Greek influence was the prose literature of the Romans ; for the old popular songs certainly had within themselves the germs of dramatic art, and facilitated the transition to a Hellenized poetic drama. The task of describing even their warlike exploits the Romans were at first compelled to entrust to the hands of Greek chroniclers, among whom Polybius, the friend and companion of the younger Scipio, stands foremost and pre-eminent on account of his *Pragmatic History of the World* during the wars of Rome with Carthage and the Hellenic Macedonian people.

Not only art and literature, however, but the worship of the gods and religious mysteries, elegance and refinement in domestic arrangements, luxury and extravagance in dress and sumptuous living, politeness and suavity in social intercourse, the elaboration of sensual enjoyments and voluptuous pleasures were derived by the Romans from the Greek and Oriental nations. With the wealth and civilization the conquerors also inherited the faults and vices of the subjugated nations. The carrying away of the rough block of stone, in 204, which the Phrygian priests of Pessinus declared to be the faithful representation of Cybele, the mother of the gods, and the transplanting of this mystical and licentious worship with its mendicant priests and consecrated persons (*Galli*) to Rome, was a sign of the commencement of that superstitious mingling of religion and outward ceremony by means of which the national and domestic gods of ancient Italy, with their simple worship, their joyous festivals, and harmless sacrifices, were supplanted or disfigured by Greek or Oriental mythology, secret doctrines, religious symbolism, and soothsaying.



## CATO CENSORIUS, THE ROMAN PATRIOT.



AS by this means the old primitive habits, discipline, simplicity, moderation, and frugality were threatened, a rival party, with M. Porcius Cato at its head, sprang up, and in all seriousness opposed these innovations. The sternness with which this remarkable man, the son of a Sabinian peasant, attacked as a Censor the new tendency, has made his name, Cato Censorius, proverbial. At his instigation the Greek philosophers,—the sophistical Academician Carneades, the Peripatetic Kritolaos, and the Stoic Diogenes,—were banished from the city; the schools of oratory were closed; the licentious festivals of Bacchus and other religious customs that had been introduced from abroad, with mysticism, soothsaying, and superstition, were forbidden; the Scipios and L. Quinctius Flaminius, the brother of the Greek liberator, were punished as subverters of public morals; and laws were promulgated against luxury and ostentation. Cato even sought to prevent the spread of the Greek science of medicine by the recommendation of the domestic remedies, which had procured for himself and his wife a long life and sound health.

A man of uncommon energy and of iron vigour and health of body, he devoted the whole of his long life to opposing the seductive innovations of the time, with their accompanying moral degeneracy. He mercilessly attacked the promoters of these innovations as his personal enemies; even in the eighty-fifth year of his life, "he gave battle in the market-place to the new spirit of the times." Possessing the gift of rugged and vigorous eloquence, excellent in witty sayings, and with a great knowledge of the law, Cato was a skilful party leader in the Senate as well as in the popular assembly and the courts of justice; a brave soldier, who understood both how to command and how to obey, and who distinguished himself on all occasions, whether he led the legions into the battle-field as commander or bore the lance and sword in the ranks of the common soldiers, he was always a strict upholder of the old Roman war discipline, and a relentless opponent of all who, as candidates for popularity and for the favour of the soldiers, suffered the bonds of that discipline to be relaxed. An upright, industrious, and zealous governor, frugal and simple in his manner of life, he offered an uncompromising opposition to the extravagant, oppressive, and unjust administration of the provinces, and to the selfishness and culpable avarice of the officials and farmers of the taxes. That, however, which invested the champion of old customs and the olden time with such especial distinction, and gave him his remarkable position, was, that during the whole of his life he stood forward as the model and pattern of a Roman proprietor and landlord, who as the father of the family made himself conspicuous by good discipline and order, and as a proprietor, by an excellent system of agriculture, by suitable and inexpensive cultivation, profitable trading speculations, and judicious use of every advantage that offered itself to him. His simple habit of life and cheerful social manners in the confidential circle of his clients contrasted strongly with the extravagant

splendour and ceremonious manners of his opponents. And yet he obtained such a degree of mental culture that he not only wrote a splendid work on agriculture, the basis on which the solid greatness of Rome was built up, and on the "Original histories" (*Origines*) of the old Italian populations; but, in the remarkable work he produced, he explained to his son, in short pithy sentences which were free from the subtlety and obscurity of the Greeks, if they had not their penetration and depth, "what a virtuous man (*vir bonus*) as a moral being should be, whether as orator, physician, landowner, warrior, or as administrator of laws;" and in his old age he even learned the Greek language, that from the works of the Hellenes themselves he might obtain weapons against the fashionable and destructive tendencies of the age, and thus make use of the practical wisdom contained in the Greek writings for the benefit of his countrymen.







CORNELIA, THE MOTHER OF THE GRACCHI, SHOWING HER SONS AS HER JEWELS.

## THE DEGENERACY OF ROME.

### SPAIN; NUMANTIA; THE STORY OF THE GRACCHI.

REPUTATION OF ROME AMONG FOREIGN NATIONS.—ROMANCE AND REALITY.—ARROGANCE OF THE NOBLES.—MISRULE IN THE PROVINCES.—PRO-CONSULS, PRO-PRÆTORS, QUÆSTORS, ETC.—REVOLT OF THE LUSITANIANS.—THE BARBARIAN HERO, VIRIATHUS, 149. — THE CELTIBERIANS. — SIEGE OF NUMANTIA.—SCIPIO THE YOUNGER CAPTURES THE CITY, 133.—AVARICE AND MISRULE OF THE ARISTOCRATIC PARTY IN ROME. — TIBERIUS SEMPRONIUS GRACCHUS.—HIS EFFORTS TO PROCURE A LAND LAW, 133.—OPPOSITION OF SCIPIO NASICA.—COMMISSION FOR VALUING AND DISTRIBUTING PUBLIC LANDS.—DEATH OF TIBERIUS GRACCHUS.—CAIUS GRACCHUS.—RENEWAL OF THE SCHEMES OF TIBERIUS.—TUMULT DEATH OF CAIUS GRACCHUS, 121.



## THE ROMAN ADMINISTRATION OF THE PROVINCES.

WHEN Attalus III., called Philometor, of Pergamum, an art-loving but perverse prince, made the Roman State the inheritor of his kingdom, his possessions and treasures, in the year 183, the territory of the republic already extended from the Taurus to the pillars of Hercules, and from the north coast of Africa to the glaciers of the Alps.

The Celtic inhabitants of the country of the Po, and the warlike Ligurians in the mountainous coast land, had, after long and obstinate struggles, recognised the supremacy of Rome. With admiration the orientals of this period spoke of the powerful people in the west, "who had subjugated and made tributary every kingdom far and near, so that all who heard of them, feared them; but who with their allies and with the nations under their protection always maintained peace and friendship: the great Roman people, who had such power and mastery that they made and deposed kings according to their pleasure; not one man among whom, however, assumed the crown, or walked abroad in the pride of purple; but who caused a great council to decide upon all questions that concerned the well-being of the nation, and listened to the man to whom year by year they entrusted the chief authority; and among whom there was neither jealousy nor dissension. But to closer beholders the condition of things in the Roman State appeared in another light; internal degeneracy kept equal pace with this marvellous grandeur and with the growth of external power. In the place of the old nobility of birth of the Patricians, an administrative nobility, consisting both of Plebeians and Patricians, had arisen,—an aristocracy of families, which, possessing great wealth and inheriting much renown from ancestors, gradually obtained all dignities and offices, endeavoured to keep at a distance all men who had newly risen, and established an oligarchical rule of optimates, or leading families, characterized by a strict exclusiveness. Anxious to increase the fame obtained from their forefathers, by new victories and triumphs, these senatorial families always sought fresh wars, for they engrossed the leadership of such undertakings; and that the wealth, on which the splendour and power of the families depended, might not be lessened, while yet every expensive enjoyment and pleasure was to be maintained, the provinces were sorely burdened, and taxes and gifts were extorted from clients and dependants. As pro-consuls and pro-prætors (governors with consular power) they conducted the government, administered the laws in the conquered countries with the treasurer (*Quæstor*), and with a number (*cohors*) of writers and subordinate officials, having their own advantage more in view than the welfare of the people they ruled. They also held the chief command of the troops, and appointed the sub-commanders called legates, and the majority of the officers, such as military tribunes and centurions. The favour of the nobles and family interest had a far greater influence in the distribution of offices than virtue and merit. As farmers general or collectors (*publicani*) the wealthy members of the knightly class undertook the collection of taxes, rents, and tolls, and the working of mines and State lands, in consideration of a fixed sum which they engaged to pay into the coffers of the State; and then they sought by the most shameless extortions practised by toll-collectors, receivers, and subordinate farmers, to cover their pecuniary outlay and to earn in addition an immense profit. The remnant that was not absorbed by the officials and farmers became the plunder of greedy merchants and usurers; so that a few decades sufficed entirely to destroy the prosperity of



a Roman province. Avarice, with the crowd of crimes and evils it brings in its train, such as corruption, the "selling and marting" of offices, deceit, knavery, the twisting of the law, the practice of usury, found an abode in the worst forms in the conquered districts. Rich presents from foreign kings to influential senators were regarded as perfectly legitimate tokens of respect. A law (*de repetundis*) certainly existed which gave the ill-treated provinces the right to impeach as criminals the oppressors whose term of office had expired; but as the judges were chosen from the class of senators or knights and belonged entirely to the moneyed or hereditary nobility, and such grievances were judged from the point of view of the government official and without reference to abstract justice, while the bringing forward of complaints by foreigners against Roman citizens was moreover made extremely difficult, the guilty persons generally escaped with impunity, or were at most made to pay an apparent penalty by the infliction of a small money fine.

In the Spanish peninsula, which the Romans gradually brought to subjection with great difficulty, after the destruction of the Carthaginian State, and divided into two provinces, the different populations at various times brought forward fruitless complaints of extortion, breaches of faith, and tyranny on the part of governors and officials; they could obtain no hearing for their representations, no redress for their grievances. It was only when the oppressions and extortions became so atrocious as to constitute a public scandal, as in the case of Caius Verres, the plunderer of Sicily, that a skilful advocate like Cicero succeeded in procuring the voluntary or compulsory banishment of the offender.



## REVOLT IN LUSITANIA; VIRIATHUS AND HIS DEEDS.



FROM time to time certain provinces, in which the sentiment of liberty and warlike feeling were not wholly extinct, endeavoured to rid themselves of their oppressors, by rising in revolt. Of this desperate mode of proceeding the Lusitanians gave the first example in the present country of Portugal. They had been treated with unexampled harshness and cruelty by the Roman generals, Lucullus and Sulpicius Galba. Roused to vengeance by the faithlessness and the reckless barbarity of the latter commander—who by the promise of better dwelling-places had lured 7000 men, unarmed people, across the Tagus, and then caused them to be either massacred or sold as slaves, for which crime he incurred no punishment in Rome—the Lusitanians rose in insurrection under the bold, noble-hearted peasant, Viriathus, in the year 149, and successfully combated the legions of Rome

in a petty warfare (guerilla). His success in arms for a time freed Lusitania and western Spain from the fetters of the foreign supremacy. Viriathus, recognised as ruler and king of all the Lusitanians, understood how to unite the dignity of his princely position with the homely characteristics of a shepherd. No outward token of rank distinguished him from the common soldier. At his marriage feast, he rose up from the richly-decorated table of his father-in-law, prince Astolga, in Roman Spain, and without touching the golden vessels or the sumptuous repast spread out before him, lifted his bride on his horse and rode away with her to his mountains. He never took for himself more of the booty than the share which every one of his comrades received at his hands. By his commanding presence only, and by the great intelligence of his speech, could the soldier recognise the general; and especially by the fact, that he surpassed his followers both in moderation and the enduring of hardship and labour; he never slept but in full armour, and always fought in the front of the battle. It seemed as though in his person one of the Homeric heroes had returned to earth once more. In the year 141 he compelled the commander Servilianus, whose army he had surrounded among the mountain passes, to accept a peace, in which the Lusitanians were recognised as independent, and Viriathus as their king.

But this treaty, like the one made in former days with the prince of the Samnites in the Caudine Forks, was broken, and a more numerous army was despatched to combat the dauntless chief. Bravely did the Lusitanian hero resist the overwhelming power of the Romans, until they had recourse to a breach of faith and to treachery, and by means of intrigue and corruption sowed dissension and treason among the insurgents, which resulted in the murder of Viriathus by his retinue of attendants as he lay asleep in his tent; and the country was in the year 139 once more reduced to its former slavery. "The Lusitanians honoured the noble leader by such a funeral celebration as had never yet been seen in the land, and at which two hundred couple of combatants fought in the funeral games."





GREEK CULTURE—STATUES AND WORKS OF ART CARRIED OFF TO ROME.





### THE CELTIBERIANS.—SIEGE OF NUMANTIA.

TILL more violently did the flame of insurrection blaze forth among the Spanish hero-tribe of the Celtiberians, whose capital, Numantia, was situated on a steep ridge of mountains on the upper Durius or Douro. Exasperated at the unexampled oppression and cruelty of the Roman governors, who plundered the towns and murdered or enslaved the inhabitants, the Arevaki round Numantia took up arms, and for five years repelled every attack of the Romans.

They pursued a retiring army, surrounded it in a mountainous pass, and extorted from the consul, Hostilius Mancinus, a treaty of peace and recognition of their independence, in 137. But here again the Senate refused to give its sanction. It caused the brave consular general to be led, divested of his insignia and with his hands tied behind

his back, to the enemy's outposts, in order to conceal, by the well-known pretence of delivering up an offending general, the breach of the treaty and the perjury of the Roman officers, who had all sworn to maintain the peace; and commanded in 134 that the war should be continued with renewed effort. The brave mountaineers, however, remained unsubdued. Not until the younger Scipio, the conqueror of Carthage, had come forth, at the head of the army, supported by a number of friends and clients who voluntarily joined him, and restored the weakened discipline of the Roman army, partly by incessant attacks and battles, partly by the construction of walls, towers, and trenches, was Numantia, after a desperate struggle, compelled to surrender through hunger, in 133. The noblest citizens slew themselves with heroic courage, to avoid being subjected to the derision of their enemies.

Of the unhappy remnant who appeared before the gates, and surrendered themselves to his mercy, the general selected fifty of the most distinguished who were to march in his triumphal procession; the rest were sold into slavery. Scipio, from that time forward known as the Numantian, destroyed the deserted mountain city, the ruins of which, not far from Soria, are yet visible, as a memorial of a great conflict for liberty. The territory of Numantia was divided among the neighbouring towns.







THE DEATH OF CAIUS GRACCHUS.

### THE DISTURBANCES OF THE GRACCHI.—TIBERIUS SEMPRONIUS GRACCHUS.



THE new nobility of families of the Optimates not only filled and engrossed to themselves all civil offices, and rigidly excluded from the posts of honour all new men of no family, who had risen (*novi homines*)—without regard to merit and talent—but also continued to gain possession of the agricultural soil, having again appropriated the sole use of the common land or *ager publicus*, and in an arbitrary manner obtained the small farms by purchase, usury, and artifice, and even in some cases by force. "Everything at home and in warfare," says Sallust in his account of the Jugurthine war, "was carried out according to the pleasure of a

few.' In the hands of these few were the State treasures, the provinces, the offices of State; they engrossed to themselves all renown and every triumph;

the people were oppressed by military service and pinched with want; the generals with a few confederates appropriated the booty of war to themselves. At the same time the parents or the young children of the soldiers, if they dwelt near some powerful man, were driven away out of their possessions. Thus with increased dominion unbridled avarice entered in, spoiled and destroyed everything, respecting nothing, and regarding nothing as holy, until at last it brought destruction and ruin on itself.

The class of free agriculturists, on which the ancient vigour, integrity, and warlike virtue of Rome depended, gradually vanished altogether; so that there remained at last only a pauperised, indolent, and venal citizen class, increased by foreigners and freed-men, and a class composed of noble families who ostentatiously paraded their immense wealth. On the area of land which had formerly maintained a hundred and fifty peasant families, there now lived a single rich family with some fifty slaves, for the most part unmarried. "It could now be publicly declared in the market-place of the capital, that the beasts of the field had their dens, but that to the citizens of Rome there was nothing left but air and light—and that those who were called the lords of creation, had not a clod of earth that they could call their own." So long as the nobles caused their enormous possessions or *latifundia* to be cultivated by clients and dependants, the evil was overlooked, because the impoverished peasant could by working as a day labourer still maintain himself and his family; when, however, with dishonourable greed of gain, they made over the cultivation of their property to hordes of slaves, prisoners of war, under the supervision of an overseer, and drove the small cottager from his little possession, abandoning him and his family without compunction to misery and famine—or so diminished the value of the products of his land by importation from beyond sea and by slavegrown corn, that he could no longer exist upon his earnings—there was aroused in the better-disposed a human sympathy with the hard fate of the common man, who as a free citizen, from a feeling of pride, could not undertake the same kind of work as the slaves.

#### TIBERIUS SEMPRONIUS GRACCHUS. (163-133.)

**F**IRST of all, the noble-minded and patriotic tribune of the people, Tiberius Sempronius Gracchus, son of Cornelia, the daughter of the great Scipio Africanus,—reared, like all his family, in the culture of Hellenism, and enthusiastically glowing to realize philosophic and humanizing ideals,—came forward as the protector of the oppressed poor. He proposed the renewal of the Licinian land-laws with some alterations. According to the measure he contemplated, no one was to possess more than 500 jugera of common land or state domain for himself, and 250 for each son, and the whole in the possession of one family was not to amount to more than 1,000 acres. The remainder was to be made over to needy families among the Roman citizens, or their Latin allies, in small lots of thirty acres, not as freehold property, but as inalienable hereditary tenements to be held by the payment of a moderate ground rent; and the division was to be undertaken by a commission of three men. He also added the proposal, that the inheritance made over by the king Attalus, of Pergamum, to the Roman people, should be divided among the poorer citizens.



Upon this the Optimates, with the violent Scipio Nasica (or the long nosed) at their head, raised a violent storm of opposition. For three hundred years the great families had been in possession, and had been long accustomed to regard the public property, for which they paid neither ground rent nor tax, as their own possession. In order to frustrate the design, they won over to their side another popular tribune of the people, in Octavius, whose property was also threatened by the innovation, and induced him to oppose the project.



WANDERERS ENCAMPED ON PUBLIC LAND.

was accepted, and the commission was appointed. It consisted of himself, his brother Caius, and his father-in-law Appius Claudius. By this unexampled step, a proceeding unsanctioned by law or custom, against a public officer regarded as sacred and inviolable, Gracchus gave an appearance of reasonableness to the suspicions of his opponents that he meditated overthrowing the constitution, and was plotting to seize the regal power; and, in spite of the purity of his intentions, he gradually lost the confidence and favour of the misguided people. Thus when, even before the difficult division and separation of the private lands from the state property and the allotment of the latter had been properly commenced, the election of a new tribune took place amid passionate excitement, the noble popular leader, then but thirty years of age, was slain in the tumult, with three hundred of his followers, by the Optimates and their party, who then exercised a terrible vengeance of blood and slaughter. When it was too late the people recognised their deception, and honoured, by the erection of a monumental statue, the noble-minded champion, to whom his enemies had not even allowed an honourable burial.

In vain did Tiberius, by every means of gentleness and persuasion, endeavour to persuade his colleague, who had formerly been his friend, to desist from opposition. Selfishness and the instigations of the wealthy outweighed every other influence with Octavius. Gracchus thus found himself under the necessity, either of relinquishing his humane and patriotic design, or of removing his opponent. He chose the latter course; and in the assembly of the tribes, where the country people were especially numerous, he caused his refractory colleague to be deposed, and one of his own clients to be chosen in his stead; whereupon his scheme

## CAIUS GRACCHUS. (153-121.)



THE tragic death of Tiberius did not deter his young and more talented brother Caius Gracchus from demanding the land-laws anew once more, ten years afterwards, and combining with his proposition a scheme for a corn-law, by which the distribution of corn from the public granaries was to be made at a low price to the poorer citizens, with other popular suggestions, such as curtailment of military service, etc. With a resolute eye on the future, and in full consciousness of the gravity of the work he was undertaking, he trod the stormy path of revolution, and sought for vengeance on the political adversaries who had slain his brother. "Like the man fatally wounded, who throws himself on his enemy," Caius Gracchus hurried in passionate haste along the dangerous path. His great eloquence, his

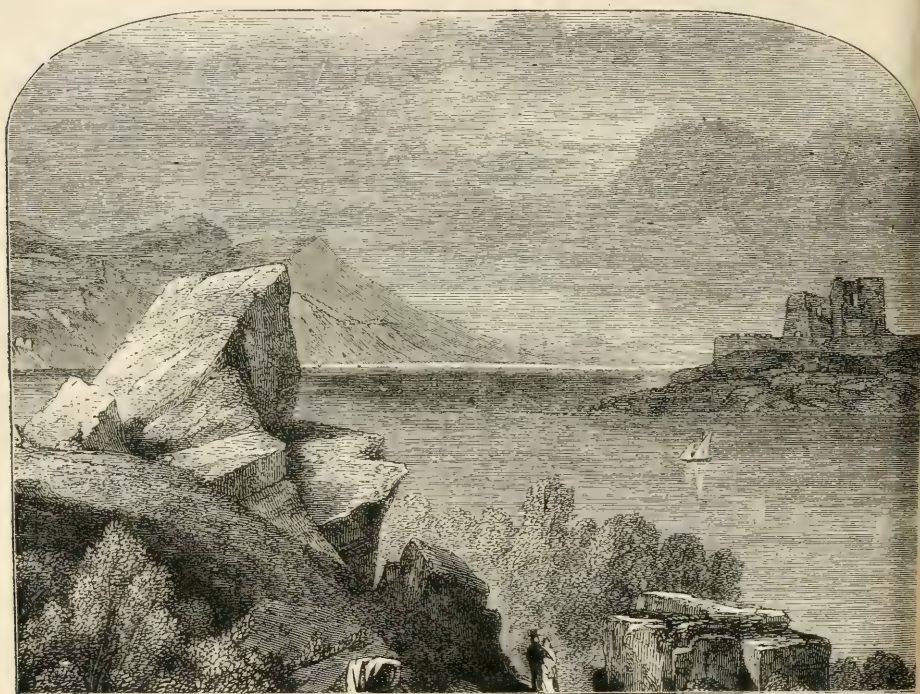
valuable statesmanlike qualities, his noble nature, filled with a bold ambition, his affectionate and self-devoting disposition—these and other prominent characteristics won for him a powerful following among the lower classes, whose present necessities he sought to alleviate by employment in the building of streets, by public works, and above all by encouraging emigration across the sea to the new colony of Junonia, that was to be established, according to a decision of the popular assembly, in the territory of Carthage.

At the head of numerous crowds of Proletarians, who served as his body-guard, he marched through town and country. No one ventured to oppose the powerful leader, since the great Scipio Africanus Æmilianus, the hostile brother-in-law of the Gracchi, had, in 129, been found one morning in his bed a corpse. His murder was "the democratic answer to the aristocratic slaughter in the temple of faith; the two parties appeared to vie with each other in relentless cruelty, and the law did not interfere." The wise, popular leader even succeeded in producing a division in the ranks of the aristocracy; for he had contrived by two laws, for the transformation of the court of justice and of the method of taxation in the province of Asia, to win over to his side the knights, or moneyed aristocracy and traders, thus separating them from the plebeian or senatorial class. Consequently, from the year 123 to 121, many of his projected reforms were carried into effect without considerable resistance. This success increased the boldness of the enterprising man. He was no longer satisfied with carrying the land-law and dividing the common land; he attempted a thorough alteration of the whole system of the State. The law, passed by the popular voice, declaring that tribunes might be chosen a new year after year without intermission, was intended to pave his way to a popular tribuneship for life, a position in which he designed to use his power to weaken or abolish the senatorial constitution and to establish a dictatorship, or system of personal rule, supported by the popular assembly.

To strengthen his party and his influence, Gracchus, urged by his eager friend and comrade Fulvius Flaccus, brought forward the proposal for bestowing the right of Roman citizenship on the allies or confederates. This caused intense dismay among the Optimates, and made them resolve to have recourse once more to the tactics they had found successful on a former



occasion. A tribune of the people, Livius Drusus, who had been won over, threw suspicion on the proposals, and promised other more substantial advantages to the Roman people, who, moreover, began to fear that through the increase of the number of citizens they might be curtailed in their own privileges and in the distribution of corn. The portions of land to be distributed to the people were to be freehold, inalienable property, and the ground-rents proposed by Gracchus should be remitted; while, instead of emigration and new homes beyond the sea, more convenient settlements in Italy itself were put forward as in prospect. The aristocracy attained its object completely with the indolent, credulous people. The proposal for the extension of civil rights fell through in the popular assembly; and when, soon afterwards, a new election of tribunes took place, Gracchus, who was just then



SCENE ON THE ITALIAN COAST NEAR GENOA.

absent in Africa, making arrangements for the Carthaginian colony, was not re-elected, and thus the field of his activity was closed to him. Encouraged by this result, and strengthened by the elevation of Lucius Opimius, the head of the strict aristocratic party, to the consulship, the nobility now proceeded to extremes, in the direction of opposition. The priests raised warning voice against the rebuilding of places that had been placed under a Divine curse and when Gracchus returned and desired to urge forward the formation of the colony, the Senate summoned an assembly of the people to prevent the undertaking. The murder of an official at the opening of the assembly provoked a terrible outbreak of wrath among the excited multitude. Gracchus was accused by the Senate of a breach of the constitution, outlawed, and prevented from speaking by the clamour and shouts of his opponents, marched

with his armed followers to the Aventinus, the old citadel of the popular party in the earlier civil wars. On the following morning the consul Opimius, furnished by the Senate with dictatorial power by the mandate enjoining him "to take care that the republic sustained no injury," summoned the democrats, who had fortified themselves and whose numbers were increased by armed slaves, to surrender at discretion; when this was refused, he gave the command for an attack, and a violent struggle began. The rebels were defeated. Fulvius and 3,000 of his followers, among them his promising son, who had endeavoured to bring about a mediation, were slain, and their bodies thrown into the Tiber. Gracchus escaped to the grove of Turina on the further side of the river, and there caused his slave to thrust his sword into his breast.

By executions, banishment, and imprisonment the Optimates entirely freed themselves from their adversaries, whose defeat, in conjunction with the gradual abolition of nearly all their popular laws, made the aristocrats the unrestricted rulers of the republic. The popular party, overawed and without leaders, bowed their necks without resistance under the hard yoke of reaction. "The nobility used this victory," says Sallust, "in their own violent manner, and rid themselves of many persons by the sword and banishment, thus procuring for themselves, however, more fear than actual power. In this way great states have often been destroyed, when one party endeavours to overpower the other in every possible manner, and then revenges itself cruelly on the conquered."

The memory of the Gracchi was declared to be dishonoured: "Cornelia was not even allowed to assume a mourning garb for the death of her last son; but the passionate devotion felt by many for the two noble brothers in their lifetime, and especially for Caius, showed itself in a touching manner after their death, in the almost religious veneration which the multitude continued to pay to their memory and the respect shown to the spots where they fell, in spite of all the precautions of the police authorities."

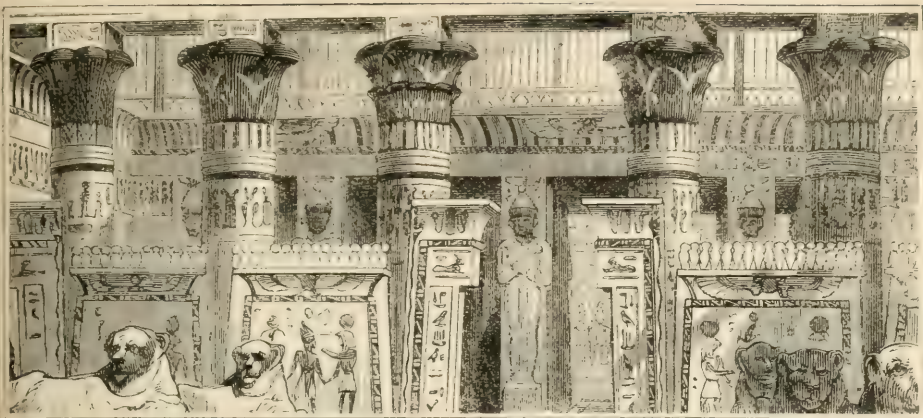






THE ENTRANCE OF COLOSSUS INTO ROME.





## THE TIMES OF MARIUS AND SULLA.

THE JUGURTHINE WAR.—CRUELTY, TREACHERY, AND CUNNING OF JUGURTHA.—HIEMPSAL AND ADHERBAL.—CORNELIUS SULLA AND HIS RIVAL CAIUS MARIUS.—CIMBRI AND TEUTONES.—MIGRATION TOWARDS ROME.—TRIUMPHS OF MARIUS.—HIS VICTORY AT AQUÆ SEXTIÆ (102) AND NEAR VERCELLÆ (101).—COMBATS OF THE FACTIONS IN ROME, AND THE SOCIAL WAR.—REVOLT OF THE ALLIES.—EFFECTS OF THE WAR.

### THE JUGURTHINE WAR (112-105).

THE Optimates disgraced their rule by avarice, perversion of the law, and base corruption, and in their arrogance showed an utter disregard for all justice and honourable feeling. To prevent the passing of any land-laws in the future, they transformed the common land, by the popular voice, into private property free from tribute, and thus impressed the seal of the law upon their selfish proceeding. Morality and order declined rapidly, respect for the government vanished more and more, and a dishonourable and degraded reactionary rule undermined the foundations of the State and of society.

With no consideration except for their party interests, the ruling faction abandoned the provinces to the tyranny of their governors. Building his hopes of success on this moral deterioration and on the venality prevailing at Rome, Jugurtha, the crafty, warlike, and ambitious grand-

son of Masinissa, formed the design of appropriating to himself alone the kingdom of Numidia, which he had at first governed with his two relatives Hiempsal and Adherbal. He first proposed a division, and then, during the negotiations, rid himself of Hiempsal by means of hired murderers. Adherbal





he overcame, and compelled him to escape into the Roman province, from whence the defeated prince made his way to Rome, to implore the protection of the Senate.

Jugurtha, who had formerly served in the Roman army before Numantia, and had there heard from the young aristocrats that in Rome anything could be had by paying for it, managed by means of large sums of money which he caused to be divided among the influential senators, not only to prevent the murderers of Hiempsal from being punished, but contrived matters so well that a new division of the Numidian territory was undertaken by a Roman commission. The better half in the west was allotted to him, while Adherbal received the eastern portion, which was almost exclusively composed of sandy deserts. Encouraged at this result, Jugurtha endeavoured to obtain the whole kingdom, without regard to the permission of the Romans. He therefore made war on his cousin and besieged him in the town of Cirta. Supported by the Italian population, Adherbal for a time offered resistance, and then appealed once more for help to Rome. But the Senate, again bribed by Jugurtha, contented itself with despatching an embassy empowered to charge the Numidian king to abstain from further violent proceedings. But in vain. Jugurtha contrived to relieve himself of the embassy, and then compelled the town to surrender; whereupon Adherbal was tortured and killed, and all the adult male inhabitants, Africans and Italians alike, were put to death. This was in 112.

The general indignation at this crime at last compelled the Senate to more serious action. War was declared, and the consul Calpurnius Bestia was despatched with an army to Africa. But Jugurtha quickly purchased a favourable peace. His surrender at discretion was only a stratagem; and when, in compliance with a summons from the Senate, he appeared in Rome with a safe escort to justify himself, he caused a kinsman of his own, resident there, named Massiva, who was striving for the sovereignty of Numidia, to be murdered in the streets of the capital. This new crime, perpetrated under the eyes of the Senate, brought on a crisis. The peace was declared to be at an end; Jugurtha was banished from Rome, and the command of the army to be despatched against him was given to Spurius Albinus. By bribing the leaders, Jugurtha nevertheless contrived that the army remained inactive; and in consequence both of indolent camp life, and of bribery and corruption, it degenerated into such effeminacy and laxity in discipline, that in the first attack, in 109, it was defeated and compelled to pass under the yoke.



## THE END OF JUGURTHA.—CAIUS MARIUS.

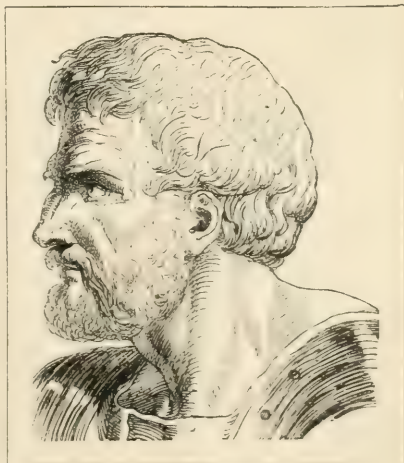


FELLAHEEN OF NORTH AFRICA.

ALL Africa appeared lost; the oppressed population greeted Jugurtha as a liberator and a national hero. This disgrace so greatly exasperated and enraged the people,—who were led by the talented tribune Memmius,—that they recommenced the struggle against the demoralized nobility, and prosecuted it successfully. In vain did the Senate seek, by the conciliation of the offended sentiment of justice in the people, to avert the storm, investing Metellus, an honourable and warlike man, though proud and aristocratic, with the chief command against Jugurtha, and banishing the guilty generals and senators; in vain did Metellus, by re-establishing strict martial discipline in the camp, raise up once more the honour of

Rome, and renew, by the victorious battle on the river Muthul, in 108, and by successful combats and conquests, the old fame of the Roman arms. The people, full of distrust towards the nobility, wished for a leader from among themselves, in order, through him, to obtain for their own order the rule, of which the nobles had shown themselves unworthy.

Such a leader they found in the vigorous Caius Marius, the son of a peasant, a man who possessed great ambition and a desire for power, who united with bravery, talent for leadership, and rough manners and a rude warlike virtue, hatred towards the nobles, and contempt for their culture and refinement. He was serving at the time as sub-commander in the army of Metellus. Offended at the aristocratic pride of this general, Marius started for Rome, where, in 107, he was chosen Consul by the popular party. He was entrusted with the conduct and completion of the war against Jugurtha, while the meritorious general, Metellus, was treated with mortifying neglect. Against the energetic, indefatigable Marius, who relied on his own merit, and not on the renown of ancestors, and against the army of the new commander, an army reinforced by troops of vigorous peasants, proletarians and freed-men, and hardened by martial discipline, Jugurtha, with all his craftiness, inventive genius, inexhaustible wealth of resources, and skill in warfare, could not long maintain himself. Vanquished in the field of battle, and deprived of his fortified towns and citadels, he fled in his need and helplessness to the neighbouring king, Bocchus, of Mauritania, in order to incite him to a war against the Romans;



CAIUS MARIUS.

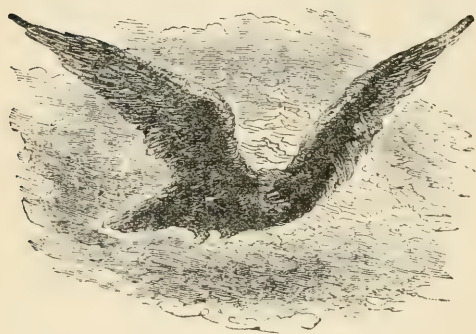


but at a conference, in 105, was, with his children, delivered up by this feeble and vacillating prince to the sub-commander L. Cornelius Sulla, a man equally distinguished for wisdom and acuteness of intellect, and for warlike courage and audacity ; and by him he was brought in chains into the camp.

Thus was this war brought to a conclusion, after it had lasted seven years. On the 1st of January, 104, Marius made his splendid triumphant procession to the Capitol. Before the triumphal chariot walked Jugurtha in chains, but decked with the robes and adornments of a king, accompanied by his two sons. Then the crowned criminal was stripped half-naked by the pitiless hands of rough executioners, and thrust into the dark dungeon of the Capitol. "How cold your bath-room is!" exclaimed the African, as he crossed the threshold of the old fountain-house. For six days his iron constitution resisted the power of hunger and cold, until at last the hand of the executioner came mercifully with the strangling-cord to hasten the lingering death.

Bocchus was invested with the western territory of Numidia as a reward for his treachery ; the remaining country was given by the Romans to Jugurtha's half-brother, Ganda.

#### THE CIMBRI AND THE TEUTONES.



**B**EFORE Marius had concluded the African war, the Cimbri, along the Danube from east to west, and the Teutones, from north to south, threatened the boundaries of the Roman empire. They were northern people, of Germanic origin, tall and slim of figure, with light curly hair, and possessed of gigantic strength. With their wives and children and all their possessions, they had wandered forth to seek new settlements.

Wagons with leather coverings or roofs stretched over them formed their movable dwellings, in which, with the household goods, room was still found to accommodate the wife and children. The men were clad in skins, and wore iron breast-plates, carried shields as tall as themselves, long swords and heavy clubs ; on their heads they had copper helmets richly decorated ; and the number of their armed knights was estimated at 15,000. They were accustomed to begin the battle with horrible cries and yells, to strike terror into the enemy ; their prisoners were sacrificed by priestesses in white linen vestments on the altars of their gods, and from the streaming blood of the victims they foretold the future. The propensity for wandering and the desire for adventure innate in the Germans, and the mysterious attraction felt by the northern man towards the charms of the south, combined probably with over-population, the occurrence of floods, and other local causes, produced this emigration from their northern homes. For some twenty or thirty years they wandered restlessly on the northern boundary of the territory, on the banks of the Danube, inhabited by Celts, until they knocked at the gates of the Roman empire, in the year 113. The Cimbri first defeated the Romans,—who were lying wait in ambush in the territory of Carinthia, a region abounding in mines, near the prosperous town of Noreia, north of the present



THE INVASION OF ITALY BY THE CIMBRI.

Klagenfurt,—in a bloody battle ; and then, in conjunction with the kindred race of Teutones, with the Helvetians, and other Celtic nations, who had joined them as companions in arms during their long wanderings, they advanced over the Rhine and across the Jura ; and when their demands to have settlements allotted to them were refused, they invaded Gaul, devastating the country with pillage, murder, and rapine. Assisted by the dissension, venality, and insubordination of the Roman commanders and generals, they destroyed, within four years, by the Rhone and on the hilly and marshy shores of the Lake Lemman or Lake of Geneva, five Consular armies, and spread terror and consternation through the whole of Italy. The remembrance of the old Celtic invasions, of the battle of the Allia and the burning of Rome, filled all minds with gloomy forebodings and heavy anxiety.

The Roman sovereignty would have tottered, if the Cimbri, after their double victory near Arausio (Orange), in 105, had penetrated through the Alpine passes into Italy. But, fortunately for the Romans, they next overran the



territory of the neighbouring Gauls, and then turned westwards towards the Pyrenees. "Like lightning they came and struck their blows; like lightning they vanished; they resembled the waves of the sea and the driving tempests of the wind, whose movements, incalculable, capricious and variable, are now seen in a headlong rush forward, now suddenly pause and veer, turning southwards or backwards."

This calamitous invasion the Roman people also ascribed, not without justice, to the moral degeneracy of the aristocracy; and they revenged themselves as they had done in the war against Jugurtha. Cæpio, the aristocratic



CAPTURE OF TEUTOBACH, A GIGANTIC GAULIC CHIEF.

pro-consul of Gaul, who was accused of having, with his comrades, robbed the temple of Tolosa of its treasures, was punished by banishment and the confiscation of his property. Marius, who during his absence was chosen Consul once more, was entrusted with the chief command against the Cimbri; and that he might not be impeded in his undertakings by change of office, and as if in derision of the aristocracy and their laws, the dignity of the consulship was bestowed on him five times in succession, from the years 105 to 100. Marius justified the hopes of the popular party. While the Germans were occupied in fighting with the inhabitants of Spain, he reinforced his army by sturdy recruits, whom he formed into legions according to a newly introduced



system of enlistment, without distinction of birth, whether they were Romans, Italians, or allies; and he increased the discipline by entrenchments and palisades, by marching, and erecting bulwarks and fortifications. He had taken up a strong position on the Rhone, when the enemy, after three years' absence, now strengthened by fresh reinforcements, appeared once more in the passes of the Alps. They were divided into two great bodies, and attempted to force an entrance into Italy. Vainly did the Teutones and the Ambronians endeavour during three days to carry the camp by storm; the efforts of their wild courage were beaten back by the superiority of the Romans in siege tactics, and by the active mind of the general. After severe



CIMBRIC WOMEN DEFENDING THE FORTIFICATION OF WAGONS.

losses, the bold invaders determined to give up the siege, and, passing the camp, to march straight onward into Italy. Undisturbed by the contemptuous question of the enemy, "whether the Romans had no messages to send to their wives at home," Marius allowed the barbarians for six days to march forward undisturbed; then he followed in the strictest order, and near Aquæ Sextiæ (Aix), in southern Gaul or Provence, inflicted on them a crushing defeat (102). Those who did not fall, or put an end to their own lives, were carried off into slavery. The women, who were waiting near the wagon encampment, killed themselves and their children to escape disgrace and captivity at the hands of the Romans.

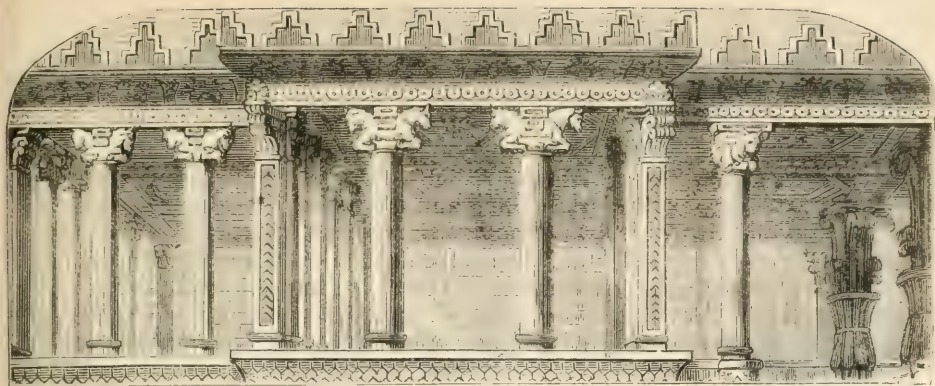
The Cimbri and Helvetians, who had been separated from them, had in



the meantime penetrated through the Tyrol and the valley of the Adige into Northern Italy, and fearing no danger, gave themselves up to the pleasures which the country afforded ; until Marius, who had been joined by his colleague Luctatius Catulus, inflicted upon them a similar murderous defeat on the Raudine plains near Vercellæ, 101. The wild, heroic courage of these Germans, who slew themselves and their children, rather than undergo the disgrace of slavery, startled and alarmed the Romans. Small remnants of the defeated nation sought safety in the Venetian Alps and the mountains of Tyrol, where it is believed their descendants are still to be found at the present day.

“The human avalanche, which for thirteen years had made the nations tremble, now lay buried under the sod ; the survivors of the great outbreak groaned under the yoke of slavery.” But over the corpses of the fallen foes, the Roman factions still continued their pitiful strife ; for the democrat Marius demanded for himself the honour of the day, which, in the opinion of the aristocrats, was due to Catulus.





## THE PARTY CONFLICTS IN ROME, AND THE MARSIAN WAR.

TRIUMPH OF THE MARIAN OR DEMOCRATIC PARTY.—DESIGNS OF MARIUS.—CAIUS SERVILIUS GLAUCIA.—ALTERATION OF THE LAW.—RIOTS AND STREET FIGHTING.—DRUSUS' LEAGUE OF THE ITALIAN CITIES.—THE SOCIAL OR MARSIC WAR.—SUCCESS OF THE ROMANS.—SULPICIOUS.

### MARIUS AND HIS ASSOCIATES.



P. CORNELIUS SCIPIO.

A SIXTH consulship, to which he was chosen in the year 100, was the reward of Marius, the deliverer of Italy from the "Cimbrian terror,"—the pride and hope of the popular party. With his assistance, the democrats now obtained the upper hand, and once more took up the plans of the Gracchi; consequently the Optimates, who were threatened in their rights and possessions, united more closely together than ever, that they might with better effect resist the attacks of the people and their restless tribunes. Soon the two parties stood threatening in hostile opposition to each other.

So soon as Marius assumed the consulship, and procured the election of an unknown man as his colleague, he contrived, by means of his followers, that the two leaders of the popular party, Appuleius Saturninus, the fiery and eloquent enemy of the Senate, and his associate Caius Servilius Glaucia, a vulgar man of low birth and mean way of thinking, but possessing a coarse, popular kind of eloquence, obtained influential civil posts. The former, after the murder of an aristocratic rival, was chosen a tribune of the people, and the latter was elected prætor.



In conjunction with these bold and relentless men, and supported by a band of his former soldiers and allies, Marius entered upon the course once pursued by Gracchus. He caused the proposal to be made by Saturninus, that the soldiers, who by the conquest of the Cimbri and Teutones, had rendered such important services to their country, should have agricultural lands allotted to them in Africa, Gaul, and on the other side the Alps. By this proposition, with which was combined a request for new distributions of corn at a very low price, the old plans of colonization were not only renewed on an extended scale, but an endeavour was made to put the Italian allies in the new civil citizen colonies on a level with the Romans themselves. Marius was the only man who could be entrusted with the carrying out of this scheme, and by placing the affair in his hands it was intended to afford him the opportunity of renewing his consulship from year to year and thus becoming virtually the ruler of Rome. A clause was attached to the scheme, requiring that within five days after its acceptance, every Senator, on pain of losing his official position, should take an oath for the faithful fulfilment of the law. When the proposals, with the co-operation of all the followers of Marius, actually passed the assembly of the people, all the councillors took the prescribed oath with the single exception of Q. Metellus, who preferred rather to quit his home than to acquiesce in the measure. With joy did Marius and Saturninus behold the most virtuous man in the opposite party depart from the town into voluntary exile. But this apparent victory of the popular party was the commencement of its downfall. Marius was ashamed of his associates, who sought to carry out their plans with the assistance of the lowest class and with armed bands of malefactors. In appearance he separated himself from them and made advances to the party of the Senate; at the same time the knighthood of the city, that is to say, the wealthy citizen and merchant class, terrified at the audacious and threatening attitude of the lower classes, withdrew from the democrats, and were reconciled with the party of the nobility.



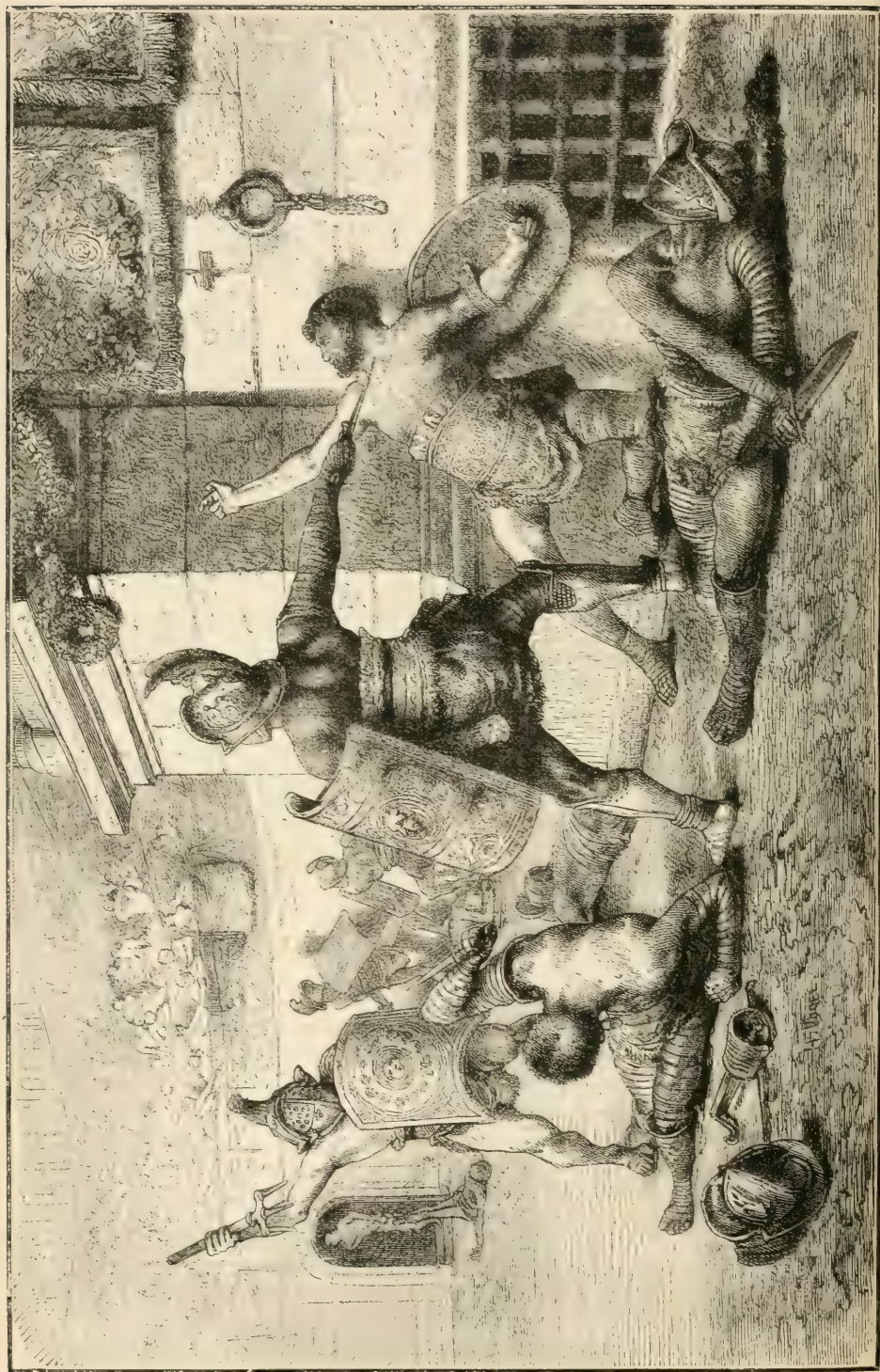


### RIOTS AND STREET-FIGHTING IN ROME.

**W**ASPERATED at the equivocal behaviour of Marius, the two leaders of the people determined to carry through with their own hand the work already begun. With this aim, Saturninus obtained by murder, rioting, and other shameful means, the prolongation of his tribuneship, by a new election, and immediately sought to bring about by violence the elevation of his comrade Glaucia to the consulship, by means of armed troops and by the murder of the rival candidate Caius Memmius. This criminal proceeding of the insolent popular leader at last excited the Senate to energetic action.

On the day when the election of the tribune was to take place, the 10th of December, 100, the Senate appeared armed in the market-place, led by its grey-headed president, Marcus Scaurus; the young men of the aristocratic classes were summoned, and were led by the consul Marius himself against





"A ROMAN HOLIDAY." COMBAT OF GLADIATORS. THE VANQUISHED APPEALING TO THE SPECTATORS.

the popular party which had been reinforced by slaves. Soon there was fighting in all the streets of the city. The democrats were worsted and driven to the Capitol, where the supply of water was cut off, and thus they were compelled to surrender. They were confined in the council-house, and Marius did his utmost to save the lives of the leaders who publicly accused him of complicity; but the young men of the aristocracy climbed up on to the roof, and of their own accord killed the prisoners by hurling down tiles upon them. Thus died the two ruthless demagogues Saturninus and Glaucia, with many of their colleagues, belonging both to the lower and some who belonged to the better classes; they fell without judgment or justice, "like the outposts abandoned to their fate by the army, and who are compelled to perish in a desperate and aimless combat." This result was in fact the complete victory of the government party. Marius was morally annihilated; and to avoid being compelled to witness the triumphal entry of his adversary Q. Metellus, who had been recalled, he went voluntarily for a time to the East. The moneyed aristocracy, now definitely alienated from the democratic party and the proletarians, and reconciled with the senator class, used their judicial position to relieve themselves of their opponents by sentences of various punishments, such as imprisonment and exile (99).

#### THE CAREER OF M. LIVIUS DRUSUS.

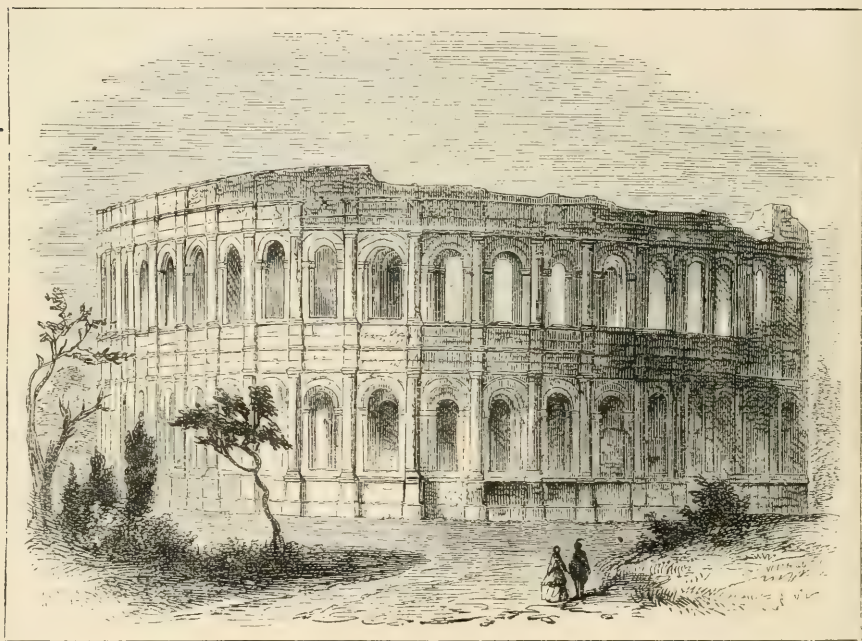


**B**UT the abuse of the victory led to fresh fermentations. The judicial courts, formed from the class of the knights, punished not only the democrats; they acted also with great severity towards different members of the senatorial class, who like Mutius Scævola and others had sought to prevent the oppression and extortion of the tax-collectors in the provinces; and contrary to all right, they sentenced the brave and honourable consul P. Rutilius Rufus to forfeit his property on a dishonourable accusation. This caused a new division between the upper classes; a large number of the Senators' party, with M. Livius Drusus at their head, a highly gifted man, and one of noble, patriotic feeling and moral power, but full of youthful impetuosity, formed the plan of taking away the judicial power from the nobility and giving it back to the Senators, and at the same time of curing the State of other defects, and thus obviating future popular movements and convulsions.

The proposition, "that the whole of the still undivided Italian arable land, especially the territory of Campania and the best part of Sicily, should be devoted to the establishment of colonies of citizens," was intended, in conjunction with liberal and regular distributions of corn, to guard against the increasing impoverishment of the popular masses, and at the same time to prevent future demagogues from having anything left to divide among their followers, but "the mud in the streets, and the red in the morning sky;" and by making a promise to the allies that they should be invested with the rights of Roman citizenship, Drusus sought to strengthen the constitution, and by the passing of his propositions for reform to procure



for himself a numerous support in the popular assembly. Thus there appeared in the ranks of the aristocrats a popular leader, who by the same means that had been used by Caius Gracchus, sought to cure the old defects in the government; only that he did not, like the former demagogues, connect therewith the ambitious design to set himself up as ruler. Chosen as the tribune of the people, in the autumn of the year 91, Drusus brought the proposals for the division of land, the distribution of corn, and for the reform of the courts of justice, before the assembly: the places of the sworn judges were to be given to the Senate; and this body, by the admission of 300 new members, was to be put in a position to fulfil the increased duties and requirements; moreover the sentences pronounced by the law were to be revised by a commission, and those judges found guilty of corruption were to be made to

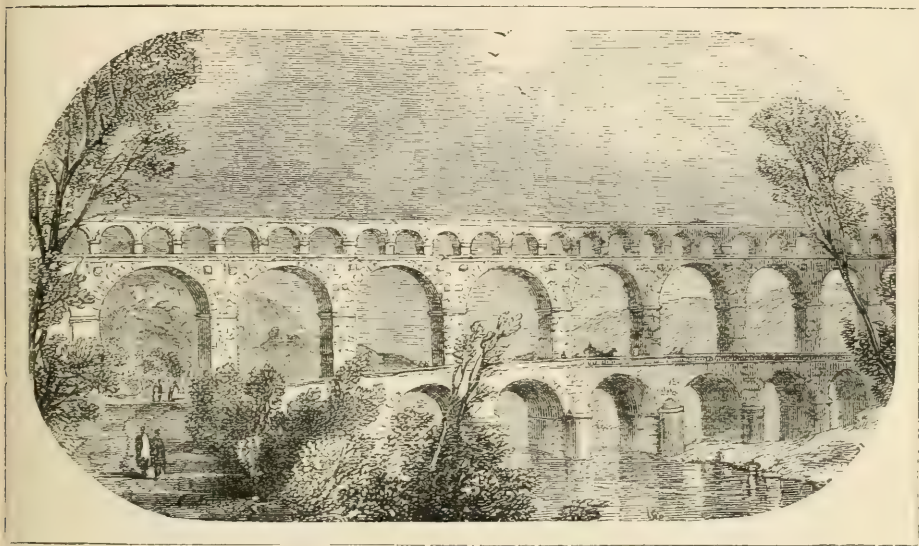


AMPHITHEATRE AT NISMES.

answer for their misdeeds. Without at first mentioning the boldest measure, the giving of the right of citizenship to the Italian confederates, he met with the most violent opposition in the two other proposals. The nobility endeavoured to prevent the reform of the system of law, the consul and a portion of the Senate the proposed assignment of land. A terrible excitement seized on all minds. Drusus himself was struck so fatally by the hand of an assassin on his own threshold, where he had just dismissed the crowd who had escorted him, that he expired within a few hours. The perpetrator was not discovered, and no judicial investigation took place; the propositions for reform were not carried out; and the revengeful aristocracy brought forward numerous accusations of treason against all the adherents of the tribune, and all who had promoted or participated in his plans.

## REVOLT OF THE ALLIES IN ITALY.

The death of the noble Drusus was the signal for the most fearful civil war which has ever devastated beautiful Italy. The Italian allies, who had been faithful to Rome for many centuries through good and evil report, had reaped a poor reward for their fidelity; for while their young men were carried off for armed service, and marched to shed their blood in distant provinces for the foreign government, their families groaned helplessly at home under the "rods and axes" of their tyrants, and were obliged to submit to the brutality of the officials and to attacks on their rights as well as to the burden of war and taxation. The hope of being placed on an equal footing



ROMAN AQUEDUCT AT NISMES.

with Roman citizens, had been awakened many times within them, but had always been disappointed; and on every occasion, as though in scorn, the victorious aristocratic party had widened the legal breach between the Romans and Italians. Isolated attempts at insurrection, such as the rising near Fregella after the overthrow of the Greeks, had ended in murder and destruction. Thus it was that the intelligence of the death of the high-minded Drusus,—the aristocratic leader of the people, in whose promises the allies had placed the most confidence, who had bound the most prominent heads among them into a secret confederation, and had obliged them to take an oath, "to stand together to support Drusus and the common cause,"—proved like the burning spark in the heap of inflammable matter stored up by embittered hatred. The murder of a Roman prætor in the theatre of Asculum was the immediate occasion of the terrible insurrection of the allies, which "like flames through the steppe," spread in a short time throughout the whole peninsula. All nations of Sabellian origin, the warlike Samnites and Marsians at their head, renounced allegiance to the Romans, and under the leadership of the brave and wise Quintus Silo, formed an Italian league, at the head of which was a Council of the league or Senate, with two Consuls;



and Corfinium, in the country of the Peligni, under the new name of Italica, was to be the capital, like a rival Rome, but with the same institutions and regulations.

Nearly all the communities of central and southern Italy followed the example of the warlike mountaineers in the Abruzzi. Disciplined armies under experienced generals, and a subscription of funds for a general military chest, seemed to promise well for the success of the undertaking. In Rome the people put on mourning; the trials for high treason were suspended, and nothing was thought of but the recruiting of soldiers and the forging of weapons. In order to strengthen the army, Celtic and Numidian troops were enlisted, the freed-men were armed, and the right of Roman citizenship was given to the faithful Latini, Etruscans, and Umbrians, and to certain town communities in southern Italy, by means of the Julian and the supplementary Plauto-Papirian law, with the view of preventing them from joining the rebels. This opportune measure, passed in the year 89, had a most important effect on the issue of the war. For while on the one hand it confirmed in their intentions those who were faithful and devoted to the cause, and prevented the wavering and undecided from joining the insurrection, on the other, it destroyed the bond of union among the resisting enemy, by offering the same benefit to those who should repent and make submission, and thus held out to them the temptation to desert their allies.

The law was thus a sign that they were willing, in Rome, to offer the hand of reconciliation, without too greatly compromising the honour of the nation. For though it was sufficiently manifest that the government had opened the gates of citizenship, which had been so long closed against the petitioners, only with regard to the threatening attitude of those who defied and resisted its authority, it nevertheless preserved the appearance of voluntary resolution, and showed no weakness or indulgence with reference to the armed enemy. But the value of the gift was considerably lessened by the fact that the recipients were not admitted to full rights. The rights of the "new citizens" were limited especially with regard to the privileges of voting and the holding of official posts; and they were placed with regard to the old citizens in nearly the same relationship as that in which the freed-men stood as compared to the free-born men,—a half measure, which contained within itself the germs of new disturbances.



At last, after various changes of fortune in the war, and many bloody battles and sieges and much devastation, the Romans succeeded in gradually obtaining the mastery over their enemies ; chiefly through the superior martial skill of their generals, who in the presence of this common danger put aside for a time their party hatreds, and vied with each other in delivering their threatened country. After the fall of Asculum and other mishaps, the league of the Italian union was gradually dissolved. Apulia and the countries round the Fucinian Lake, the hearth, home and centre of the insurrection, bowed to the Roman supremacy ; the proud would-be rival of Rome, Italica, sank again to the position of the country town Corfinium, and its scattered councillors sought protection in the land of the Samnites. But the excitement was still so threatening that in the year 88, in order to obviate new rebellions, the Romans judged it wise to offer the right of Roman citizenship according to



PEASANTS OF NORTHERN ITALY.

the Julian law to all the confederates who laid down their arms and returned to obedience. The Celtic towns on the other side the Po received the Latin right.

The war of the confederates had the most injurious results both for the Roman army system and for the government. The admission of foreign soldiers and crowds of Proletarians into the ranks of the legions diminished the old martial discipline, and produced in the army a spirit of rebellion and insubordination, which often led to the most savage crimes. Before Pompeii, a sub-commander in Sulla's army was slain by his own men with stones and daggers. The increased expenses of war, which had now to be borne by the citizens alone, produced impoverishment and debt. As in the civil strife of the Patricians and Plebeians in the old times, debtors and creditors stood in complete opposition to one another ; and the more pitilessly the rich moneyed aristocracy exacted the usurious interest and increased the number of paupers,



the more loudly and threateningly were new laws for debt demanded; and even here and there "new registers or account books," or a legal cancelling of the demands of all creditors from all debtors. Asellio, the city prætor, who endeavoured to mitigate the strict law by lenient interpretations, drew on himself the hatred of the rich to such an extent, that he was murdered in his priestly garb before the Temple of Concord, in the year 89, and no judicial investigation into the crime took place. Even among the families of Senators there were many in embarrassed circumstances with regard to their property. The greatest excitement arose among them, when the tribune of the people, Publius Sulpicius Rufus, a man of good birth, great wealth, and powerful eloquence, and who had till then been a faithful protector, keeper and champion of the constitution, brought forward, among other law reforms connected with citizenship, the proposal that "every Senator who owed more than 2,000 denarii should be declared to have forfeited his official position." He intended by this measure to purify the aristocracy from destructive elements, but drew upon himself such an amount of angry feeling, that he was compelled, like his friend and sympathiser Livius Drusus, to join the democracy, and to seek support among the discontented new citizens and freed-men, by promising them equality in the Comitia. Surrounded by an armed following of 3,000 hired people and a servile Senate of 600 young men, Sulpicius from that time forward ruled the Forum and the city; and in order to obtain greater confidence among the lower classes, he attached himself to old Marius, whose name was still of great weight with that class, and thus drove the threatened aristocracy to a firm alliance with Cornelius Sulla, who united the culture and love of art characteristic of the nobility with all their vices and their tendency to sensual pleasures.





## THE FIRST WAR WITH MITHRIDATES, AND THE FIRST CIVIL WAR.

MITHRIDATES, THE CONQUEROR.—HIS CHARACTER AND INFLUENCE.—HIS FLEET AND ARMY.—CONQUEST OF PHRYGIA AND ADJOINING REGIONS.—MASSACRE OF THE ITALIANS OR TOGATI.—POWER OF SULLA.—HIS TRIUMPH OVER MARIUS.—OUTLAWING OF MARIUS.—LUCIUS CORNELIUS CINNA.—VICTORIES OF SULLA.—TAKING OF ATHENS.—C. FLAVIUS FIMBRIA.—EXACTIONS AND CRUELITIES OF SULLA.—CINNA IN ROME.—RETURN OF MARIUS.—CRUELITIES AND PROSCRIPTIONS.—DEATH OF MARIUS, B.C. 86.—RETURN OF SULLA TO ITALY.—BATTLE OF THE PORTA COLLINA.—MASSACRE AND TERRORISM.—SULLA MADE DICTATOR.—HIS ABDICATION AND DEATH.



COIN OF SELEUCUS IV.

THE war of the allies with its terrible consequences was still raging here and there in the mountains and ravines of Samnium, when the Romans were threatened on the east by an enemy of equal astuteness and valour—Mithridates, surnamed Eupator, born in 130, king of the beautiful mountainous coast country of Pontus on the Black Sea. Like Hannibal an enemy of the Romans, the cultivated linguist and warlike and hardy prince sought to unite the Asiatic states into a league, and to liberate them from the dominion of Rome. The fearful oppression which the Roman tax-gatherers and toll-collectors exercised in these countries facilitated his efforts; for “neither the king’s crown nor the peasant’s hut was safe from confiscation,” but, “every blade of corn appeared to grow for the Roman lay proprietor, and every child of free parents seemed to have been born but for the Roman slave prison.” And Mithridates knew how to fan into a flame the accumulated fuel of hatred and ill-feeling.



Descended on the paternal side from the old Persian royal house, and related on his mother's side to the Seleucidæ, he united in his person all the great memories and traditions of oriental nations; and accordingly popular fame soon invested him with poetic traits, and exaggerated marvellously his stature and gigantic strength, his skill in running and fighting, riding and driving, his passion for women, wine, and sensual pleasures. He won over the Greek states by the favour he showed to the Hellenic language, art, and civilization, of which he made a great outward display, however much his inward disposition at times betrayed the barbarian. "Distinguished among his contemporaries by a spirit of enterprise and warlike courage, often great in the results he achieved, always great in his character, Mithridates was a dangerous opponent, especially as he united with his chivalrous qualities and many royal virtues, the characteristics of a tyrant, who was prone to faithlessness and treachery, murder and execution, cunning and dissimulation, as to bold enterprise and brave martial achievements." A man "full of the most sensual greediness, superstitious, cruel, faithless, but vigorously constituted, and possessing indomitable courage of resistance," the king of Pontus was the most influential enemy of the Roman people, against whom he defended himself "as the lion of the desert fights against the hunter." After Mithridates had seized the peninsula of the Crimea and the opposite Asiatic promontories with the wealthy Greek trading towns, and had created there a kingdom of the Bosphorus, he subjugated, with the help of his son-in-law Tigranes, of Armenia, by violence and treachery, in the year 88, the Roman-protected lands of Paphlagonia, Cappadocia, and Bithynia, the kings of which he either expelled or killed, and procured a fleet of war and a large army made up of all nationalities, comprising foot soldiers, horsemen, and war-chariots. After this he put himself in communication with Crete and other islands of the Achæan Sea, and directed the native piracy towards the west; and presently he won over the frivolous Hellenic states of Asia Minor, while at the same time he contrived to awaken Greek sympathies and to intensify the hatred towards the Romans. In a short time he had made himself master of Phrygia and of all anterior Asia; the towns sent ambassadors to invite "the saving god" to their borders, and the citizens, in festive attire, came crowding forth from the gates to receive him. Pergamum, the seat of the Roman governor, became his new capital. The aged pro-consul Marius Aquilius was paraded as a prisoner through the whole country, sometimes on foot chained to a swift horseman of the national race of Bastarnians, sometimes mounted on an ass, with his hands bound, and then was put to death by having melted gold poured into his mouth. Not content with this victory, the king of Pontus determined to inflict a terrible vengeance on his enemies. From Ephesus he issued to all the governors and towns that were subject to him, the inhuman order to "murder on one and the same day all the Italians or people of the toga within their districts, free-men and slaves alike, without distinction of sex or age; their corpses were to be thrown out as food for the birds; their property to be confiscated, one half to be handed over to the murderers, and the other half to the king." In fulfilment of this command, 80,000 unarmed men, women, and children were slaughtered in cold blood. Only Rhodes and the southern coast country still remained in the hands of the Romans.

But not merely in Asia did Mithridates threaten the Roman supremacy; his fleet had already landed at Delos and Eubœa, and had seized the property of the merchants and of the Italian inhabitants; his army had already marched from Thrace into Macedonia and Thessaly, while his partisans

endeavoured to persuade the Athenians, Bœotians, Achæans, Lacedæmonians, and other populations of Hellas and the Peloponnesus to join the confederacy of Pontus, and his generals Archelaus and Aristion entered Greece with an armed force. In this emergency the Roman Senate entrusted the chief command against Mithridates to the head of the aristocracy, Cornelius Sulla, who had distinguished himself in the war of the confederates, and had obtained the consulship as a reward. But Marius was jealous that his rival should have the management of the Asiatic expedition, which promised wealth



RUINS AT PETRA, A CITY ACQUIRED BY ROME IN POMPEY'S TIME.

and honour; and with the help of the democratic popular tribune Publius Sulpicius Rufus, and by clever management of the new citizens and freedmen, who were promised admission to the old tribunes with full rights of citizenship and voting, he carried a decision of the people by which he himself was commissioned with the conduct of the war against Mithridates. Two commanders brought this decision to Sulla, who was encamped before Nola; but the irritated soldiers, who were faithfully devoted to the general and had been made savage by warfare, stoned the messengers; and Sulla,



instead of obeying the mandate and resigning the chief command to his rival, advanced with his army to Rome. He overpowered the surprised people in easy victories in and about the city, and in Rome caused Marius himself with eleven of his most active partisans to be outlawed as traitors to their country; and while his great adversary escaped after manifold adventures and dangers by secret paths and over the marshes of Minturnæ to Africa, and Sulpicius met his death by the hand of a murderer, Sulla brought forward several regulations for the tranquillity and security of the city. He re-established the authority of the Senate, and enlarged it by the admission of 300 new members; he limited the power and influence of the poorer classes through the popular assembly by a return to the old method of voting and election, and diminished the rights of the popular tribunes; he moderated the tyrannical pressure of the laws for debt, and provided for the poorer classes an easier method of emigration to distant colonies. In all these measures he acted with forbearance and moderation; for he wished to be able to commence the campaign against Mithridates without delay, and he even allowed the brave but self-seeking democratic leader, Lucius Cornelius Cinna, to be chosen consul, after he had promised on his oath not to tamper with the new regulations, together with Cn. Octavius, who had been put forward by himself and belonged to the aristocratic party. By this concession Sulla hoped to appease the rival factions.



## CONQUEST OF ATHENS.—RETURN OF MARIUS; HIS DEATH.



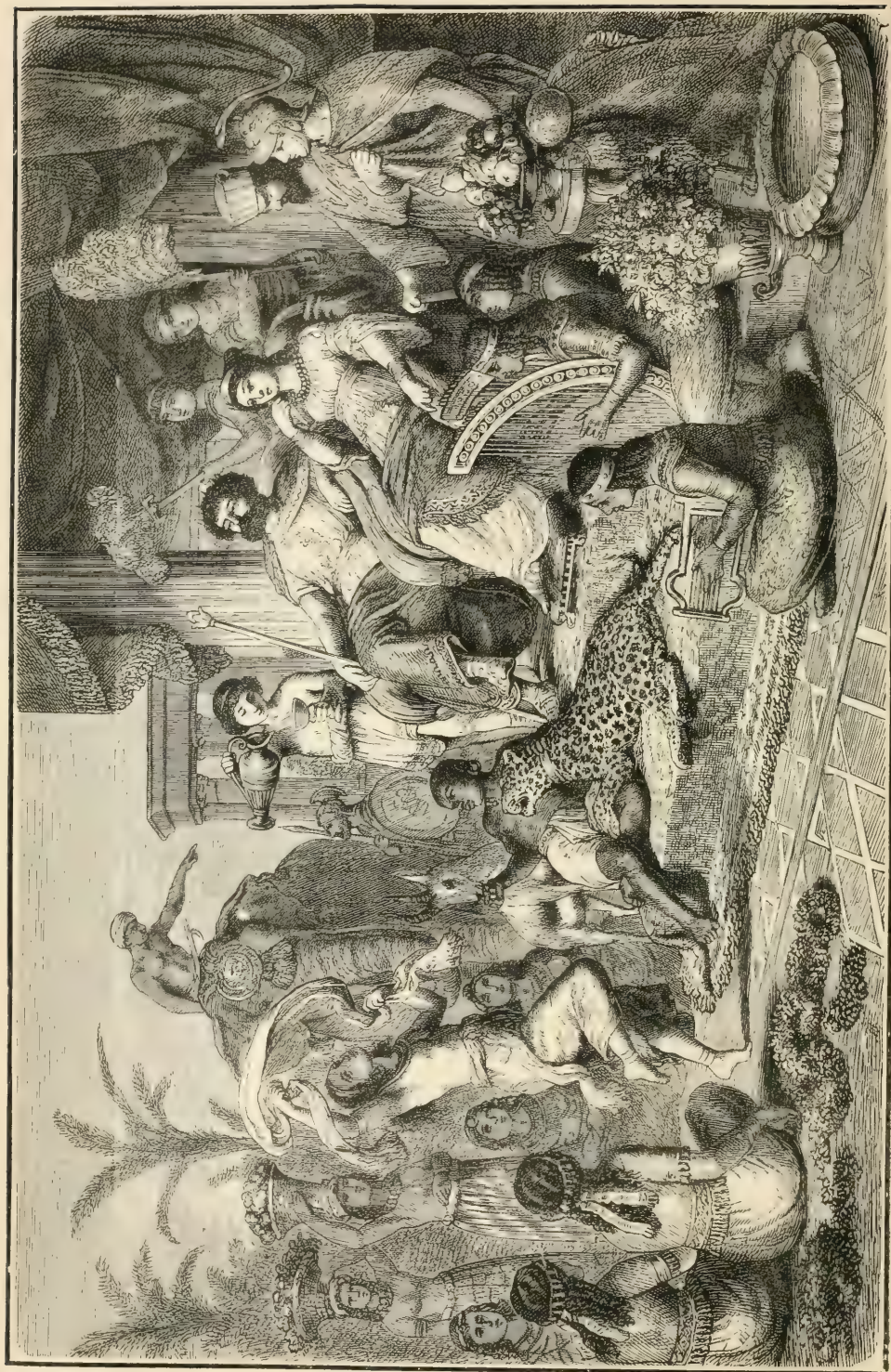
AFTER restoring tranquillity in Rome, Sulla set out for Greece in the year 86. After a hard siege he stormed the city of Athens, which had been reduced by hunger, and which, for its defection, paid the penalty of a terrible slaughter. He also defeated the Pontian general Archelaus so completely in the bloody battle of Chæronea, in spite of the superior numbers of the enemy's troops and horsemen, that scarcely a twelfth part escaped with their lives.

Yet the position of Sulla, who was supported by no armed fleet, and on account of the impoverishment of the government could only obtain slender

resources from Rome, was very critical, especially as soon afterwards the democrats once more succeeded in gaining the supremacy at Rome, and sought to counteract his undertakings. But Sulla's warlike talent and patriotic love overcame all difficulties. He allowed the democratic general L. Valerius Flaccus, Cinna's colleague, to advance unhindered through Macedonia and Thrace to Asia Minor. There, soon after, a military insurrection, instigated by his former sub-commander C. Flavius Fimbria, cost him his life, and placed his rival at the head of the army, and inflicted on the Pontian general Dorilaus,—who, strengthened with reinforcements, advanced against him,—a second overwhelming defeat near Orchomenos in 85, in which battle most of the enemy perished, either by the sword, or in the marshes of Copais. This victory brought all Greece once more under the sovereignty of Rome, and induced the king of Pontus to enter into negotiations with Sulla; for his cruelty and despotic humours had made his once honoured name dreaded and detested by the Greeks in Asia and in the islands; and his army, led by the democratic leader Fimbria, had in the meantime been defeated. The aristocratic warrior-hero, eager to avenge himself on his political adversaries, entertained these proposals, and concluded a peace with Mithridates in the year 84, in which Rome not only again obtained her former supremacy over the whole of anterior Asia, but was also indemnified by a large sum of money and the surrender of the Pontian fleet. The revolted towns and provinces were severely punished by the infliction of heavy fines. Besides a war-tax of 20,000 talents, the inhabitants were compelled to pay all the tithes and taxes that had fallen into arrears in the last five years. Plunged into poverty and misery by these extortions, they became the prey of the Roman usurers. Fimbria, who belonged to the rival democratic party, was illtreated and persecuted as the sympathiser of Marius, in spite of his victorious battle with Mithridates, and his manly conduct. Threatened by Sulla and deserted by his soldiers, he killed himself in the temple of the healing god at Pergamum. He disgraced his name by the destruction of New Ilium, which had declared for the opposite party.

The destructive frenzy and rapacity exhibited at the conquest of Athens, made Sulla's name a word of terror and dismay among all the Greeks. He





MANNERS AND CUSTOMS OF LATER GREECE—A FESTIVE HOUSEHOLD.



neither spared the noble buildings of Athens, the "Long walls," the Academy, the Lyceum, etc., nor did he respect the temples and sanctuaries of venerable antiquity. He even robbed the temple of Delphi of its last consecrated gifts, and Thebes was by him brought to complete ruin. Even artistic taste with a man like Sulla had to yield to avarice and love of enjoyment. At the conquest of Athens the writings of Aristotle and Theophrastus, which had till then been kept concealed, fell into the hands of the conqueror, who made them known, and thus preserved them to posterity.

In the meantime in Rome the democratic Consul Cinna, in spite of his promise, had attempted again to overthrow Sulla's regulations, to bring back the outlaws and restore them to their old positions, and to procure for the new citizens and freed-men admission into the old tribes with full rights of citizenship. But after a bloody battle in the streets, he was deprived of the consulship by the aristocratic party, and, with the brave and noble democratic leader Sertorius, and many of his party, was driven out of the city and declared an outlaw. Thirsting for revenge, he collected round him troops of discontented new citizens, partisans, and slaves, to whom he promised liberty, in 87, and summoned his friend Marius from the ruins of Carthage to his assistance. The old outlaw quickly responded to the call, collected in Etruria a troop of warriors consisting of hardy peasants, bold robbers, unprivileged freed-men and half-citizens, and in combination with Cinna compelled the town, weakened by hunger, pestilence, and dissensions, to surrender. Marius, freed from the edict of outlawry by the trembling senators, now gave full vent to his revengeful feeling. Bands of savage soldiers ranged through the streets of the capital, pillaging and murdering, as they went, the chiefs of the aristocratic party, among them the noblest senators and consuls, distinguished by lofty ancestry and by their own chivalrous and heroic deeds. Catulus, the conqueror of the Cimbrians, Antonius the orator, Lucius and Caius Cæsar, Publius Crassus and his son, and many others were put to death, their houses plundered and razed to the ground, their property confiscated, and their unburied bodies abandoned to the dogs and birds of prey. For five days and night Rome experienced all the horrors and outrages that can be endured by a conquered city.

Having satiated his revenge, Marius caused himself to be elected Consul for the seventh time, and thus reached the goal that had once in his youth been promised him by an oracle, and which the superstitious man had restlessly striven for many years to attain. "What he desired had been vouchsafed him by the gods; but, as in the old mythical time, the strange mysterious irony of fate was exercised, that ruined the man by the fulfilment of his wishes. Marius, the pride of his fellow-citizens during his first consulship, their scorn during his sixth, was now, on his seventh assumption of power, burdened by the curses of all parties, and with the hatred of the whole nation; he who had once been an honourable, virtuous, gallant man, was branded as the frenzied chief of a profligate band of robbers." The horrible excitement into which he was thrown by his own murderous frenzy, and the combined envy of Sulla's good fortune and dread of his vengeance, scared tranquillity from his soul and sleep from his eyes; he wandered restlessly from place to place, and sought to stupefy himself with wine, until a violent fever, in which his imagination wildly tortured him with fearful images, brought his life to an end after a seven days' illness, in the year 86.

At the intelligence of his death Rome and Italy once more breathed freely,



as they had formerly done at the news of the victorious battles over the Teutons. Some little time afterwards, Sertorius caused four thousand of his most profligate companions to be massacred. Two years later, in 84, Cinna, who had arbitrarily retained the consulship several years without the election of the popular assembly, was killed in a tumult among the soldiers, and thus the democratic party of the Marians was robbed of its most capable leader, at the time when Sulla landed in Italy after the successful termination of the war against Mithridates, in the year 83. A feeling of patriotism had hitherto led him to discountenance all the suggestions of the fugitive aristocrats, who urged him to execute private vengeance, until the enemy of the country was conquered and the boundaries of the Roman empire were re-established. "While his friends were being murdered, and his family plunged into misery, he remained unwaveringly at his post."

#### RETURN OF SULLA TO ROME.—HIS SUPREMACY; HIS ABDICATION.— CHARACTER OF SULLA.



**S**UPPORTED by the aristocrats who flocked from all sides to join him, Sulla now marched upon Rome. In southern Italy he defeated the democratic consuls in several successful battles, and gained over their troops to his side, and then drove the younger Marius—who before quitting the capital had caused the remaining men of the opposite party, among them the venerable high-priest L. Mucius Scævola, to be put to the sword—to commit suicide in strong Præneste (Palestrina), where he closely besieged him after the successful battle at the "harbour of Sacer," and at last, in a fearful and bloody battle before the gates of Rome (at the *Porta Collina*), on the 25th October, 82, destroyed the party of Marians and the rebellious Samnites.

Sulla had, it is true, on his landing, guaranteed to all new citizens and Italians their recently acquired political rights, this he did to avoid driving them into the camp of the enemy; but the Sabellian tribes, in whom the bold general Pontius of Telesia and M. Pomponius had awakened the old warlike courage, and the hatred of the Romans, had preferred war, that they might not forfeit the independent position they had acquired during the democratic ascendancy; and they announced their intention of razing the city of Rome, "the forest of wolves," to the ground. Sulla's victory before the Colline gate saved the capital from certain destruction, and was at the same time the death-blow of the democrats, whose whole army had engaged in the battle. Four thousand prisoners were massacred a few days afterwards in the circus, while Sulla had summoned the Senate to a conference in the neighbouring temple of Bellona. The terrified cries of the men devoted to death, the groaning of the wounded, and the moans of the dying, penetrated to the hall of assembly. The senators listened, trembled, and submitted, overcome by panic fear, to the despotic commands of the powerful ruler.

In the revolted towns of Latium and Campania, the citizens, despairing of relief or escape, threw firebrands into their houses, and killed themselves and their families with their own hands, to deprive the hated enemy of revenge and booty.

A hundred thousand human lives had already been sacrificed in the civil

war when Sulla, called the Fortunate, to render his victory complete, published the tables of proscription or outlawry, in which were inscribed the names of those followers of Marius who might be killed by any one, and whose property was confiscated. Thus all "ties of blood, friendship, hospitality, and piety were torn asunder, sons were armed against their fathers, slaves against their masters; the harbourer of a proscribed man met with the same punishment as the outlaw himself, while the informer received a portion of the confiscated property. Over a hundred senators and consular persons, and over two thousand of the nobility, thus met their death. The grave of Marius was torn open, and his ashes were thrown into the Anio; his trophies of victory were pulled down, and his adopted nephew M. Marius Gratidianus,



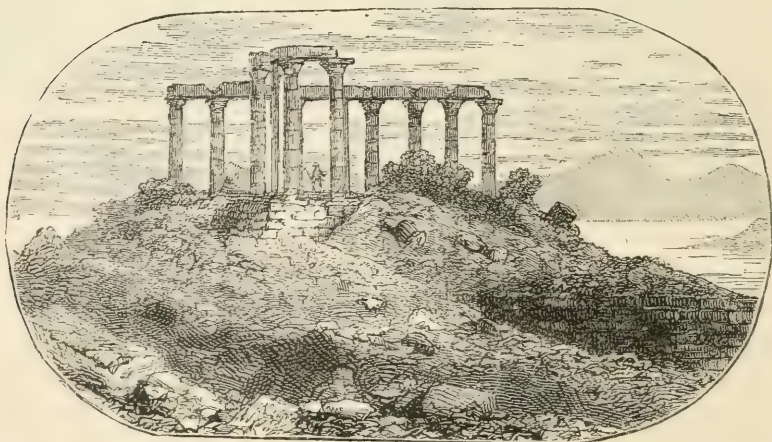
THE ABDICATION OF SULLA.

the popular and beloved prætor, was dragged from his hiding place and put to death with horrible tortures on the grave of Catulus. Outrage, terror, and public degradation prevailed everywhere. By the law of proscription, servility was rewarded, and noble courage was stamped as a crime. Murder was developed into an art by Sulla; he ingeniously invested death with many forms, in order to increase the tortures of the victims. The wildest passions raged unfettered for many months in Rome and Italy. Sulla who had been appointed dictator for an indefinite period, and invested with supreme authority "for the drawing up of laws and the ordering of the commonwealth," now brought forward the Cornelian laws, by means of which the whole power of the government came into the hands of the aristocrats, the office of judge was taken from the knights, and the taxation of the provinces



and the position of the lower classes were regulated anew. The Senate, increased to 500 members by Sulla's followers, and many from among the knights, had the chief judicial power in its hands from that time forward, and managed the legislation and the government, while the popular assemblies, by the abolition of the right of appeal, were limited, and the tribuneship sank for a time to a powerless shadow (79). Without the permission of the Senate neither a tribune nor any other officer might address the people.

After the completion of these regulations, Sulla withdrew from his position at the head of the State, in 79, and retired to his estate near Cumæ, where he died in the following year, 78, in the sixtieth year of his age—either from the breaking of a blood vessel or from the effects of a horrible disease brought about by luxury and immoderate sensual indulgence. His body was carried to Rome in an endless procession, the familiar war standards and the fasces being borne before it, and there amid the most magnificent funeral celebrations, and adorned with two thousand golden wreaths, the last tribute of honour from the faithful legions and towns, and his own friends, it was consigned to the flames on the field of Mars, and the ashes were deposited near the graves of the old king. His delight was in wickedness, and mimes, buffoons and harlots were his favourite companions in his leisure hours and at his luxurious table. That he could declare himself fortunate, surrounded by the corpses of his murdered victims, testifies to his hard and unfeeling heart. Without faith in a higher Power or Providence as Governor of the universe, he trusted to his fortune and to his strong mind, saw only the ruling of accident in the vicissitudes of life, and by the punctilious observance of superstitious religious precepts and by sacrifice and consecrated gifts to the gods, sought to stifle the voice of conscience within him.



TEMPLE OF MINERVA, ATTICA.

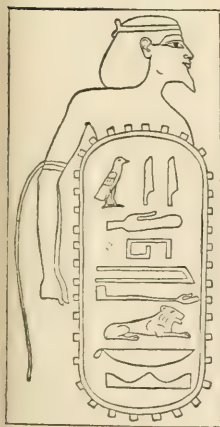


CNEIUS POMPEIUS.

## CNEIUS POMPEY AND HIS RIVALS.

THE CAREER OF SERTORIUS.—THE SERVILE WAR, B.C. 72-71.—THE WAR OF THE PIRATES, 67; AND THE SECOND MITHRIDATIC WAR, 72-71.—TIGRANES AND LUCULLUS.—POMPEY'S FURTHER TRIUMPHS.—CATILINE'S CONSPIRACY.—THE TIMES OF JULIUS CÆSAR AND THE DEATH OF CRASSUS.—CICERO'S BANISHMENT.—CATO THE YOUNGER.

### SERTORIUS' CAREER.



THE outlawed and persecuted adherents of the Marian faction, who wandered about the distant countries and wastes, assembled round the democrat Q. Sertorius, who by his prudent and conciliating demeanour, as well as by his integrity and warlike virtues, succeeded in winning the confidence of the subdued populations of Spain and Portugal, and contrived to establish there an independent republic composed of Romans and natives. With a small army of Roman democrats and Lusitanian volunteers, the "new Hannibal," as his Spanish soldiers called him, marched victoriously through the Pyrenean peninsula as far as the Ebro, defeated several governors, and even brought Q. Metellus Pius, a skilful though too methodical general, into a position of great difficulty, by avoiding every decisive battle in the field, but never ceasing to harass

his opponent, and continually cutting off his provisions.



Some thousands of the noblest Spaniards swore fidelity even to the death to the chivalrous and humane leader of the army. It seemed as though the west were about to be severed from Rome. A Senate of 300 members, composed of the chief emigrants, governed the Pyrenean peninsula after the Roman fashion; corsairs carried on trading intercourse at sea with Italy and Asia Minor; and Mithridates concluded a treaty with the leader of the democrats, who sent him skilful officers for ships and money, and promised to surrender to him the confederate states of Asia Minor with the exception of the province of Asia. Strong alike in his inventive genius and in the allegiance of the Spanish people, Sertorius for several years with success and honour resisted the attacks of the enemy, triumphing at once over the gold and weapons of Metellus Pius and over the bravery and martial skill of Pompey. Not until the brave leader had been murdered at the instigation of Perpenna, by his envious comrades at a banquet in the Spanish Osca, in 72, did the warlike Pompey, who had joined the party of Sulla as a youth, and was now regarded as the head of the aristocrats, succeed in overcoming the insurgents and subjugating their new republic. Pompey's gentle and placable disposition, his humane and popular character, his unsullied reputation, that was mirrored in his honest countenance, made him a successful mediator between the advocates of hostile systems. Half hero, half adventurer, the enterprising general from the land of the Sabines, the expert and doughty horseman and warrior, knew how to awaken and animate the fancy of the people and the warlike enthusiasm of the soldiers by his stately presence, his knightly manners, his honourable bearing, and personal bravery. He delivered the treacherous Perpenna into the hands of the executioner, and the letters of Sertorius, by the surrender of which documents the miserable traitor hoped to save his own life, he consigned to the flames unread.

One division of the emigrants was established in Gaul as a community of fugitives, others were permitted to return home, while the remainder continued their life of warlike adventure.





THE RETURN OF THE SLAVES TO THEIR PRISON.

## THE WAR OF THE SLAVES, OR SERVILE WAR, B.C. 72-71.



THE ill-treatment to which the innumerable slaves, who had been acquired either as prisoners of war or by purchase, were exposed at the hands of greedy and avaricious masters, at length drove these unfortunate beings to desperation, and brought about a formidable attempt on their part to gain their liberty. Seventy fighting slaves or gladiators in Capua escaped from the lash of their taskmaster, broke into the slave prisons of Lower Italy, and summoned the captives to struggle for freedom, in 72.

Soon their number had increased to 50,000. At their head was the brave and astute Thracian Spartacus, who at first intended to lead the troops, armed with their captured weapons, back to their old homes. But the defeat and flight of more than one consular army which impeded his progress, appears to have aroused in him the bold hope of overthrowing the Roman power and taking revenge on the conquerors of the earth. Great was the terror of the Romans when one legion after another was defeated by the troops of slaves, and the barbarians, with unbridled violence, carried pillage,



conflagration, and murder through town and country. But want of warlike discipline and concord led to a division of forces among the slaves, and to aimless marauding expeditions, which gave M. Crassus, the wealthiest man in Rome, who marched against the slaves with a considerable army, hardened by strict discipline, an opportunity of gaining the victory over them. He cut off the Bruttian peninsula, in which the robbers had taken up their position, by an entrenched wall of seven miles in length, from the rest of Italy, and then conquered the insurgents in a desultory fight in the mountain forest of Sila. Over 12,000 combatants were stretched dead on the field of battle, and all had their wounds in front. The general himself succeeded in breaking through to Lucania with a portion of the army; but the bloody battle on the river Silarus, the present Sele, in 71, in which Spartacus fell after a heroic resistance, destroyed the power of the slaves for ever. "Wounded and beaten to his knees, he still brandished the spear against the advancing enemy; the great chief of the robbers, and with him the best of his followers, died the death of free men and honourable soldiers."

The prisoners were put to death with tortures; their speared and mutilated bodies remained unburied on the highways. Some of the scattered bands who had escaped the sword, were completely annihilated on their march homewards by Cn. Pompey, who was returning from Spain; and the rest being hunted down like wild beasts, the last spark of the violent conflagration was trodden out. Thus the honour of the eagles, shamefully lost for a time, was regained.

The dignity of the consulship for the next year (70), was the reward bestowed on the two victors, who endeavoured to obtain popular favour by distribution of corn, by liberality, and democratic regulations, whereby the tribuneship obtained once more its former power. The partial and venal administration of justice, and the division of the judicial posts among the senators and nobles, was set aside, and the strictly aristocratic laws of Sulla were abolished or mitigated in their most essential points. The dismissal of their two armies was intended to mark the commencement of a new reign of law and justice.



## THE WAR OF THE PIRATES (67) AND THE SECOND MITHRIDATIC WAR (75-63).



**I**N the unfruitful mountainous regions of the south of Asia Minor—Cilicia, Caria, Lycia, and Isaurai—dwelt bold freebooters or pirates, who, in conjunction with Crete, the ancient pirate state, Cyprus, and other islands, fitted out upwards of a thousand small swift-sailing vessels and barks, and, during the internal disorders of the Roman empire, disturbed the Mediterranean by piracies, harried the islands and coasts with pillage and devastation, plundered rich temples, kidnapped aristocratic Romans in order to extort a high ransom, injured trade, and disturbed the peace generally. More than four hundred places were calculated to have been taken by the pirates or laid under contribution, among them towns like Cnidos, Samos, and Colophon. From not a few formerly prosperous islands and coast towns the whole population fled away to avoid being kidnapped by the sea-robbers and sold as slaves to

Roman landowners and traders. A large contingent of homeless democrats, persecuted fugitives and starving people increased their numbers. They formed a powerful robber community with civil regulations and a strong feeling of brotherhood, a political power with which Mithridates and the Roman democracy in Spain had made an alliance. The true home of this "maritime filibuster State" was the sea; in the rocky fortresses of Cilicia, Lycia, and Isauria they concealed their wives, children, and treasures, and there also they sought a safe refuge during periods of danger.

The Romans, whose maritime power had become completely depressed during the civil commotions, were not in a position to remove this annoyance, though Publius Servilius attacked the robbers so bravely on land, between the years 79 and 76, that he obtained the title of the "Isaurian" by his destruction of the robber-town of Isauria and other mountain fortresses. The piracy was as little repressed by this means as by the conquest of the island of Crete, which was accomplished by Cecilius Metellus, thence called "the victor of Crete"; the presumption of the pirates reached such a pitch that they tied the Romans, who had been taken prisoners in a sea-battle, to the masts of the captured ships with their own chains. "The Latin peasant, the traveller on the Appian Way, the aristocratic visitor to the earthly paradise of Baia, were not safe for a moment as regarded their property or their life; all trade and all commerce were at a standstill; the most grievous famine prevailed in Italy, and especially in the capital." This state of things cried aloud for a radical cure." And by whom else could this cure be undertaken than by the "great Pompey" the favourite of the Roman people? For this purpose, in spite of all the opposition of the aristocracy, a dictatorship of the coasts and sea, over all the seas, islands, and coast districts for a certain distance inland, combined with the most unlimited power for three years, was constituted by the citizens in the popular assembly by means of the Gabinian law, and made over to Pompey—a truly royal authority, independent of the Senate. Furnished with a thoroughly adequate supply of troops, and with money and ships, Pompey in three months cleared all the waters of the Mediterranean of the bold sea-



pirates, by the process of driving together their ships from the most distant parts, and surrounding them as with a net, whereupon he defeated them in a decisive battle. Thirteen hundred pirate-ships, with ten thousand armed men, are said to have been destroyed, and four hundred ships and twenty thousand pirates to have fallen into the hands of the conqueror. Then Pompey captured and destroyed the strong fortresses and towns in their own country, and endeavoured by the settlement of many thousands of prisoners in the Cilician town of Soli, which henceforward was called Pompeiopolis, to prevent a return of the old freebooters' life. His well-calculated clemency contributed even more to this success than the terror of his arms. The hope of favourable conditions opened to him the gates of the scarcely accessible sea-fortresses. Even the Cretan towns surrendered to him, but were nevertheless again attacked by the aristocrat Metellus, and the whole island was at last, in the year 60, transformed into a Roman province. Scarcely had Pompey, by the destruction of this piracy, strengthened anew the supremacy of Rome over the sea, than he also obtained, by means of the Mamilian law, the chief command over the Pontian and Armenian countries. "Never since the foundation of Rome had such power been concentrated in the hands of a single man." The title of "king of kings," by which the Greeks of Asia Minor designated him, was more than a mere form of flattery.

During the civil commotions in Rome, Mithridates, the irreconcilable enemy of the Roman people, had again taken up his earlier plans of conquest and liberation; he had put himself in communication with Sertorius, and with an armed force had marched through Cappadocia into Bithynia, which had been bequeathed to the Romans by Nicomedes, while his fleet attacked the naval force of the Romans, in 75. As in the first war, his declaration of hostility was the signal for the murder of the Roman families in the towns of Asia Minor.



BESTIARIUM.

## TIGRANES AND LUCULLUS.



**V**ICTORIOUS in a sea-battle, Mithridates was engaged, in 73, in besieging the wealthy island-town of Kyzikos, which was in league with the Romans, but was here kept at bay through the bravery of the Greek citizens until Licinius Lucullus came up with an army and defeated the king's troops, which were weakened by hunger and disease. Only a small portion escaped with Mithridates by sea to Pontus. At the same time the enemy's fleet in the Ægean Sea was scattered or destroyed. Encouraged by this success, Lucullus then pursued Mithridates into his own kingdom. Protected in the rear by the friendly Galatians, under their prince, Deiotarus, he crossed the Halys, and placed the Pontian king in such a difficulty by the successful battle near Kabeira, in 72, that Mithridates was compelled to escape with a few followers to his son-in-law, the king Tigranes of Armenia, while his kingdom and all his treasures fell into the power of the Romans. The Greek coast-towns Amisos, Sinope, and Heraclea, alone offered an obstinate resistance. Reduced to ex-

treimity, they burnt their houses, and betook themselves with their possessions to their ships. Lucullus placed Pontus and Asia Minor, which had been severely oppressed by avaricious usurers and tax-gatherers, under a new government, establishing well-ordered administration, and then proceeded to make war on his own account against Tigranes, who had extended his territory over the Euphrates, as far as Antiochia and the Syrian coast-land, and had created in the east several Armenian feudal principalities. His whole exploits and magnificence, as well as his tyrannical character, called to mind such monarchs as Salmanassar and Nebuchadnezzar. Civilized communities, who had been carried off from their homes, formed the population of his new gigantic "town of Tigranes," or Tigranocesta, an imitation of Nineveh and Babylon, with high walls and extensive palaces, parks, and gardens.

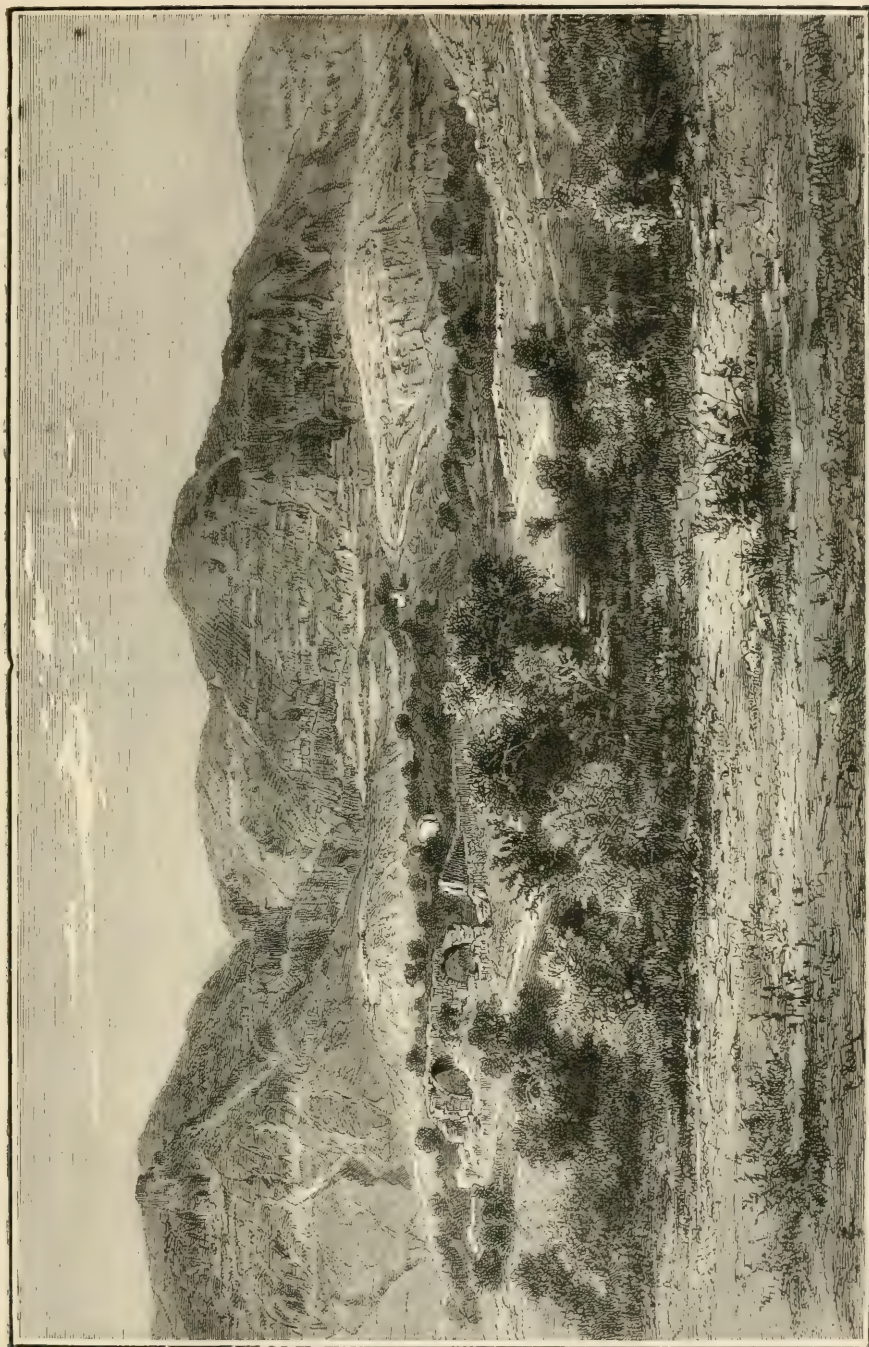
Tigranes now hastened with an immense army from the Syrian coast-land to his threatened capital; his armour-clad lancers alone were more numerous than the whole armed force of Lucullus, which appeared to the Armenians as too large for an embassy, and too small for an army. But a single battle on the 6th of October, 69, sufficed to destroy the twenty times stronger army of Tigranes. The report of the conqueror declared that 100,000 Armenians and five Romans had fallen, and that the king had thrown off his turban and diadem, that he might escape unrecognised with a few cavalry soldiers. The victory of Tigranocesta was one of the most splendid stars in the glorious war annals of Rome. The subjugated people fell away from the tyrant and



did homage to the conqueror. Lucullus now made plans for subduing the whole kingdom, and carrying the Roman eagles into distant Parthia ; but the legions, dissatisfied with the prolonged service in an unknown country, full of rushing streams and snow-covered mountains, and misled by their angry tempers, refused obedience to the general while in the neighbourhood of the old capital Artaxata, and by their opposition put a stop to his enterprise. Even the immense booty which the soldiers obtained in the captured town of Nisibis, as previously in Tigranocesta, could not overcome their mutinous tendency. Thus it happened that Mithridates escaped again to Pontus, where, with unresting energy, he made new preparations for war. After his masterly expedition Lucullus returned to his riches, amusements, and pleasure gardens in Rome, while Pompey added the chief command of the Armenian-Pontian army to his other dignities, and thus became the unlimited ruler of Asia.

• *Lucullus*.—In his numerous palaces, country houses, and gardens—where the first cherry trees were to be seen, which he had had transplanted from Kerasus, in Pontus, to Europe—Lucullus, a philanthropic and cultured man, had collected great treasures of art and science, which, with his proverbial “luxury of Lucullus,” made his house a marvellous centre of all sensual and intellectual pleasures. Avarice, the source of his fabulous wealth, was the only vice that was imputed to him. On the other hand he was considered a virtuous general, and an upright, honourable man, though little beloved by his soldiers. “He was unpopular,” says Mommsen, “because he was a strong adherent of the oligarchy ; unpopular, because in Asia Minor he had energetically opposed the horrible usury of the Roman capitalists ; unpopular, on account of the labour and hardship which he inflicted on the soldiers ; unpopular, because he demanded strict discipline from his troops, and prevented as much as possible the plundering of the Greek towns, though at the same time he caused many chariots and camels to be laden for himself with the treasures of the East ; unpopular, on account of his manner of living, which was refined, aristocratic, Hellenic in style, excluding comradeship, and inclining at every opportunity towards luxurious ease. He possessed not a trace of that magic influence which draws together general and soldiers in a personal union.” For three years the honour of a triumph was denied him ; when he at length obtained it, the procession was one of the most magnificent ever beheld with respect to booty and prisoners, but the attendance of soldiers to accompany it was small. Looking merely at his military achievements, there was scarcely another Roman commander who had done so much as Lucullus with such slender means ; the talent and the fortune of Sulla appeared to have descended to this his pupil. Nevertheless, the brilliant expedition was almost without result, and through the mutinous spirit of the soldiers the fruits of an eight years’ war were again lost. The work of subjugation had to be commenced anew.

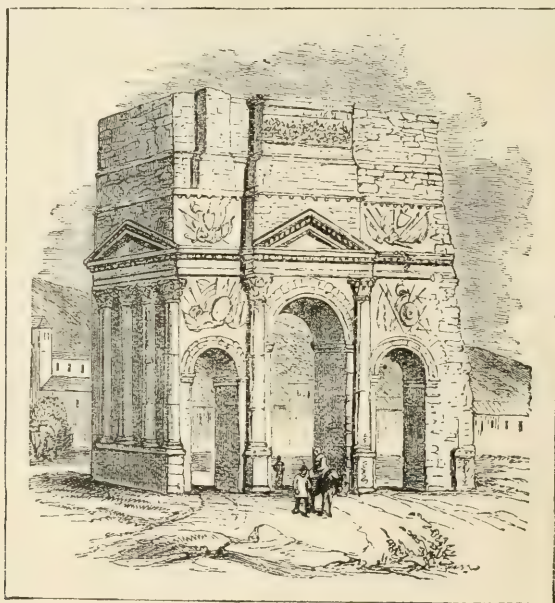
In a nocturnal battle on the Euphrates, in the mountainous region, with its many ravines, where subsequently the city of victory, Nicopolis, was established, Pompey defeated the indefatigable Mithridates so completely in the year 66, that the latter escaped with only three of his followers on swift horses to Colchis. Those of his troops who did not fall beneath the steel of the impetuous Romans, were crushed to death in the fearful press under the hoofs and wheels. Pompey then obtained possession of Armenia without striking a blow, and compelled Tigranes, who was at variance with his own son, to submission and homage. The humbled king threw himself at the feet of the

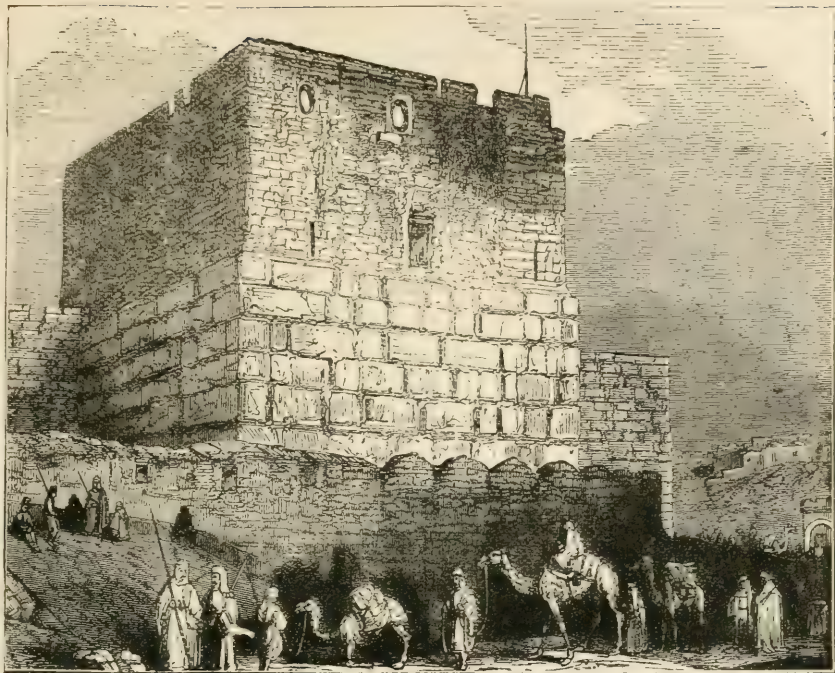


VIEW OF THE REGION AROUND JERICO.



Roman commander in the camp at Artaxata, and as a sign of his complete submission, placed his diadem and tiara in the victor's hands. Pompey, rejoiced at this victory thus obtained without labour, returned to Tigranes the tokens of his sovereignty, and granted him the solicited peace with the stipulation that he should surrender the conquered countries, and pay an immense sum of money into his military treasury and to the Roman soldiers. Tigranes was from that day forward a Roman feudal prince. Pompey then continued his triumphant course in arduous marches through the valley of the river Kur and through the Caucasus, with its many ravines; subdued the Iberians, "a brave, disciplined, and agricultural nation," that under the guidance of the chiefs of the race and elders of the districts, cultivated the land on a system of community of profit, without special property of separate peasants; as well as the numerous tribes of Albanians, or Alani, a nation of shepherds and horsemen skilful in the use of the bow and arrows; and extended the boundaries of the Roman republic over the mighty wall of mountains between the Caspian and the Black Sea. Driven from all his possessions, Mithridates, then sixty-eight years of age, conceived the desperate design of marching, at the head of his motley army, through the countries of the Danube to Italy. But before he could do this the destiny of the grey-headed king was to be accomplished. In a conflict with his own son Pharnaces, deserted by his troops and betrayed by his oppressed subjects, he put an end to his life in the castle of Pantikapæon, in the year 63. A messenger, crowned with a laurel wreath, announced to the Roman general in the camp before Jericho the death of his greatest enemy.





TOWER AT JERUSALEM.

## POMPEY'S FURTHER TRIUMPHS.

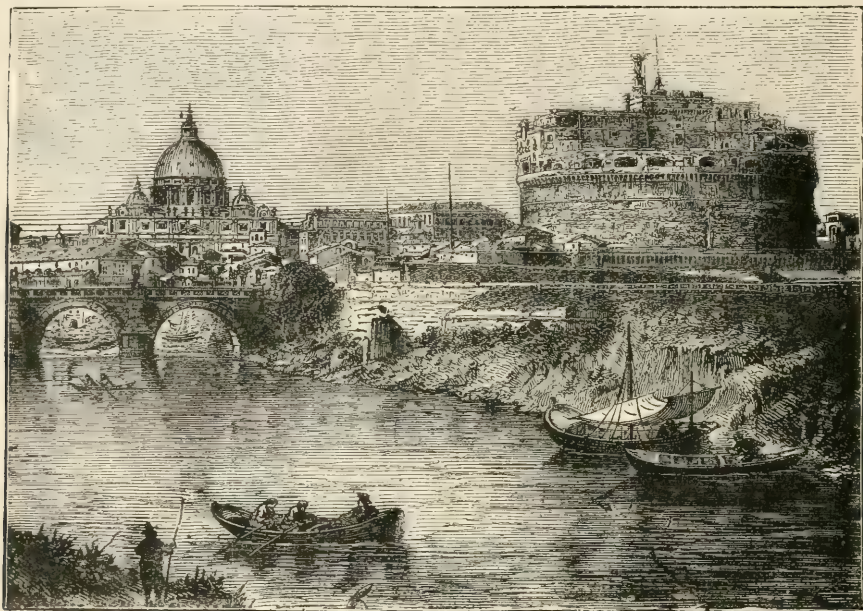


AFTER Pompey had put an end to the feeble government of the Seleucidæ in Syria by a decisive mandate, in 64, and had caused several robber princes to be executed, he reconstituted the Asiatic states, so that three new provinces were formed: Bithynia with a portion of Pontus, Cilicia with Pamphylia and Isauria, and Syria with Phœnicia were added to the Roman territory; while Great Armenia, the northern part of Pontus (Bosphorus), Paphlagonia, Galatia, Cappadocia and other territories were handed over to tributary kings under the supremacy of Rome. The same course was also pursued in Judæa, where Pompey, after the storming of the temple of Jerusalem, which was accomplished while the defenders were resting on the Sabbath, established the Maccabæan Hyrcanus as governor of four dependencies, or Tetrarch, in the year 63; but Aristobulus, the brother of Hyrcanus, who had maintained himself with heroic determination for three months in the steep temple mountain, he took with his two children to Rome, when he went to celebrate his brilliant triumph. Many Jews killed themselves in despair, by throwing themselves down from the walls, or

perishing voluntarily in their burning houses.



The real ruler of all the country, however, was the prince protected by Rome, the cunning Idumæan Antipater, the father of Herod. By pulling down the town walls and the royal treasure-houses and prisons, the Romans sought to prevent all future warlike undertakings of the conquered. The prince of the desert also, Aretas of Damascus, offered the olive branch, on his knee, as a sign of homage and of his peaceful intention. A number of newly established and enlarged towns with regulated government, fixed orders of the community, and municipal rights, were intended to put an end to pillage and robbery, and to become centres of Roman-Greek culture and habits of life.



MODERN ROME; THE CASTLE OF ST. ANGELO, AND ST. PETER'S.

### CATILINE'S CONSPIRACY AND M. TULLIUS CICERO, 63-62 B.C.

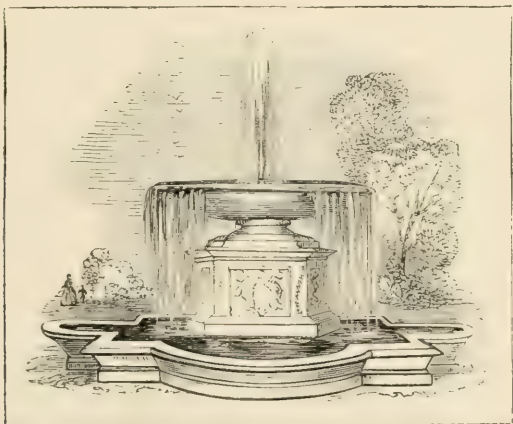


**S**HORTLY before Pompey held his ostentatious triumphal procession which lasted two days, at which time he also filled the treasury of the state with fabulous wealth, M. Tullius Cicero earned the honourable title of "pater patriæ," or "father of the fatherland." Cicero, born in a provincial town, Arpinum, of parents of the citizen class, had so distinguished himself by his talents, by his energy, and by his unspotted life, that, though he was not of noble birth, being a new man, or *homo novus*, he was appointed in succession to the chief offices of the state, and finally to the consulship itself. He had devoted himself in Athens and Rhodes with such zeal and success to the learning of the Greeks, especially to the arts of oratory and philosophy, that as a statesman and orator he could compare with Demosthenes, and had written works of great ability on the art of speaking and on philosophy. When we

take into consideration his social virtue, patriotism, and strict sense of justice, his vanity, his tendency to self-display and other weaknesses are of little weight. His political position, which was greatly influenced by his friendship for Pompey, was that of a mediator ; he exhibited no decided partisanship for any faction.

During his consulship, L. Sergius Catilina, a follower of Sulla, and a man of great power and of aristocratic birth, but stained by an evil life, and burdened with a mass of debt, formed a conspiracy with a few ambitious Romans of the first rank, whose design was to murder the consuls, set fire to Rome, overthrow the constitution, and in the tumult to seize the power, with the help of the soldiers and of the insolent mob, and to establish a military dictatorship. But the watchful consul Cicero, whose zeal is testified by his four magnificent orations against Catiline, delivered in the Senate, all of them distinguished by their power and animation, frustrated the wicked project, of which he had obtained information through secret agents and treacherous conspirators. The wily criminal, who in spite of his skill in the art of dissimulation was unmasked by Cicero, who counteracted his cunning and craft, was compelled to fly from the city ; whereupon the Senate, at the suggestion of the consul and with the concurrence of the younger Cato, pronounced the sentence of death against him and his associates, Lentulus, Cethegus, and others who had already been captured and put in prison. Notwithstanding the intercession of Cæsar, the captives were promptly put to death, being strangled by torchlight in the subterranean vaults of the prison of the Capitol, without being allowed the constitutional privilege of appeal to the popular assembly ; Catiline himself, however, with the remainder of his band, escaped to Etruria, but in a narrow valley enclosed by rocky mountains near Pistoria, the present Pistoja, he met his death in a courageous battle with the consular army. This happened in the year 62.

The resolution and bravery of the combatants would have been worthy of a better cause. It was the opinion of many, even at that time, that the threads of the conspiracy extended higher than Catiline and Lentulus, and Crassus and Cæsar were pointed out as secret originators and accomplices in the plot ; but no one ventured to irritate the " bull of the herd," who accordingly escaped unquestioned.



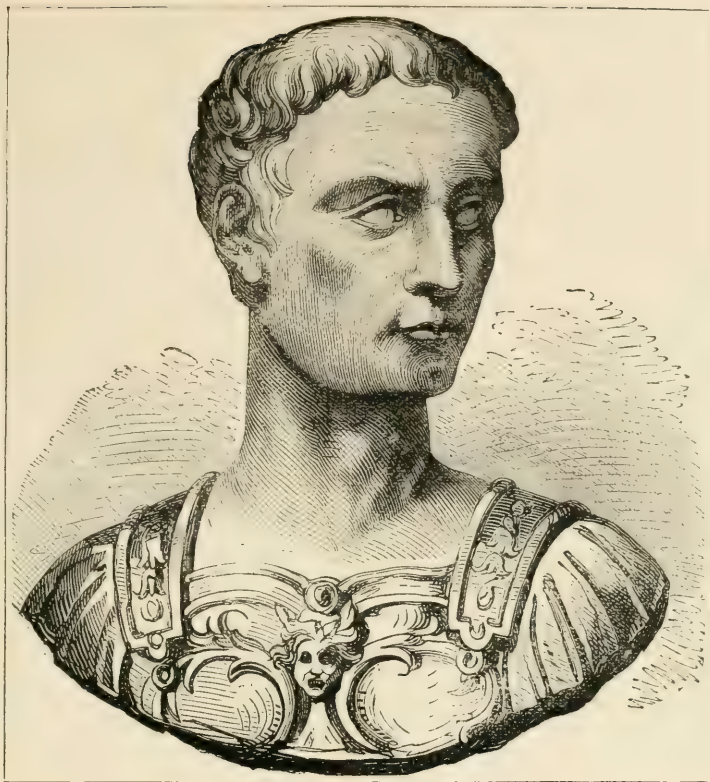




### THE TIMES OF C. JULIUS CÆSAR, AND THE DEATH OF CRASSUS.

*The first Triumvirate, B.C. 60.*—Sulla's success roused many aspiring and ambitious men to imitate his actions. Each one sought to be first, and to direct the government in an arbitrary manner. Not the greatness of the republic, but the satisfaction of selfishness and ambition, was now the aim of the efforts of such men. Personal aggrandisement was also the paramount object with Pompey, who now lacked nothing but the title of royalty to be a king. But while he rested on the laurels of his fame, in the full enjoyment of success, and occupied with luxurious pleasures, and studying only to preserve in silence "his embroidered robe of triumph," and delighting himself amid idle self-indulgence, in the excess of flattery which was lavished on him on all sides, he was gradually overtaken in warlike deeds and popular favour by his great rival Caius Julius Cæsar.

This extraordinary man united outward and inward accomplishments—noble birth, majestic bearing, and great wealth, with a penetrating mind, thorough culture, and unwearied energy—so that he was no less distinguished as an orator and writer than as a commander and soldier; and above all he was a statesman. His extravagant liberality, by which indeed he involved himself in debt, his democratic principles, his connection with Marius and Cinna, which had brought him into great danger during the terrible period of Sulla's power, procured him the favour of the people, the surest means of advancing his interests, and his ambition spurred him on to heroic deeds. To render himself a match for the party of the aristocrats and the men of old republican sentiments, at whose head stood the upright M. Porcius Cato, the younger Cæsar, in the year 60, concluded a treaty with Pompey and Crassus, called a Triumvirate or union of three men, the object of which confederacy was mutual assistance for the attainment of their selfish aims. Supported by Cæsar, who obtained the consulship for the next year, Pompey strove to effect the carrying out of the new land-law, according to which upwards of 20,000 citizens, for the most part old soldiers belonging to his army, were endowed with landed possession in the territory of Capua. From that time forward these three men, without regard to the Senate, ruled the state with the assistance of the popular party, which had been won over by the distribution of corn, by grants of land, and other regulations and devices. They caused the institutions originated by Pompey in Asia to be confirmed, removed Cato from Rome on an honourable pretext, and by means of the wicked tribune Clodius, a scion of the illustrious Claudian family, procured the banishment of Cicero, the skilful administrator, whose execution of Catiline's followers



CAIUS JULIUS CÆSAR.

without a judicial sentence, designated by his opponents as an "unconstitutional judicial murder," Cæsar and Crassus had not forgotten. By means of this "Coalition" the aristocracy were reduced to an evil plight. "On all sides we are in check," wrote one of them; "through fear of death or banishment we have already given up our liberty. Every one sighs, but not one dares to speak."

With the view of securing opportunities for warlike renown and arbitrary government, and anxious to assemble around him a faithful army, Cæsar, in the year 58, after his consulship had terminated, caused the governorship of Hither and of Further Gaul and Illyricum to be made over to him, and two years later, renewed the triumvirate at a meeting at Luca, in 56, to procure the means of completing the conquest of Gaul. By this proceeding the chief authority in Gaul once more fell into his hands for five years, while Crassus, then sixty years of age, selected the rich kingdom of Syria with its many treasures for the satisfaction of his ambition and still more of his avarice, and Pompey retained Spain with Africa as a province, but caused it to be governed by his lieutenants (or legates), while he exercised a dictatorial power in Rome. Against such a dominating power, Cato, the faithful guardian of the republic, who had again returned home, could effect nothing, and Cicero retired from public life in mortification and disgust. Crassus met his death in Asia, impelled by an insatiable love of money,



while he plundered the temple treasures and was guilty of extortions of all kinds. But during this time the Parthian king Orodes (or Arsaces XIV. who died in 36) fitted out a brave army of lancemen and mounted archers, and seized Mesopotamia. Misled by a treacherous Bedouin prince, the rash and foolhardy Crassus, heedless of friendly warnings, crossed the Euphrates, but was defeated in a desert plain near Karrhæ by the Parthian cavalry force under the skilful commander Surenas; and after his brave son Publius with the greater part of his army had fallen, he was himself killed in an ambuscade as he was attempting to escape. This was in the year 53. In bitter mockery the conquerors filled the pale mouth of the insatiable man with gold. Of 40,000 Roman legionaries who had crossed the Euphrates, not one-fourth of the number returned; half were slain, upwards of 10,000 prisoners were established in the extreme east of the kingdom as bondsmen liable to military service, and only a small number escaped with the cautious legate Cassius to Syria.

#### CICERO'S BANISHMENT.—CATO THE YOUNGER.

**A**CTING as the advocate of the Senate, Cicero had at an earlier period conducted a lawsuit against Clodius, and had excited the enmity of this wild and dissolute, but far from incapable man, by sarcastic remarks upon him on every opportunity. With Cæsar's assistance Clodius obtained the tribuneship, having first caused himself to be made a Plebeian by adoption, and then carried the proposal "that any one who had sentenced a Roman citizen to death *without a popular verdict*, or who should in future thus sentence one, should suffer the punishment of outlawry." In consequence of this edict, Cicero, who had carried out the sentence on the followers of Catiline on the strength of a decision of the Senate only, was outlawed and banished in the year 58, his house was burnt down, and two of his country houses were destroyed. In vain did he attempt by a supplicatory appeal to the people, before whom he appeared in mourning garments, to procure a remission of the sentence, and implored pardon of Pompey on his knees. He was compelled to go forth into banishment, under which circumstances he showed himself as pusillanimous as he had done on the occasion of the verdict. Clodius, deeming himself safe in the strength of the insolent troops who always surrounded him, bore himself with so much audacity and presumption that Pompey, and at last Cæsar, dissociated themselves from him, whereupon the tribune Annius Milo succeeded in procuring Cicero's return. Like a triumphant hero the great orator then came back through southern Italy to Rome from his sixteen months exile, and his house and his country seats were restored at the expense of the state.

Cato, who had earned the title of "the most honest man in Rome," had procured for himself a commission to transform the island of Cyprus into a Roman province; the authority over this territory had been refused to the ruler, a brother of the king of Egypt, by a popular decision, contrary to all justice, on the alleged ground that the island had participated in the piracy of Crete. On hearing of this decision the king of Cyprus put an end to his life, and Cato took possession of the estates and treasures of the wealthy, avaricious prince, and surrendered everything honourably and conscientiously to the government. Cato was a man of the noblest intentions and singular self-devotion; full of affection for his country and for the time-honoured con-



ROMAN PHILOSOPHERS.

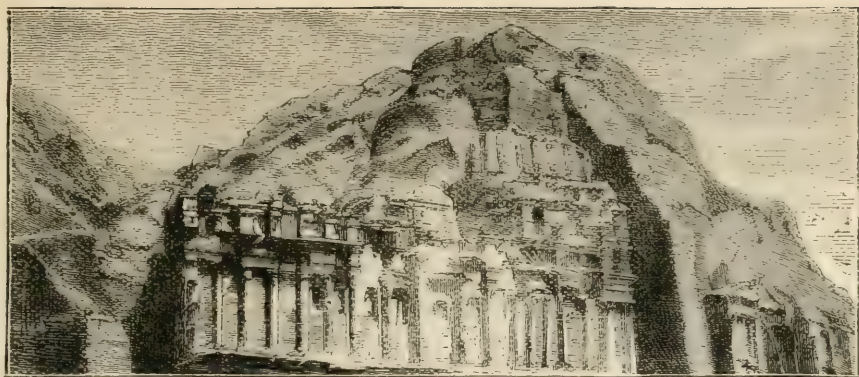
stitution, but, by reason of his uncompromising opposition to the new theories and aspirations, an inconvenient monitor of rulers and governors.

Like the old Cato, the grandson also stood in stern and conscious opposition to the prevailing spirit of the time. "With the law in his hand," says Drumann, "he wished to compel the Romans to be good citizens, to live as in Plato's model state, to obtain offices only in a lawful manner, and to use them for the good of the country; to fulfil their duties as magistrates and senators, demanding no reward or even thanks, and in every relationship to sacrifice their particular benefit to the good of the majority." Like his grandfather, Cato studied the most extreme simplicity in dress and manner of living, was moderate and temperate in the midst of the greatest extravagance, and strengthened his body by hardy exercise; when travelling he generally went on foot, accustomed himself to go bareheaded in heat and cold, and disdained all the perfumes and luxuries of fashion. But by the exaggeration of his actions he certainly gave scoffers many an opportunity of laughing at the eccentric man who when he was prætor ran about the town without shoes or tunic, because the statues of Romulus and Camillus had none. Like his grandfather he was also a strong adherent and champion of senatorial government, and of the aristocratic-republican constitution, and he also inherited his ancestor's taste for mental culture and literary labour. The library was his favourite resort; even in the Senate before the business of the day he was in the habit of reading a book which he kept hidden under his toga. In his



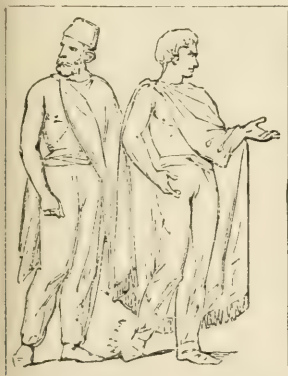
journeying in the country as well as in his walks about the town, he was always surrounded by authors and philosophers ; and the fact that he had succeeded in inducing the aged philosopher Athenodorus to follow him to Macedonia, he considered a greater triumph than any victory gained in the field. From the teachings of the Stoics, to which he had devoted himself with his whole soul even in his youthful years, and from other philosophical writings, he set up for himself the ideal representation of a moral man, which he considered as the standard to be used in measuring all his own actions. And the greater the contrast between the degenerate age in which he lived and this ideal, the more strongly he maintained it, and the more eager was his opposition to the tendency and aspirations of his time. "He often spoke," says Cicero, "as though he lived in the republic of Plato, and not amid the dregs of the system of Romulus." With a certain narrowness of mind, small power of penetration, and an intelligence that thought and perceived slowly, Cato looked with suspicion on all appearances and expressions which diverted from his method of view and comprehension, and attacked all those who departed from the hereditary order of things, as his enemies and adversaries. But though by his peculiarities the younger Cato earned for himself the character of an eccentric philosopher, and his name, like his ancestor's, was regarded as a synonym for censoriousness and severity, yet he enjoyed universal respect on account of his recognised integrity, his moral life, his faithful devotion to his family and friends, his relentless severity towards crime and criminals, his undisputed patriotism, and his conscientious fidelity to duty in all public business connected with the government, both in the courts of justice and in the army.





## THE CONQUEST OF GAUL; AND THE SECOND CIVIL WAR.

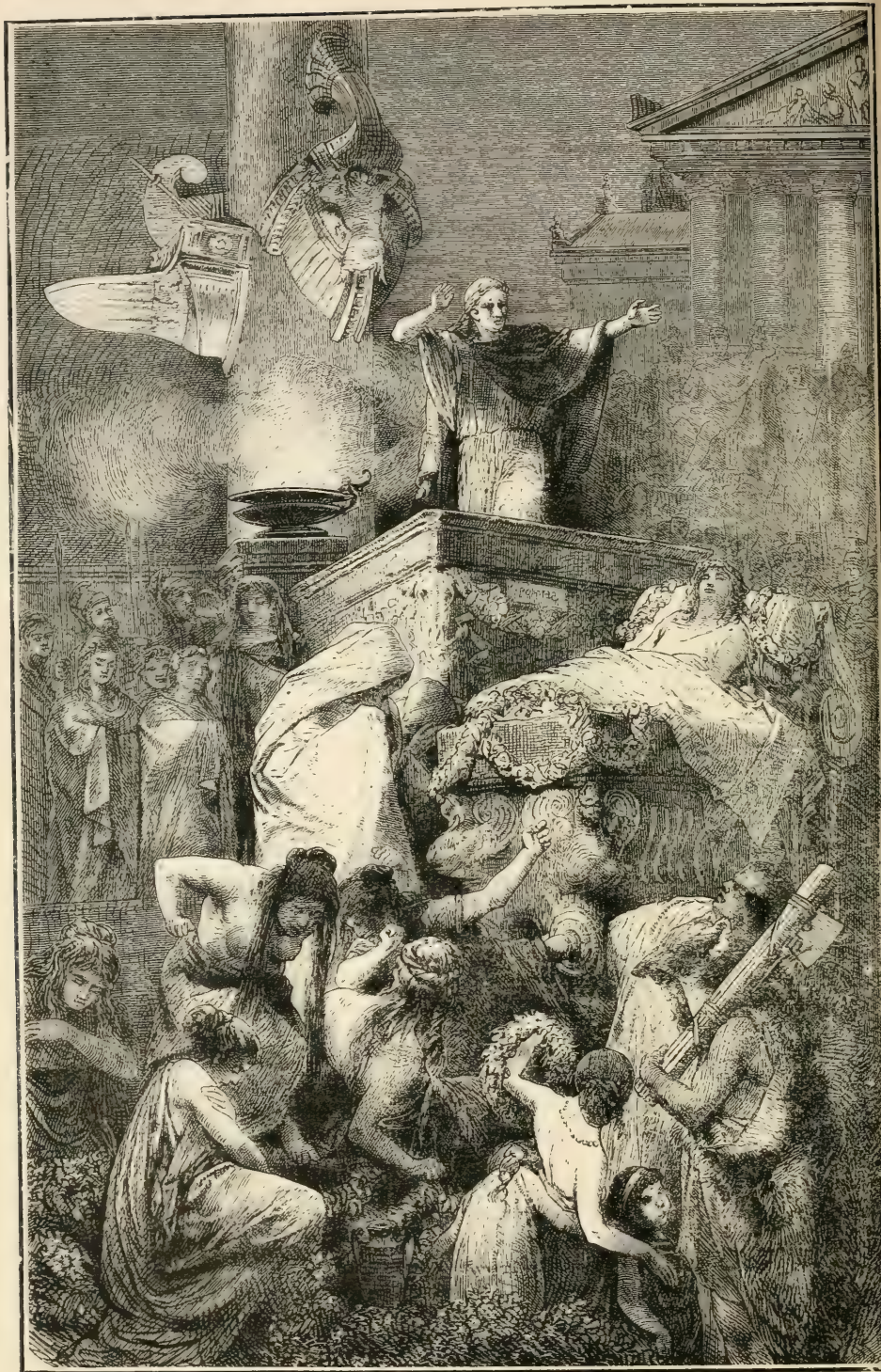
CÆSAR'S WARS IN GAUL (58-50).—MANNERS, CUSTOMS, RELIGION, ETC., OF THE NATIVES.—THEIR TOWNS.—THE HELVETHI AND THEIR MIGRATION.—BATTLE AT BIBRACTE.—ARIOVISTUS THE GAULIC CHIEF.—THE BELGÆ.—THE NERVII.—THE ÆDUL.—PUBLIUS CRASSUS.—EXPEDITIONS TO BRITAIN.—REVOLT IN GAUL.—THE ADUATICI.—MENAPII, ETC.—DESTRUCTION OF THE EBURONES.—CONFLICT WITH VERGINGETORIX.—POLICY OF CÆSAR IN GAUL.—SECOND CIVIL WAR (49-48).—POSITION OF PARTIES IN ROME.—LAVISH LIBERALITY OF CÆSAR.—HIS DICTATORIAL POWER.—CATO AND THE ARISTOCRATIC PARTY.—MARCUS ANTONIUS.—ILERDA.—DYRRACHIUM.—PHARSALIA.—THE FLIGHT OF POMPEY TO ASIA MINOR AND EGYPT.—DEATH OF POMPEY.—TRIUMPHANT RETURN OF CÆSAR TO ROME.



### CÆSAR'S WARS IN GAUL (58-50).

**I**N the wealthy land of Gaul and the Alpine country of Helvetia, there dwelt in ancient times the Kelts or Celts. They were divided into many small states, tribes, and races, and lived under various forms of government without any common bond of union. The people, governed by a chivalric nobility and the powerful and proud priesthood of Druids, were for the most part in a kind of predial servitude. In spite of their skill in various arts, the cities they had built, and their social institutions, their culture was confined within a limited circle; and their habit of thought had little in it of refinement or elevation. Wild and warlike by nature, the Gauls, urged on by the songs and adjurations of the Druids and bards, rushed vehemently into the battle, but





THE FUNERAL ORATION OVER A ROMAN HERO.



they were wanting in perseverance and endurance. The nobility and their followers formed the chief strength of the army ; they were the horsemen and charioteers ; the foot soldiers were armed with great shields and long lances ; and a number of wagons, arranged in the form of a hollow square, served the purposes of a fortified camp.

The Druidical religion of the Kelts in Gaul, Spain, and Britain, was a worship of Nature, in which, originally, outward and visible natural things and phenomena, that impressed the beholder by their grandeur and majesty, formed the object of veneration, until gradually personal divinities were imagined as embodied powers of Nature, and as the originators of these natural phenomena, and under the personal forms they were adored. Thus Tarann (the Thunderer), was the god of heaven, the ruler and supreme judge of the universe, who hurls down the lightning upon mortals ; Belen was the benevolent sun-god ; Hesus, Heus, or Hor, the original author of the Druid religion, the god of war and conquest ; Teutates, the protector of industry, art-work and commerce, for which reason the Romans identified him with Mercury ; and associated with him was Ogmios, the god of eloquence, the free arts and sciences. Peculiar also to the Keltic races was the belief in the fairies, female divinities, who were said to spin the threads of human life and destiny. The priestly caste of the Druids, who were entrusted with the care and development of religious worship, composed the highest class among the Keltic nations. They were not only the guardians, expositors, and teachers of the faith, they were also the lawgivers, the learned judges, and physicians, and in general, the possessors of the whole intellectual life of the nation. They composed a strictly exclusive class, with a chief chosen by the whole priesthood, and had their own peculiar garb, hierarchical grades, and secret doctrines, which were expounded in the ecclesiastical schools. They enjoyed immunity from military service, taxation, and other public burdens, and had many privileges and marks of distinction. Britain was considered as the peculiar home of Druidism. Stonehenge, and the pointed stones of Quiberon in Brittany are among the most famous monuments of that gloomy creed.

By successful wars with the Keltic races of the Arverni, Allobroges, and others, the Romans had already subdued the south-east of Gaul as far as the town of Tolosa, and had transformed it into a province (from which circumstance originated the name Provence), and by means of a military road, they had connected it with Italy and Spain. They had established therein fortresses and towns, such as Aquæ Sextiæ, or the baths of Sextius, and others, and brought a Roman colony to the old town of Narbo ; and through the influence of the trading town Massilia, which had founded a number of commercial settlements and stations along the coast, encouraged the cultivation of the vine and the olive, and introduced the knowledge of writing and the use of coined money, Roman-Greek culture and social order had been spread throughout the country. The glorious climate, which resembled that of Italy, the favourable conditions of the soil, the large and rich further land, which was admirably situated for trade, with its commercial routes extending to Britain, and its convenient home-trade by sea and land, quickly made the southern domain of the Kelts a very important territory for Italy. A number of Roman merchants, husbandmen, and cattle-breeders took up their abode there ; and voluntary settlers carried Italian luxury to the shores of the Rhone and the Garonne. Thus the way was prepared for the conquest of the land. The sweet wine, which the Kelt loved so much, proved a potent auxiliary to the Roman armies.



THE HELVETII.—ARIOVISTUS.—THE VENETI, ETC.—INVASION OF BRITAIN  
BY CÆSAR.—VERCINGETORIX.



IT happened that the Keltic Helvetii, pressed upon by the Germans, conceived the design of exchanging their poor and barren mountainous country for the rich south-western portion of Gaul. This gave the Romans, who sought to oppose the design, as they were not desirous to have a restless and warlike people for neighbours on their western boundary, the welcome opportunity to penetrate into the heart of the Keltic states. Cæsar pursued the Helvetii, who in long processions of chariots, laden with women, children, and the best of their property, had set out through the Jura pass, and had crossed the Saone, conquered them in a bloody battle near Bibracte (Mont Beuvray, near Autun), in the year 58, and compelled them to return to their burnt villages and market towns, and their devastated districts. The Keltic town of Noviodunum (now called Noyon) was converted into a Roman boundary-fortress, the Julian cavalry colony.

After this, Cæsar subdued the German chief Ariovistus, who, having been appealed to by the Sequani (dwelling about Besançon), against their neighbours the Ædui, "the brothers of the Roman nation," had conquered and subjugated the latter nation, but then proceeded to oppress the Sequani themselves with hard usage; establishing himself among them with his sturdy troops, and compelling them, equally with the Ædui, to pay tribute and give hostages. The duke himself retreated with the small remnant of his defeated army to his fatherland, on the other side the Rhine, where he soon afterwards died of his wounds. Cæsar, however, allowed the Germans who had been settled by him on the left bank of the Rhine, the Triboci around Strasbourg, the Nemetians around Speyer, the Vangiones around Worms, to remain in their new dwelling-places, and entrusted to them the duty of guarding the Rhine frontier against their countrymen. After the subjugation of central Gaul, Cæsar in the same year, 58, advanced against the great confederacy of the Belgæ, who marched into the field with a powerful armed force under their king, Galba, and kept them a long time in play, by means of judicious military manœuvres, until want of provisions and the spread of internal dissensions thinned their ranks and dissolved their union, so that the different tribes sued for peace. Only the brave Nervii and their allies waged a severe battle against the Romans on the Sambre, the ancient Sabis,—a fight in which the victory was long doubtful, until the martial skill of the Romans, together with the resolute bravery of the commander-in-chief, was once more crowned with success and triumph. Heroically did the Nervii protract the struggle, fighting to the last man over the heaps of their slain: of six hundred of their councillors, only three survived that bloody day of battle. The Remi, who dwelt around Rheims, and who had made an alliance with Cæsar, became the ruling nation in the north, as the Ædui were in the centre of the country.

Not less violent was the struggle on the west coast, where the warlike Veneti, at the head of a large confederacy, and supported by patriotic men from all districts, bravely defended themselves in the year 57 by land and by

sea against Publius Crassus, Cæsar's skilful sub-commander. Not until their fleet had been destroyed by Decimus Brutus on the Atlantic, did Cæsar succeed in securing submission to the power of the fasces and ægis of Rome in the territory of the present Normandy and Brittany. He made a terrible



DRUIDS IN THE SACKED GROVE.

example of these determined foes, by causing every member of the general council of the Veneti to be put to death, and selling the citizens into slavery, to the last man.

The subjugation of the Veneti was followed by the conquest of the Iberian people in Aquitania, from the Garonne to the Pyrenees. After Cæsar had



thus, within three years, subdued with the sword the whole of Gaul, he built in the year 55 a bridge of piles over the Rhine (between Bonn and Andernach), and led his regions across that mighty stream, to strike terror into the warlike inhabitants of the wild country of Germania, with its gloomy oak and pine woods, the great Hercynian forest, and to restrain them from further hostile invasions into the country of Gaul. To this enterprise, in which the Romans, in spite of their declared promises, faithlessly surprised the Germanic tribes of the Usipiti and Tenchteri, on the Lower Rhine, slaughtering some of them and thrusting the rest into the river, we owe the first short written account of Germany in Cæsar's Commentaries on the Gallic War. Two years later he effected a second passage of the Rhine. Nevertheless, neither in Germany nor in Britain, on whose rocky shores he soon afterwards landed, on two separate occasions, in 55 and 54, did the Roman general intend to establish a dominion by permanent conquest. His object was to prove to the islanders who had afforded the fugitive Gauls an honourable asylum in their country, "that the arm of the Romans extended even across the Channel." After having instilled a veneration for the greatness of Rome into the Keltic population, who, clad in skins of animals, and fighting in their chariots, defended themselves gallantly under the brave and judicious leadership of their prince Cassivelaunus, he departed from the banks of the Thames, and recrossed the Channel, with the hostages who had been delivered over to him. His proposed task was completely to subjugate the Gauls, who, with characteristic restlessness and vacillation, always fell off from their allegiance and took up arms whenever Cæsar was occupied elsewhere.

During his absence in Britain, preparations had been made for a general insurrection of all the Gallic tribes. With indignant shame the nobility made the humiliating confession that the great warlike nation had allowed a disgraceful yoke to be imposed on them by 50,000 Romans, and they declared that this yoke must be broken forthwith. The execution of the Æduan Prince Dumnorix, who had deserted from the Roman army, was the sign for a general rising. The legion encamped near Aduatua (Tongres), under Sabinus, was craftily persuaded to withdraw, by Ambiorix, the chief of the Eburones, and on the way was surprised in a narrow ravine, and slaughtered, with its leaders. Supported by the Nervii, Menapii, Aduatici and others, they then threw themselves on another division of the army, that stood in an isolated position, and reduced it to great distress; until Cæsar, who at the news of this treason had put on mourning garments, and declared that he would not throw them off until he had avenged his comrades, hastened to its assistance. By his masterly generalship he succeeded, in the year 53, in quelling the rebellion and separating the tribes from one another. In vain did the Eburones conceal themselves in woods and marshes; the whole tribe was declared outlawed, and was hunted down and exterminated by a general slaughter. Only a few nobles escaped across the Rhine; among them was Ambiorix himself. The executioner's axe now made fearful havoc in every district.

But this severity filled the whole class of the nobility with indignation and horror, and brought about fresh insurrection in central and southern Gaul. Even the Averni, who until then had been faithful to the Romans, took up arms in the year 52, under the brave and able prince Vercingetorix. It was the last great attempt to shake off the foreign yoke; and the national movement could not have found a nobler or a more skilful leader. The prince of the Averni had learnt the art of warfare and the method of forming

entrenched encampments, from the Romans themselves, and made a brilliant use of the experience he had gained. He burnt down the villages and small towns, and concentrated the whole power of his nation for the defence of the large fortified cities. In the mountain town of Gergobia, not far from Clermont, Vercingetorix defied all the attacks of Cæsar and every attempt to storm his position, and placed the Roman general in such embarrassment by means of successful sallies, that Cæsar retired to the old boundaries of the Roman province, after he had with difficulty effected a junction with his able lieutenant Labienus, whom he summoned from the Seine. The work of con-



JULIUS CÆSAR'S INVASION OF BRITAIN.

quest had to be begun anew. But the Keltic character was wanting in the spirit of unity and in perseverance. Before Alesia in Burgundy, where the great armed force of the insurgents had collected, Cæsar made a strong encampment, Vercingetorix endeavoured to carry it by storm. But his best efforts were defeated by the steady and imperturbable resistance offered by the legions. Thereupon the Keltic general declared in the council that he was ready to give himself up to the Romans, that he might thus draw the vengeance of the conqueror as much as possible from the nation to his own head. And as he proposed, so it was done. The Keltic chiefs surrendered

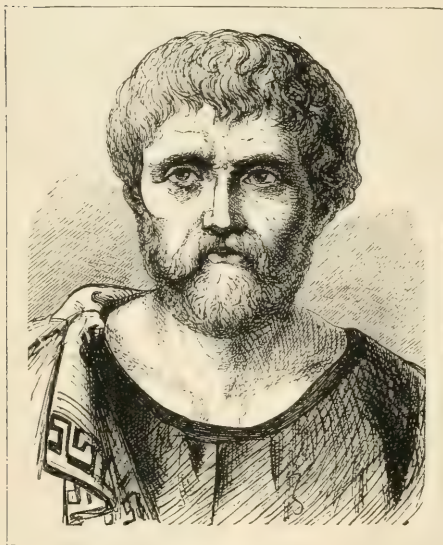


the general who had been solemnly chosen by the whole nation, to the enemy, to bear the punishment for all. Seated on his horse and in full armour, the king of the Averni appeared before the Roman proconsul, and rode round the tribunal; then he gave up his horse and weapons and knelt silently on the steps at Cæsar's feet. Five years later, he was led in triumph through the streets of the imperial city; and while his conqueror was offering thankful sacrifice to the gods, on the heights of the Capitol, he was beheaded at its foot, as a traitor to the Roman people. As after a day that has been overcast with heavy cloud and gloom, the sun shines forth ere it sinks in the west, so does fate sometimes bestow on a declining nation a last great man.

Not until he had put down this general insurrection did the conqueror succeed in gradually subduing the whole land as far as the Rhine. The mountain town of Uxellodunum on the river Lot was the last free citadel of the Kelts. The horrible fate of the brave garrison, whose hands were cut off by Cæsar's order after the surrender, terrified the rest from further resistance.

In a short time all the towns and districts had made submission; and the Roman commander-in-chief now exerted himself to establish peace and tranquillity, and an orderly condition, and to strengthen the supremacy of Rome by gentle and friendly treatment of the chiefs of the tribes, as well as by judicious regulations and moderate taxation. The introduction of the Roman language, of Roman law, and of the Roman currency, also facilitated the same object. But the process of Romanizing the province of Gaul was not effectually accomplished until the power of the Druid priests had been destroyed; for these men used their great influence on the minds of the people to awaken the courage and self-consciousness of the nation and to excite contempt for all strangers; not till the Druid religion with its gloomy human sacrifice had given place to Greek-Roman heathenism could the soil be effectually prepared for a higher human culture.

#### THE SECOND CIVIL WAR (49-48)—POSITION OF PARTIES IN ROME.



L. ANNAEUS SENECA.

**I**N the meantime party hatred had risen in Rome to the highest pitch, and pillage and murder were the order of the day. Powerful leaders fought against each other in the open streets, and in the gathering places for elections, with bands of armed followers; and the insolent democratic leader Clodius, who with his mob of freedmen and slaves long ruled the market-places and streets, was murdered in 52, by Milo, on the Appian Way. Bribery was practised with incredible shamelessness, and the treasures of Gaul were carried to Rome chiefly to satisfy the venal souls of the tribunes of the people, Curio and Antonius, and other party leaders, and to attach these men to Cæsar's interests. Persons apparently rich, but whose finances were in confusion, influential ladies in great

want of money, young nobles deeply in debt, embarrassed merchants and bankers, either betook themselves to Gaul to drink at the fountain head, or had recourse to Cæsar's chief agents for assistance.

To the enormous sums thus spent was added the cost of the immense buildings which Cæsar caused to be erected at his own expense in the capital, and which gave a considerable number of people, from the consular person to the porter, an opportunity of earning something for themselves. On a more limited scale Pompey carried on the same system; the capital was indebted to him for its first stone theatre; and he celebrated the dedication of the building with a splendour the like of which had never before been seen. The public insecurity and anarchy, together with the coercion and corruption generally practised, which exerted the most baneful influence on the elections to public offices, and placed all power in the hands of the "associations" or clubs and their leaders, at last induced the Senate and the old republicans to seek in the supremacy of Pompey a support against the increasing arrogance of the people, and to place in his hands a dictatorial power by putting the consulship entirely at his disposal. But this measure served only to embitter party animosity and to add new fuel to the fire of sedition; for Pompey, who was envious of his rival's growing renown, and since the death of his noble wife Julia, the beautiful daughter of Cæsar, had been more estranged from the conqueror of Gaul, made use of his influence in the endeavour to supplant his rival. In conjunction with Cato and the aristocratic party in the Senate, he sought to keep him from obtaining the consulship, from fear that he might use this office for acquiring the sole sovereignty. At the same time he determined to cancel the grants of citizenship and the licences for the founding of colonies given by Cæsar in Upper Italy, on the allegation that they were unconstitutional. At Pompey's instigation, an order was sent by the Senate to Cæsar, immediately after the conclusion of the Gallic war, calling upon him to relinquish the chief command and dismiss his armies, while Pompey himself was invested with new and exceptional power, and by drawing together great bodies of troops in Capua, gave indication of his warlike intentions. The tribunes of the people who had been bought over by Cæsar,—Q. Cassius, the brave cavalry leader M. Antonius, and above all the venal Curio, who was burdened with debts, a talented man of ingenious discourse, but without political or moral principle, and addicted to a dissolute and extravagant life,—who gave their vote against the decision of the Senate, and demanded that Pompey also should renounce his power, were repulsed with threats. They escaped in the garb of slaves into Cæsar's camp, and gave the general, who had hitherto acted with great leniency and moderation, and had sought by proposals for conciliation to avert a complete breach, a favourable pretext for playing the part of an avenger of the violated sanctity of the tribuneship, and of a protector of the rights of the people. When he put before his legions, in a brilliant speech, the ungrateful conduct of the aristocracy towards the conqueror of Gaul, and the wicked desecration of the constitution, which had been established by their fathers, who had defended it with their hearts' blood, leaders and soldiers alike were willing and ready to follow him unconditionally even into a civil war. The legions even agreed among themselves to leave their pay, which Cæsar had promised to double, in the hands of the general until the end of the war, and in the meantime to support their poorer comrades out of the general means. Only the brave Labienus passed over into the camp of Pompey.





ROMAN SOLDIERS CROSSING A BRIDGE OF BOATS. FROM TRAJAN'S COLUMN.

#### ILERDA.—DYRRACHIUM.—PHARSALIA.

When Cæsar, in January of the year 49, stood on the farther bank of the river Rubicon, which separates the Gallic province from Italy, he might well ponder once more upon the vicissitudes of fate, before crossing the stream, with the exclamation "The die is cast." He advanced with his hardy and faithfully devoted legions from the country of the Po in a quick, victorious march through Umbria and the country of the Sabelli; for his object was to surprise his opponents before they had collected together their scattered troops. His kindness and cordiality opened the gates of every city to him and won him the hearts of the inhabitants.

Pompey, startled at length, when it was too late, out of his incomprehensible self-confidence, did not venture to await the enemy in Rome. He hastened with his newly levied and not very reliable forces, and with a large following of senators and aristocrats, through Capua to Brundisium; and when the conqueror approached that town, he set off with his followers across the Ionian Sea to Epirus in vessels he found ready for his purpose in the harbour. His vainglorious declaration that he could call forth legions out of the ground by stamping with his foot, had not been verified. The prompt resolution of his opponent had not allowed him the necessary time to unite

the forces which were at the command of the aristocratic republican faction in the state. In the confusion his partisans had not even been careful to deposit the public treasure in a place of security.

Cæsar did not pursue the fugitives across the sea. The first object of his efforts was to tranquillise the apprehension in the minds of men who were filled with terror at the prospect of the return of the terrible Marian period, to protect the capital from anarchy, and to cut off his enemy from the considerable forces in the Pyrenean peninsula. Then in the same year, 49, he returned to Rome, where he once more established the scattered Senate, and seized the state treasures—amounting to upwards of three millions of pounds sterling in value,—that had been left behind by the fugitive consuls, and the abundant warlike stores. Thereupon he marched into Spain; here, after the bloody but indecisive battle near Ilerda (the modern Lerida), between the Pyrenees and the Ebro, he drove the armies of his opponent into such straits by his superb martial talent and the surpassing swiftness of his movements, that they agreed to a capitulation, the terms of accommodation setting forth that the generals Petreius, Afranius and M. Varro, and the commanders were to be dismissed to Pompey, while the common soldiers either went over to the victor or were sent homewards after giving up their weapons.

On the return journey, the Emperor subdued the rich trading town Massilia, which, out of devotion to Pompey, had closed its gates against Cæsar's army, and had consequently been besieged by land and water during the Spanish campaign by Decimus Brutus; and though the citizens had been guilty of a treacherous sally after they had agreed to a treaty, Cæsar contrived to appease the anger of his soldiers, and only punished the town by loss of arms and ships and by diminishing its territory and freedom. Even after this disaster Massilia continued to rank as the centre of Hellenic-Roman culture in the West; but in the Massaliote village of Nemausus, the modern Nîmes, that had been raised to the position of a Latin township endowed with landed territory, invested with valuable rights, the old commercial town found a powerful rival.

In the meantime the commanders who acted under Cæsar had taken Sicily and the other islands from Pompey, and thereby protected Italy from the danger of a corn famine; on the other hand, the energetic Curio, led away by his fiery courage, allowed himself to be drawn into an unfavourable position in the territory of Utica, where, surrounded and hemmed in by Juba's Numidian horsemen, he was slain with his whole army in September, 49. He sought death, for he was ashamed to appear as a vanquished man before his master. His character was careless and often thoughtless; a genial open-hearted man, and one who lived altogether for the day that was passing over him.

While these things were being enacted, the opposite party also was not idle. From the far East, where Pompey counted many followers and admirers, so many troops joined the republican leader, that he had at his disposal an army of 7000 horsemen, and 11 legions and a fleet of 500 sail; and in Thessalonica such a number of emigrants belonging to the senatorial and aristocratic class were assembled together, that the Roman state appeared to have transferred its capital, with the Senate, or "Three Hundred," to Macedonia. But the presence of so many prominent aristocrats in the camp increased the difficulties of the commander-in-chief, who at this period again displayed all the military skill of his earlier days, as he advanced to occupy the coast of Epirus about the seaport of Dyrrachium in November, 49, to carry on the war against Cæsar's



united and determined legions. Not only did the highborn lords introduce disputes, dissensions, and the bitter contests of the capital into the camp, by their display of violent party hatred and revenge inducing the wavering and undecided to keep aloof from them; they also brought into the army luxurious habits of life totally subversive of discipline. How astonished were Cæsar's soldiers, of whom many had not been under cover of a roof for more than ten years, who bore all the hardships of life in the field and camp, and in laborious marches, and were accustomed to suffer hunger and thirst, heat and cold, and privations of every kind, when they saw the magnificent tents of Pompey's followers, which resembled pleasant arbours, where they beheld the ground covered with fresh turf, where the walls were wreathed with laurels and myrtles, where costly cushions and carpets were displayed, and valuable vessels of aristocratic mould glittered on ornamental tables, and the distinguished guests passed the evenings and nights and many hours of the day in banqueting and festivity!

In that year and the next, 48, after the subjugation of Massilia, Cæsar betook himself once more to Rome, caused himself to be appointed dictator, and then, to preserve the appearance of the republic, consul for the following year, and sought to allay the ferment in the state by conciliatory laws. With a portion of his army, in the autumn of 49 he crossed the Ionian Sea to the coast of Epirus, where Pompey was encamped with an army that exceeded his own in numbers. When, however, the other divisions, detained by unfavourable weather, were unable to follow, he found himself in a perilous position. Already the aristocrats were triumphing in the joyful prospect that Cæsar would end as an adventurer, and then that a restoration of Sulla's constitution would ensue. In order to expedite the embarkation of his troops, the undaunted Cæsar conceived the design of making his way secretly through the enemy's fleet, in a vessel, to Brundisium. In disguise he embarked on board a small ship on a stormy night, and encouraged the captain, whose heart failed him, with the memorable words: "Fear nothing, thou bearest with thee Cæsar and his fortunes!" But the waves rose so high, that he was compelled to relinquish the attempt. Even when soon afterwards the courageous and faithful legate M. Antonius, with three legions of veterans and 800 horsemen, accomplished the daring passage, the adherents of Pompey maintained the upper hand. A succession of bloody battles near Dyrrachium, which resulted to the disadvantage of Cæsar, raised the self-confidence of his opponent to such a degree that he yielded to the impetuosity of the aristocratic youth surrounding him, and followed the rival commander, who with his wearied veterans was marching eastwards, into the plains of Thessaly, Pompey's design being to bring about a speedy decision of the strife. But his pride was followed by a sudden fall. In the battle of Pharsalos, in 48, Cæsar's skilled troops gained a brilliant victory over the army of the enemy, who had double the number of men, and the rich camp of Pompey with its costly treasures and stores was captured. Fifteen thousand of the enemy lay dead or wounded on the battle-field, while the followers of Cæsar only lost two hundred men; the remainder of the defeated army, comprising upwards of twenty thousand men, laid down their arms on the following morning, and of the eleven eagles of the enemy, nine were presented to Cæsar. While the battle still raged, Pompey laid aside his general's insignia, and rode off by the nearest way to the sea, hoping to find a ship. With a few faithful followers he then escaped by Lesbos to Asia Minor, and thence by way of Cyprus to Egypt; but here, instead of a hospitable reception, he met his death at the hand of an assassin.



THE MURDER OF POMPEY.

It was Ptolemy, who, in the hope of obtaining Cæsar's favour, caused the humbled hero to be slain on his landing in Pelusium; and the corpse was left lying unburied on the shore. As he was landing from the ship, the tribune of the people, Lucius Septimius, stabbed Pompey in the back, before the eyes of the unhappy fugitive's wife and son, who from the deck of the vessel beheld the murder without being able to prevent or avenge it. On the night of September 2nd, 48, the thirteenth anniversary of the day on which he had entered the capital in his triumph over Mithridates, the man who had for a generation been termed the Great, and who had ruled Rome for years, fell on the desert plain of the inhospitable shore by the hand of one of his old soldiers. His ring and his head were sent as trophies to the conqueror.







## THE END OF CÆSAR'S CAREER.

WAR OF CÆSAR IN EGYPT.—CLEOPATRA AND HER BROTHER.—VICTORIES OF CÆSAR.—VENI, VIDI, VICI.—BATTLE AT ZELA.—WAR AGAINST CATO'S PARTY AND THE REPUBLICANS.—BATTLE OF THAPSOS.—DEATH OF METELLUS SCIPIO AND OF CATO.—THE END OF JUBA, KING OF NUMIDIA.—TRIUMPH OF CÆSAR.—WAR IN SPAIN AGAINST THE SONS OF POMPEY.—BATTLE OF MUNDA, MARCH, 45.—FATE OF POMPEY'S SONS.—UNLIMITED POWER OF CÆSAR IN ROME.—NEW MEANING OF THE TITLE IMPERATOR.—THE CONSPIRACY AGAINST CÆSAR'S LIFE.—THE IDES OF MARCH, 44.—BRUTUS AND CASSIUS.—MURDER OF CÆSAR.—CHANGES AND REFORMS EFFECTED BY CÆSAR IN THE STATE.—FINANCE, MILITARY SYSTEM, COLONIAL GOVERNMENT, ETC.—THE JULIAN CALENDAR.—CHARACTER AND QUALITIES OF CÆSAR.—EFFECTS OF HIS CAREER ON THE WORLD'S HISTORY.

### THE WAR IN EGYPT.



THE tragic end of the great general drew tears of compassion from his rival, who soon afterwards arrived in Egypt. He withheld from the perpetrator of the murder the expected reward, and when he was called upon to act as arbitrator in the dispute for the throne between the children of the lately deceased Ptolemy, surnamed the Flute Player, the candidates being Ptolemy Dionysius, a boy of ten years, and his beautiful and fascinating sister Cleopatra, he decided in favour of the latter. Through this decision he found himself involved in a war with the king and the Egyptian people in 48, and 47.

This war detained him for nine months in Alexandria, and brought him into the greatest danger. With wonderful activity and skill, the great general, who had but few troops under his command, defended himself against the tumultuous masses of the restless commercial city and the old Pompeian

garrison, first in the citadel, and afterwards, when that stronghold with the greater part of its glorious library was destroyed by fire, in the Pharos lighthouse tower in the harbour. At length, when reinforcements reached him from Syria and Asia Minor, and Ptolemy after an unsuccessful battle was drowned in the waves of the Nile, while endeavouring to escape, Alexandria surrendered, in the year 47, to the mercy of the conqueror. In mourning attire, and carrying in their hands the images of the gods, the citizens implored pardon. Cæsar acted towards them with magnanimous forbearance. Referring to the great injuries which the town had sustained through the burning of the fleet and other hard blows, he earnestly exhorted the inhabitants to busy themselves in future only with the arts of peace, and to heal the wounds which they had inflicted on themselves. Then he made over the government of Egypt to Cleopatra, whose charms had fascinated him, and to her younger brother, who was married to her, and went forth to engage in fresh battles. The speedy victory at Zela in August, 47, which he obtained by the terror of his name, over Mithridates' son Pharnakes, who had taken advantage of the disturbances in the Roman empire to make conquests in Kolchis, Armenia and other places, has been immortalized by the memorable despatch "*Veni, vidi, vici*": "I came, saw, and conquered." Pharnakes lost all his conquests, and soon afterwards perished by the hand of a faithless attendant. His illegitimate half-brother Mithridates of Pergamum, who had rendered the Roman general good service in Egypt, obtained the Bosporian crown.

#### WAR AGAINST THE REPUBLICAN PARTY.—THAPSOS, ETC.

In Rome Cæsar tarried only so long as was necessary to tranquillise the excited feelings of the people by conciliatory measures, and the murmuring soldiers by promises and a judicious rousing of their military sense of honour. When, feeling certain that they were indispensable to the general, they demanded their discharge, he granted their request, addressed them as "citizens," and promised to reward them after his triumph with presents and with grants of land. Greatly disconcerted on finding that the general placed before them the prospect of witnessing in the character of private citizens the victorious entry of their comrades, and that by the strange epithet he applied to them he destroyed as with a blow the whole of their past military career—and overpowered besides by the magic influence of the irresistible and powerful man—the soldiers stood for a moment dumb and irresolute; and then from all sides resounded the cry that the general must again receive them to favour; and they entreated that they might again be allowed to call themselves Cæsar's soldiers. At last he allowed himself to be persuaded; and then, in the late autumn of the year 47, set out for Africa, where the republicans and those of Pompey's faction had joined Cato, Metellus Scipio, and the Numidian king Juba,—"*in whom the angry feeling of a party man was found combined with the wrath of the half-barbarous African.*" During Cæsar's long sojourn in Alexandria, a well equipped and numerous army had been brought together and placed under special leaders. Like Thessalonica on a former occasion, Utica now became the seat of the Senate, or "*Three Hundred.*" But the bloody battle of Thapsos, on the 6th of April, 46, destroyed all the hopes of the republicans. Fifty thousand of the enemy's soldiers covered the battle-field, while the victors only counted fifty slain. Maddened by the protracted war, the soldier gave full vent to his revengeful



feeling. Of the survivors, many killed themselves with their own hand. Among these were Metellus Scipio, the father-in-law of Pompey, who held the chief command at Thapsos, and the noble-hearted Cato, who with peaceful composure and stoical resolution put an end to his life in Utica, faithful to the principles which through life he had honourably and courageously maintained. Juba,—“one of those natures who are made savage by pride and by immoderate enjoyment of life, and who seek to find death itself in the shape of a drunken carousal,”—repaired with Petrejus, the conqueror of Catiline, to one of his country houses, where he had a sumptuous banquet prepared; and when the meal was ended, he challenged his companion to fight with him to the death. When Petrejus fell, the king caused himself to be stabbed by the hand of a slave. A portion of the kingdom of Numidia was parcelled out to be divided among Cæsar's allies, and Italian colonists who settled there soon raised the noble country to new prosperity.

A magnificent triumph that lasted for four days, combined with the most flattering homage of the Senate, with brilliant banquets and rich gifts, assailed the victor after his return to Rome; but he soon quitted the city again, to march to Spain against his last enemies, who had joined the two sons of Pompey. In the terrible battle near Munda, in March, 45, where both armies fought with the courage of desperation, and Cæsar's life and fortune hovered in the greatest danger, the last remnant of the Pompeian and republican army was destroyed. One of the two sons, after the battle, in which thousands of his brave comrades had fallen, was slain while endeavouring to fly; the survivor led an unsettled freebooter's life as a homeless fugitive, until ten years later he also died a violent death.

#### CÆSAR PERPETUAL DICTATOR, HIS POWER AND HIS DEATH.

After the subjugation of the south-west of Spain, Cæsar returned, in the character of lord and ruler of the Roman empire, to the capital, where he was greeted as “father of his country,” and appointed dictator for life by the subservient Senate. He was also chosen tribune by the people, and invested with the comprehensive supervision of the morals of the state. The designation *Imperator*, which from that time forward remained to him as a permanent title of honour, gradually lost its former meaning as designating merely a military office; it became a word expressive of the highest official power (*Imperium*)—a power united in the hand of a popular chief who was independent of the Senate,—an office in which the judicial and the administrative sway were combined with the command of the army. But however much Cæsar endeavoured, by judicious laws and regulations, to tranquillise the public mind; however anxiously he strove to bring the cultured and aristocratic classes to take a part in the new order of government, to conciliate the opposite and defeated faction by restitution of their rights and property, and to win over the lower classes by displaying a regard for their bodily comfort and temporal welfare; his evident desire, not only for the power but for the title and the outward honour of a ruler, drove some fanatical lovers of liberty to form a conspiracy, by which they hoped not only to restore the old constitution, but also to reanimate the old republican spirit. The increasing pride of the *Imperator*, which showed itself in his contempt for the Senate and for republican forms, as well as in the evident pleasure with which he regarded the offer of a royal diadem presented to him by M. Antonius at the public festival of the *Lupercal*—an offer which he only rejected with feigned dis-



THE MURDER OF JULIUS CÆSAR.



pleasure,—hastened the fate that was preparing for him. At the head of the conspirators was the high-minded M. Junius Brutus, who was inspired with the idea of liberty, in whom culture, eloquence, and moral worth were united with warlike courage, and who was personally friendly with Cæsar. Associated with him was Caius Cassius, a man penetrated with the old republican sentiment, and who was equally ambitious, brave, and resolute. Though at an earlier period they had belonged to Pompey's party, Brutus and Cassius had been both honoured by Cæsar with the office of prætor, and like most of their fellow-conspirators, had been treated by the great ruler with kindness and confidence; but the old Roman prejudice against absolute sovereign power caused all other considerations to be forgotten. With the greatest dissimulation and secrecy they arranged their murderous scheme. Disregarding all warnings, Cæsar held a sitting of the Senate on the Ides, the 15th day of March, 44, in the Hall of Pompey, at which sitting the royal title was to be conferred upon him for the provinces outside Italy on account of his projected expedition against the Parthians. Here, with the exclamation: "Thou too, Brutus!" he fell, stabbed by twenty-three daggers, and gathering his toga carefully round him, he expired at the foot of the statue of his former rival. Thus died, in his fifty-sixth year, the first of the Roman Emperors.

#### CÆSAR'S REFORMS AND NEW ORGANIZATIONS.



**U**NDER the title of an "Imperator" Cæsar sought to appropriate the character and privileges of royalty, though he repudiated the name of king, out of regard for the popular antipathies. But in all other particulars he brought back the government to the traditions of a royal period. His image was impressed upon the Roman coins; the Senate chosen by Cæsar from among men of various ranks, all devoted to him and to the new government, and increased to the number of 900, served as the highest council of the kingdom, which the Emperor employed "to confer with him regarding the laws, and

by means of it, or at least under its name, to issue the more important administrative regulations;" to the old republican family nobility with its Curia assemblies, he added a great number of new families, and thus created a monarchical, patrician nobility. The business of the state was all concentrated under his control, and he was careful to put into official posts only such men as were subservient and devoted to himself; the management of the public treasure was also in his hands, and the levying of provincial taxes and regulation of the coinage he made over to his freed-men.

On the spiritual hierarchy Cæsar made few encroachments, except that he combined the office of Pontifex Maximus and membership in the three other principal spiritual colleges in the person of the ruler. The general endeavoured also to elevate the degenerate army system, though he did not succeed in establishing the old citizen-legions, or in awakening once more the military feeling in the town populations. In the administration of

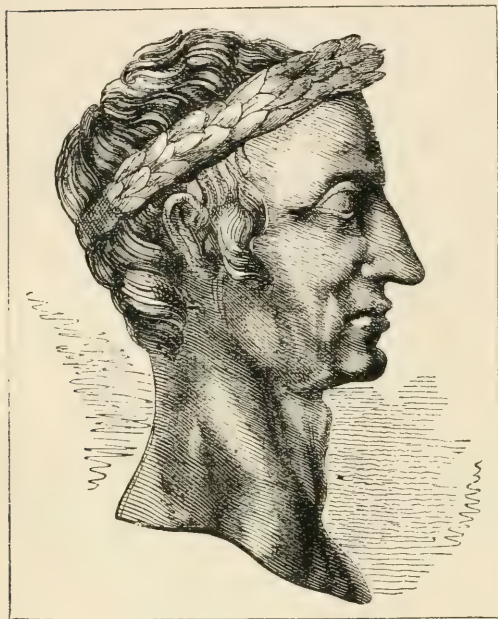
finance Cæsar introduced a better method, by preserving the farming system only in the case of indirect taxes; and levying the direct taxes without any intermediaries, by means of government officials; he also limited and regulated the distributions of corn in the capital; the list of persons to whom corn was annually given gratuitously, was fixed at 150,000. Many districts and towns obtained release from taxation, or their burdens were lessened; others, who had belonged to the faction of Pompey, had their rate of taxation increased. Owing in a great measure to the confiscations that had been unsparingly and ruthlessly carried on, incredible sums flowed into the state treasury, which rendered it possible to cope with the great expenses, caused by the increase of the standing armies for the defence of the frontier, and by the doubling of the soldiers' pay. The over-population of the capital by slaves, freed-men, and proletarians, he sought to diminish by large emigrations of the lower classes to the transmarine colonies; and he thus diminished the prevailing insecurity and prevented the threatened dearth. The inhabitants were divided into the rich and aristocratic class, and the mass of proletarians, destitute of property. The middle class had nearly disappeared, and was only to be found in certain parts of Italy in the country towns. "In the neighbourhood of Rome profitable agriculture had been obliged to yield to unfruitful luxury; where the old Latin peasantry had scattered the seed and gathered the harvest, splendid country residences now arose; and of these many a one, with the gardens, parks appertaining to it, the fresh and salt water reservoirs for the preservation and breeding of river and sea fish, with its kennels, aviaries and pheasantries, covered the space of a moderate town. Cæsar was incessantly active in fighting with all his power against the predominance of capital, partly by means of laws relating to usury, and by the abolition of personal slavery for debt; partly by renewal of the old law, by which arrears of interest on a debt were cancelled, and the sum paid under the form of interest could be written off from the debt itself; partly by the command to cattle breeders and owners of land to choose a third of the number of their shepherds and husbandmen from among the free-men, and by the establishment of veteran soldiers as colonists with small properties allotted to them in land. Above all Cæsar exerted himself to relieve the provinces from the oppression inflicted on them by the officials and capitalists of Rome; and the ancient law against extortions was applied with relentless severity.

The Cisalpine Gauls on the further side the Po were received into the social union, and obtained political equality with the inhabitants of the chief country. The Italian-Hellenic elements of culture which were everywhere planted and cultivated, were intended to create a harmonious nationality in the great realm, and to found a vast empire, governed by one set of laws, and speaking the same language, and with one general civilization. Cæsar also devoted a portion of his reforming energy to the rearrangement of the calendar. Through the ignorance of the Pontifices, under whose supervision and regulation it had been placed, the Roman calendar had fallen into hopeless confusion. Therefore Cæsar, who possessed some astronomical knowledge, and who in his character of Pontifex Maximus was entrusted with the arrangement and calculation of the year, caused the Julian calendar to be drawn up by the Alexandrian philosopher Sosigenes; in which the lunar year of 355 days introduced by Numa, was replaced by the solar year, into which was introduced after each period of three years of 365 days each, a leap-year of 366 days. In this arrangement every year was too short by



eleven minutes and a few seconds ; therefore it was that in later ages another improvement of the calendar was undertaken, in the year 1582, by Pope Gregory XIII. The Julian calendar began with the year 45 before Christ, after the preceding year had been lengthened by eighty days.

### CÆSAR'S CHARACTER AND QUALITIES.



CAIUS JULIUS CÆSAR.

NATURE had endowed the great Roman, who was destined to carry over the expiring republic into the new monarchical form, with physical and intellectual advantages of the highest order. He possessed a bodily frame equally fitted for enjoyment and for endurance. While his handsome, manly, and dignified form, his tall, slender figure, his eagle nose, and black sparkling eyes with their kindly and cheerful expression, were fitted to win for him affection, devotion and confidence in social life, his bodily prowess and hardy strength, his remarkable skill in riding, fighting, and swimming, gave him the power to share every privation and hardship with his troops, and to endure cold and heat, night watches, hunger and thirst. Neither his mind nor his general character was weakened

by the extravagances and dissipations of his youth.

On the contrary, the excitements of his earlier life, which was spent in passionate and sensual excesses, gave him that knowledge of the world and of human impulses and characteristics, by which he obtained an irresistible power and mastery over every one who came in his way. He possessed in a degree attained by no other man, the gift of making every force serviceable to himself, of placing all persons in the right place, of uniting all men in a harmonious co-operation for the furtherance of a great established plan, without depriving any one of them of the consciousness of freedom and of independent and individual action. He held all the threads in his powerful hand, and guided the whole machine towards the realization of a clear and elevated process of thought. His martial chiefs and commanders were only great so long as they acted according to his orders, so long as his spirit gave the direction and impulse to their activity and his example encouraged and animated them ; cut off from his influence, they grew torpid and irresolute, and were lost in the crowd. It is indeed difficult to determine whether he was greater as a general or as a statesman, whether he shone more brightly as a writer or as an orator, whether we should admire him most for his intellectual knowledge of art, or for his witty and agreeable companionship in the friendly circle assembled round the sumptuously spread table. "Most men have

perpetuated their names by greatness in one especial direction," remarks Drumann; "Cæsar was fitted by nature to be great in all; he could choose whether he would astonish men as a general, statesman, lawgiver, orator, poet, historian, soothsayer, mathematician, or architect. He was never at a loss for strength or time; for he could seize in a moment what others only acquire by long and diligent labours. The confused problem became simple, and lay spread out intelligibly before his eagle glance; and even to consider and arrange different subjects at the same time was to him not only possible, but an easy task. He had a great power of assimilation; and knowledge of every kind had importance and value in his eyes. In his actions and undertakings Cæsar trusted only to his own strength, to the clearness of his understanding, to his own prudence and calculation, and above all to that good fortune which an old proverb has designated as the friend and ally of the brave man. He was dependent on no one, consulted no one's opinion but his own, and feared not the vengeance of the gods. Over such a vigorous and highly cultured mind the popular faith and superstition had no power, and he attached no value to prophecies, sacrificial omens, and divine oracles; religion was to him only a means of influencing the army.

"Upon his soldiers Cæsar exercised a supreme and irresistible power. Acknowledged to be the bravest man in the army, exposing his person at the critical moment to every danger, often deciding a wavering battle by his resolute courage,—fighting, for instance, without a helmet in the front rank at Munda, and at Alexandria saving himself from death or capture by his skill in swimming,—he was to the soldier the living type of what a warrior in the battle-field should be; his clearness of understanding, his quick vision and perception, wise calculation of circumstances and possibilities, filled the legions with confidence and with the presentiment of victory; and while he was a marvel of swiftness in attack, and considered it of more importance to have the advantage of days and hours over the enemy, than of numbers,—for his plan was to produce surprise and confusion by his unexpected appearance,—he showed himself unsurpassable in the art of fortification, and knew the art of surrounding his little army with a magic circle of safety." His army, exercised on the field of battle, and accustomed to hardships of all kinds, to heat and cold, hunger and thirst, became a hardy band with vigorous arms—a formidable body of men, full of confidence in their leader and in themselves. Though quickness of intellect and statesmanlike prudence were Cæsar's predominating characteristics, yet he was in no way wanting in heart and feeling. Ambition and pleasure did not destroy the innate nobility of his soul. We have seen how lenient and conciliatory he had shown himself in his conduct towards his vanquished opponents; their own wrath and malice had no influence on him, and if he here and there exercised a cruel severity in Gaul and on the Rhine, the cause lay more in political calculation than in hardness of heart. Towards his friends, relatives, and followers he displayed a kindly feeling of attachment, and not unfrequently self-sacrificing devotion. Towards his venerable mother Aurelia he always exhibited the deepest respect and true filial devotion; and to his wives, and above all to his daughter Julia, he testified a sincere affection. His position towards the most excellent men of his time was one of rare mutual regard and unchanging fidelity. To be beloved, and to have friends, was with him an imperative necessity. His leniency, indeed, must be reckoned as not the least among the causes of his death.



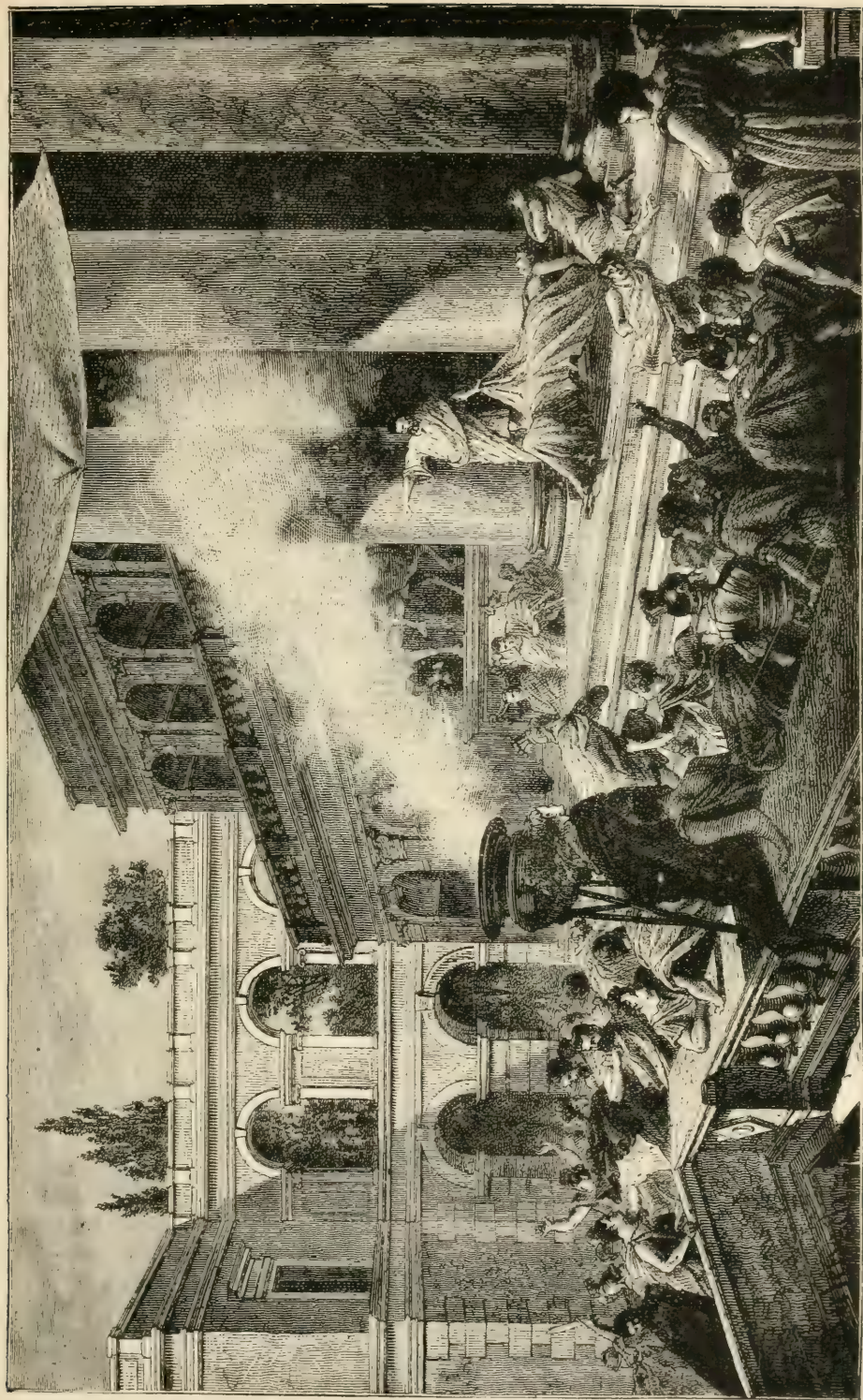
Such was the great man whom the daggers of the conspirators consigned to death on the Ides of March in the Curia of Pompey, putting a sudden and a tragic end to his energetic career. "Considered historically and humanly," says Mommsen, "Cæsar stands in the central point, in which the great contrasts of existence balance each other. Powerful in creative vigour, and possessed at the same time of the most penetrating understanding; no longer a youth, yet not an old man; a man of the highest aspiration, and the highest achievements, cherishing great republican ideals, and at the same time born a king; a Roman in the deepest heart of his being, and nevertheless appointed to reconcile and unite the Roman and Hellenic development alike in himself and in the world around him, Cæsar appears as a complete and perfect man. His activity is not like Alexander's, a joyful pressing forward to a space yet unmeasured; he built up a structure on a foundation of ruins, and was content to arrange his structure as conveniently as possible, on an area wide indeed, and yet encircled by a definite boundary. He laboured and wrought as no other mortal has wrought and laboured either before or after him; and as a man of action and an originator he still lives in the memory of nations after thousands of years, the first, and indeed the only Imperator Cæsar."

### THE THIRD CIVIL WAR UNTIL THE FALL OF THE REPUBLICAN CONSTITUTION (43-30).



IT soon became manifest that the idea of liberty only existed in the minds of a few cultured Romans, but had become extinct in the breast of the people. For the first enthusiasm for the newly acquired liberty was quickly changed into hatred and denunciation against the murderers of the dictator, when the crafty Consul M. Antonius, in his eloquent and subtle speech, spoken at the funeral of Cæsar, eulogised the merits and great qualities of the hero, specified a number

of real or pretended legacies and popular provisions from the will of the murdered dictator, and caused distributions of money to be made among the poor. On the other hand, the Senate, where Brutus' friend, Cicero, lifted up his eloquent voice in defence of the deed, in general sided with the conspirators, and conferred on them the government of some of their provinces: to M. Junius Brutus Macedonia was entrusted; to Cassius, Syria; and to Decimus Brutus, Cisalpine Gaul. But presently Antonius caused the last-mentioned province to be made over to himself by popular decision, and marched with an armed force against Mutina (Modena) forcibly to drive out Decimus Brutus, who was established there. This afforded the Senate, further urged on by Cicero's philippic discourse against Antonius, with a pretext for sending forth Octavius, the grandson of the murdered Imperator's sister, a youth of nineteen years, who, as the inheritor of Cæsar's name (Cæsar Octavianus, afterwards Augustus), had the veterans of the army on his side. Octavius accordingly went forth to frustrate the design of Antonius, who had been proclaimed an enemy of his country. Antonius was defeated in this



MARK ANTONY SHOWING THE PEOPLE THE CORPSE OF CÆSAR.



Mutinensian war (44-43) and escaped to Lepidus, the governor of Further Gaul.

But when the Senate soon openly showed its leaning towards the conspiring republicans, and made over to Decimus Brutus the chief command of the legions, that had fallen vacant by the death of the two consuls, Octavianus, who was elected consul by the influence of the menacing attitude of his soldiers, raised the banner of revenge for the shedding of Cæsar's blood, and on a small island of the little river Rhenus, not far from Bologna, concluded, with Antonius and Lepidus, a treaty for the second Triumvirate. Decimus Brutus, betrayed and deserted by his troops, was slain near Aquileja, and his head was carried to Antonius. Relying confidently on the army which had been won over by distributions of land and money, the Triumvirs immediately issued new lists of proscription, which were suggested no less by rapacity and avarice than by a desire for revenge, and were especially injurious to the senatorial and aristocratic class. The most distinguished and deserving men fell beneath the strokes of the assassin; as before, the most intimate relationships which blood, friendship, and piety had cemented were torn asunder; while the despots, filled with avarice, revenge, and ambition, themselves perpetrated every crime, and allowed an equal licence to their followers. The corpses of the slain, the number of whom, according to some accounts, amounted to 300 senators and 2,000 knights were thrown in the Tiber or flung to wild beasts. Each of the three Triumvirs devoted his opponents to ruin and death. Among the victims of Antonius in this proscription was Cicero, then (B.C. 43) sixty-three years of age, who was slain in his flight by soldiers of Antonius as he was being borne in a litter from his country-seat, Formiæ, towards the sea, on his way to take ship with the intention of joining M. Brutus. The Triumvir caused the dead orator's head and hand to be nailed to the public pulpit in Rome, after his wicked wife Fulvia had made insulting sport with the pale face.

When Italy had been sufficiently punished by murder, pillage, confiscation of property, and extortion of money, the members of the Triumvirate prepared for a war of vengeance against the republicans, who, having rallied round Brutus and Cassius, then stationed themselves in the east, and then pitched their camp in Macedonia. Here, in the plains of Philippi, in the year 42, was fought the decisive double battle in which Cassius was compelled to yield to the onset of Antonius, while Brutus repulsed the legions of the invalid Octavianus. But when Cassius, deceived by false intelligence, and believing that all was lost, threw himself despairingly on his sword, and when, twenty days later, the Triumvirs renewed the murderous conflict with their united forces, Brutus also gave up the struggle as hopeless, and, like Cassius, put an end to his life with his own hand. His example was imitated by his wife Porcia, the daughter of Cato,—who in despair committed suicide by swallowing burning coals,—and by many warriors who had fought for liberty, so that the battle field of Philippi became the grave of the republic. Brutus and Cassius were called “the last of the Romans.” Henceforth the strife was for sovereignty and not for liberty. The victors divided the Roman territory between themselves, Antonius choosing the east and Octavianus the west. The weak and avaricious Lepidus, who first possessed Africa as a province, but never stood in very high estimation, was soon deprived of his share, and was on the other hand invested by Octavius with the pompous but politically unimportant dignity of Pontifex Maximus.



SUICIDE OF BRUTUS.

## THE END OF ANTONIUS' CAREER.



**W**HILE the voluptuous Antonius, who gratified his love of pleasure with the lowest sensual enjoyments, was revelling in the "incense of Greece, and the lusts of Asia," and squandering in a luxurious life at Cleopatras' court the money he had extorted by tyranny and wrong, the prudent Octavianus and his high-minded naval commander Agrippa won over the Roman people by liberal expenditure and by public games; gratifying the soldiers by distributions of land, and carefully keeping the army and fleet in discipline and subjection.

The hasty attempt of the angry and imperious Fulvia and her brother-in-law, Lucius Antonius, to prevent these distributions of land, which were putting all Italy into a ferment, and her endeavours, with the help of the Italian populations, who were reduced to desperation, to kindle a civil war, in the hope by such means to bring about the return of her husband, and the overthrow of Octavianus, ended in the Perusinian war of 40 and 41, with



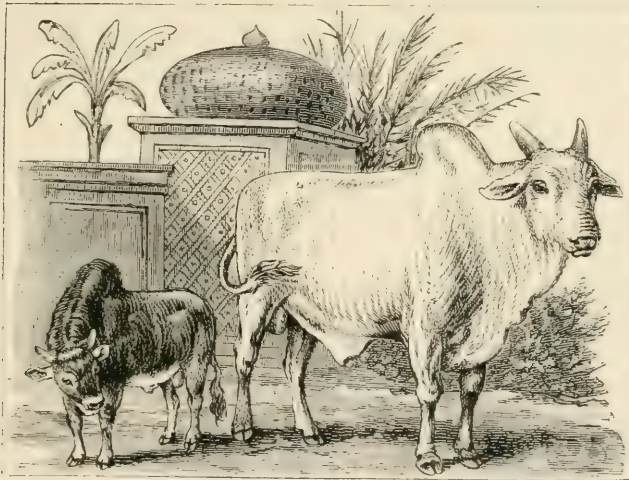


ROMAN EMPEROR SALUTED BY THE GLADIATORS.

the defeat of her party and the destruction of the ancient Etruscan town. Perugia, compelled to surrender, after the most fearful sufferings from famine, was condemned to the flames. It is said that more than 300 senators and nobles were first put to death at the altar of the divine Julius. Soon afterwards Fulvia died; and through the mediation of Mæcenas and Pollio a treaty of reconciliation was concluded between the Triumvirs at Brundisium, where a marriage was arranged between Antonius and the sister of Octavianus. But peace was not yet given to the distracted world. Sextus Pompeius had established a supremacy over the sea round Sicily by means of piracy, and had brought famine and tumult upon the capital by the blocking out of the corn supply. After a war of varying fortunes by land and sea, Agrippa, in the sea-battle of Mylæ and Naulochos, in the year 36, deprived him of all the fruits of his exertions, and he died a violent death in the following year at Miletus, by the command of Antonius. He was endeavouring at the time to found an independent sovereignty in Asia Minor. He was a mere boastful adventurer; a man of little merit, who caused himself to be venerated as the son of Neptune.

At length Antonius, who had many times quarrelled with Octavianus, but when a conflict was imminent had always come to an accommodation, not only wasted Roman honour and Roman blood in an unfortunate expedition

against the Parthians, in 35, but allowed himself to be so unworthily enslaved by the charms of the foreign queen, that he gave away provinces to her sons, and in order that he might marry her, in due form, and at her instigation, contemptuously discarded the noble Octavia, the sister of his former friend. Thereupon the Senate, acting under the direction of Octavianus, took away all his dignities from the Triumvir who could thus forget his honour, and declared war against Cleopatra, in the year 33. The West and the East were now arrayed against each other. But the naval battle fought in 31, near the promontory of Actium, in Akarnania, where subsequently the "city of victory," Nikopolis, was founded, was decided through Agrippa's wise generalship in favour of Octavianus, in spite of the numerical superiority of the Egyptians. Antonius and Cleopatra fled, and escaped for the time. But when the conqueror approached the gates of Alexandria, Antonius, deceived by the false intelligence that the queen had put an end to her life, threw himself on his sword; and Cleopatra, when she perceived that her charms had no effect in softening the heart of the conqueror, but that Octavianus intended to carry her to Rome and adorn his triumph, killed herself by the poison of two asps. Thus, in the year 29 B.C., Egypt became the first province of the Roman empire. The month Sextilis, in which the victor returned to the capital, received in his honour the name of Augustus.



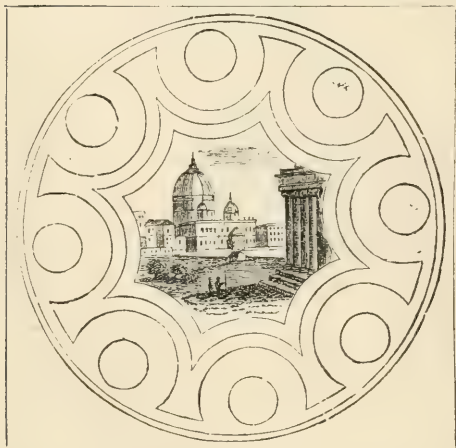




## ROME UNDER THE EMPERORS.

CÆSAR OCTAVIANUS AUGUSTUS.—GOVERNMENT AND CONSTITUTION OF THE EMPIRE.—NATURE OF THE POWER OF AUGUSTUS CÆSAR.—EXTENT OF THE EMPIRE UNDER HIS RULE.—VARIOUS OFFICES UNITED IN HIS PERSON.—GOVERNMENT OF THE PROVINCES.—EXTINCTION OF PATRIOTISM AND OF THE FEELING OF LIBERTY.—THE CHARACTER OF AUGUSTUS AND HIS SYSTEM OF GOVERNING THE EMPIRE.—VARIOUS ESTIMATES OF HIS QUALITIES.—HIS CLEMENCY AND FORBEARANCE.—HIS DISSIMULATION.—CHARM OF HIS MANNERS.—THE GOLDEN AGE OF ROME IN LITERATURE AND ART.—LEARNING BECOMES A FASHION.—ELOQUENCE AND FORENSIC ABILITY: CICERO.—THE POETRY OF THE ROMANS IN THE AGE OF AUGUSTUS: VIRGIL, OVID, LUCRETIVS, TIBULLUS, HORACE, ETC.—PROSE LITERATURE.—GREAT HISTORIANS: TACITUS, TITUS LIVIUS, ETC.

CÆSAR OCTAVIANUS AUGUSTUS (B.C. 30—A.D. 14).



THE horrible carnage of the civil wars had destroyed all the virtuous and freedom-loving men of Rome. The masses who remained could neither appreciate nor imitate the rough simplicity and the republican civic virtues of their ancestors. To have bread and public games (*panis et circenses*) provided for them, was the only desire of the people, who could not look beyond the enjoyment of the moment. It was therefore not difficult for the wise Augustus, who united great intelligence and rare talents for government with gentleness, moderation, and perseverance, and who knew how to conceal his

intense ambition and pride of empire under a simple form of living, adopting

the plain habits of a private citizen, to transform the Roman republic into a monarchy, in which he so far complied with long-established prejudices, that he did not call himself king or despot, but retained the republican titles and forms, with the title of Cæsar (whence the German Kaiser), while he gradually caused all the dignities and offices of power to be made over to him by the Senate and people, and renewed from time to time.

The religious title of honour, "Augustus," meaning "the Consecrated," was also given to him by the Senate and people. As permanent imperator he had the unlimited command of the whole military force, and with him rested the decision as to war and peace; as ruler (*princeps*) he was the president of the Senate, which had been purged and diminished in numbers by the voluntary or compulsory retirement of many members. He was likewise supreme in the council of state composed of selected members of the Senate; and in his hands also was the chief administration of the legislative power and of justice. As the possessor of the highest powers of a tribune, with the right of choosing his colleagues in that office, he was the representative of the people, whose assemblies accordingly became less frequent and less powerful; as the guardian of morals and as pontifex maximus, he had the private life of the people as well as public religion and worship under his supervision; and in his character of permanent consul and perpetual proconsul, with the power of proposing or of himself choosing colleagues and substitutes, he conducted the whole government of Rome and of the provinces.

It was this unlimited and dominating power of Augustus overriding all interference and opposition, which tore down the safeguards against irresponsible power and paved the way for the despotism of his successors. The Senate consisted of his creatures; the people had been won over by "bread and public games," the army was bound to him by booty and presents; and thus he had in the Curia an obedient instrument for his plans, the Comitiae were an echo of his wishes, and the legions carried out with alacrity any commands he chose to lay upon them. He still allowed the Senate and people to rejoice in the old forms of a free state; but these were empty shadows, if it suited the ruler to effect his will. The emperor exercised the right of pardon, and his temples were protecting sanctuaries; and from all the courts of justice in the kingdom an appeal was permitted to the imperial power in cases of penal and civil law; all could "appeal to Cæsar."

The empire, which extended from the Atlantic Ocean to the Euphrates, and from the Danube and the Rhine to the sandy deserts of Africa and the Cataracts of the Nile, embraced twenty-five provinces connected with Rome by military roads. Octavianus subjected to his own proconsular power those among these provinces in which the presence of the legions was required for the maintenance of tranquillity and order; while he handed over to the management of the Senate those which were accustomed to peaceful obedience, and were not threatened by external enemies. The conditions of the town communities were regulated in the provinces according to their behaviour, devotion, and fidelity. The political arrangement included all grades, from the full Roman citizenship in the colonies and municipalities, through the Italian and Latin law, and the liberated communes, down to the subordinate towns which were subject to the jurisdiction of the governor in all public affairs, whether of government or of the administration of the law. But even these last-mentioned towns still retained a shadow of self-government and autonomy in the privilege of choosing their own civil officers, in

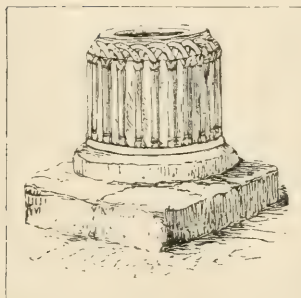


the continuation of religious unions and communal societies, and in the law which gave them the control and management of the property of the town.

The frontiers were protected by standing armies, the coasts guarded by fleets; military colonies, in which Augustus established his veterans after the conclusion of the civil war, strengthened the dominion of Rome. A regulated system of taxation and tolls brought the finances and the expenditure of the state into a good condition; and a watchful police maintained peace, order, and security, and afforded effectual protection against the outbreaks of popular insubordination.

In Italy, as in the provinces, the system of government was improved, the administration of the law was well regulated, and commerce and industry increased and flourished: stupendous aqueducts, canals, durable military roads, stately buildings, temples, and halls excited the admiration of the age and of posterity; opulence and outward prosperity were everywhere remarkable. But the sentiment of freedom, the warlike virtue, and the strength of the republican period had passed away and gone. The strong arm of the citizen was paralysed by luxury and by effeminate pleasures, and the liberties, the self-respect, and the manly pride of former times were exchanged for servility and cringing flattery. The town swarmed with foreign adventurers and with freed-men who had risen to opulence. The old civilized countries of the East sent to Rome not merely philosophers and artists, but also the ministers of luxury, extravagance, and sensual pleasures. The citizens felt no shame or degradation when they allowed their names to be inscribed in the lists of the poor, that they might receive a share in the public distributions of corn and alms; not unfrequently indeed free men sold themselves as gladiators for maintenance and wages to the managers of the public games and gladiatorial contests, which were now more than ever the favourite amusement of the people, and whose brutalizing effect on the public mind was heightened by the fact that the humour of the multitude of spectators decided the fate of the conquered, for life or death; for according as they gave signs that the victims should be sacrificed or pardoned, the victor either spared or slew his prostrate and defeated rival. Moral deterioration and the decline of domestic virtue kept pace with the increased passion among the people for these savage spectacles.

#### THE CHARACTER OF AUGUSTUS; AND HIS SYSTEM OF GOVERNING THE EMPIRE.



ON few of the great personages of history have the verdicts of mankind differed so widely as in the judgments passed on Augustus; and in few instances is there such an apparent difficulty in forming a true and exact estimate as we encounter in the attempt rightly to judge of the founder of the imperial system in Rome. One reason of this is to be found in the fact, that with this man of dissimulation and hypocrisy the quickest eye could not with certainty discern which was the true and which the assumed character.

In his whole being and activity it was necessary to separate the substance from the outward form, the real sentiments of the man from the outward manifestations; and no living mortal had the art to see through this calcu-





CLEOPATRA AT THE BATTLE OF ACTIUM.



lating prince, who was a thorough adept in the art of self-control—a ruler whose life was so entirely absorbed by statecraft, that the natural man seemed lost in the politician. When Horace, in the fifth ode of the fourth book, describes the warm love and devotion which bound the Roman people to the ruler who had given them law, peace, and prosperity (though we must allow something for poetic flattery), he has given an exact expression to the sentiment and feeling of a large portion of the Roman nation. Millions of citizens extolled the despotism of Augustus as the greatest benefit the empire had ever received from the favour of the gods, and prayed for his preservation and for the lengthening of his days. And this did not proceed merely from adulation and servility. No one understood better than Augustus how to obtain the love and favour of the people, without truckling for it by unworthy arts and cunning means. His great capacity for government, the union of strength and gentleness in his character, his fine, penetrating understanding, and his skilful selection of talented men for employment in his service and undertakings, gave evidence on the one side of the firm hand of the ruler, awakening in his subjects a feeling of security and veneration, and causing them to render willing obedience to his sway; on the other hand his condescending disposition, his simple, unostentatious mode of life, and his regard for the prescriptions of law and custom, strengthened and perpetuated the affection and devotion of his people. He avoided all external marks of distinction, and every ostentatious appearance of power. But though the outward life of Augustus, with the exception of the service of Venus, may be regarded in many respects as a model and pattern, opinion has, on the other hand, been divided alike in ancient and modern times as to his real character, actions, and sentiments.

That he often practised dissimulation, hypocrisy, and pretence has been pretty generally allowed; the question he put on his death-bed to the friends who were standing around him, when he asked them whether he had played his part well in the drama of life, seems to strengthen this view. But we should be doing him injustice if we were to deny him all virtue, all noble feelings and emotions, and to declare self-seeking and self-love to have been the only motives of his actions; if in all those traits of gentleness and humanity, devotion and self-sacrifice for his nation and country, and the constant exercise of care for the public welfare which his contemporaries so highly lauded, we were to see only the fruits of cold calculation, of political craft, and simulated patriotism in which heart and sentiment had no share. In all those cases in which bloodthirstiness and cruelty have been imputed to him, he acted under the necessity of overthrowing and reducing to impotence powerful and dangerous enemies, and to avenge the murder of Cæsar, of whom his relative and heir ever preserved a respectful and grateful remembrance, on the perpetrators of the deed; and these severe actions of his were consequently more the result of policy than signs of a cruel disposition. While in the possession of despotic and unlimited power, he pardoned conspirators, such as Cinna and others, punished rebels with leniency, and overlooked evil words against himself, both spoken and written. The Emperor would have found opportunities enough for exercising severity, had he been by nature inclined to cruelty. He preferred to strengthen and establish by gentleness and humanity the new order of things whose foundation had been laid in blood and strife, a proceeding that was more in conformity with his character and innate sentiments than the former severity.

The reproach of cowardice with which his memory has been assailed, is

likewise unfounded. Octavianus did not indeed attain to supremacy by the glorious path of victory pursued by the divine Julius; his weakly frame, sorely tried by frequent illness, had not fitted him to be a warrior. But in spite of physical weakness and chronic ill-health, he always courageously exposed himself, alike as Triumvir and Emperor, to all the dangers of war. At Mutina he rushed boldly into the thick of the battle, and received honourable wounds in the expedition against the Gepidæ and the Dalmatians. He also showed both strength and decision in repressing the arrogance of the legions, when they dared to display a mutinous spirit; and in battle he allured victory to his banners by cool and deliberate calculation and indomitable perseverance. He was not born to be a warlike hero; his most brilliant victories were gained in the field of politics; yet he wielded the sword not without renown.

Cæsar Octavianus Augustus was short of stature, but the beautiful symmetry of his delicately formed limbs gave an agreeable, and in later years, even a dignified appearance to his person. Whether he spoke or kept silence, his countenance exhibited a cheerful tranquillity of expression, which exercised such a charm, that the arm of the assassin was paralysed, when it was already raised against his life. His demeanour chiefly impressed those who immediately surrounded him as that of an honest, dignified man of the ancient times. Only to the closer observer did he appear as a man of remarkable power, for the large, clear eyes, before whose penetrating gaze every glance fell, betrayed the keenness of his understanding. As this peculiar gift of resolution and strength of mind preponderated over all his other qualities, so did policy, the aim of all his efforts, throw into the shade the more human characteristics of his nature. History will always pronounce an emphatic condemnation on the blood-stained, hypocritical Triumvir; but justice will forbid her to extend to the established Emperor the sentence she pronounces on the conduct by which he rose to power; and a fair and impartial judgment must recognise that the secure possession of sovereignty was not the only and final aim of his life, for his purpose was to create a new system of government. He conferred on the empire all the gifts he was able to bestow,—peace, tranquillity, salutary laws, and an improved and better regulated administration.





## THE GOLDEN AGE OF ROME IN LITERATURE AND ART.

*THE Period of Refined Culture of Rome.*

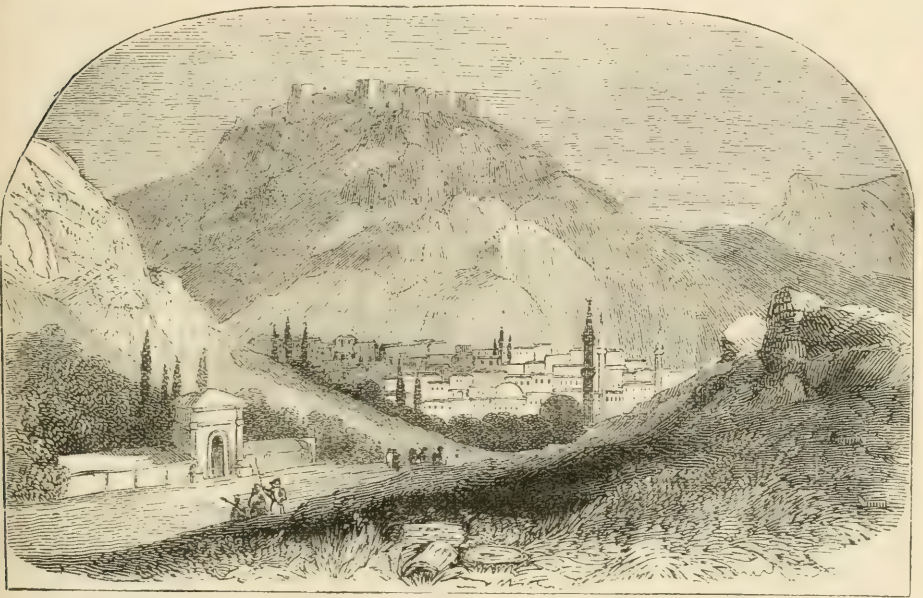
During the closing years of the republic, the love of literature and taste for reading of all kinds had made great way among the higher circles, so that statesmen and generals usually spent their leisure hours in reading, and the aristocracy provided themselves with books on their expeditions and journeys. In like manner the love of reading and interest in art and science increased to an important extent in monarchical Rome. High-born lords and ladies vied with each other in writing verses; social conversation chiefly turned upon literary subjects; even the pleasures of the table were supplemented by extracts and recitations from Greek poets.

The shop or the stall of the bookseller was then the gathering-place of the cultured and the learned class. The libraries of the rich were used for the reception of fortunate guests. Circles of listeners congregated at the recitation of new works. Literary contests, at which crowns were awarded to the successful poets, served as an incentive to ambitious and gifted men; and when Augustus, carrying out Cæsar's plan, caused the treasures of literature to be collected in the first public library, near the temple of Apollo on the Palatine, he earned the gratitude of thousands. Refined culture, a taste for art, and knowledge of literature became more and more the property and the distinguishing mark of the aristocratic circles of the capital; and accordingly the higher social culture, as shown in pure and correct speech as well as in refined forms of intercourse and intellectual conversation, came to be designated by the expression "urbanity."

To this diffusion of Hellenic literature over the Roman empire, apart from the innate desire for culture that displayed itself in the Roman nation, the example of Augustus, who was a friend of poetry and letters, and who even attempted himself to write verses, and that of his favourites and friends Mecænas, Pollio, Agrippa, Messala, and others, greatly contributed. All these men were connoisseurs in Greek art and literature, and were patrons and supporters of artists, poets, and historians of the Greek and Latin tongue; and in imperial Rome the eyes of all were turned towards the court and the circle immediately round it, where the familiar intercourse with learned and talented men, and the liberal support of their literary labours, was considered as a sign of good breeding, and as a duty necessarily devolving on the great. For Augustus and his friends recognised with a true statesmanlike penetration the power and influence of literature on public feeling, and therefore endeavoured, by favour and patronage, to enlist authorship into the service of the new government, and by gently but firmly influencing it from above, to direct and dominate its progress and development. And their efforts were not unsuccessful. As Alexandrian authors of former times, their models in the form and substance of their works, had celebrated their liberal courts at Alexandria and Pergamum, the Roman poets and philosophers in like manner repaid the favour shown them by Augustus and his friends, by flattering recognition and pliant acquiescence in the fashion of the court. Thus

Virgil, the most popular poet of his time, connected his epic with the family of Julius, and in that way extracted various incidents "to give warmth to a frigid subject." In the same manner the repugnance excited by the frequent laudations and the artful flatteries with which Horace glorified his patrons sometimes causes us to undervalue and disregard the geniality and worth of his poems; while in Ovid the last tones of liberty and patriotism disappear amid the outpourings of servile devotion and the truckling for princely favour.

The powerful example set by the higher classes was seconded by the empty and uneventful course of life that, under the peaceful course of monarchical rule, was presently established in the capital, and which diverted the interests of the population from action to imagination and poetry, and substituted words for work. The period of great civil activity was past for the majority



PERGAMUM.

of the citizens, from the time when Augustus had broken the power and authority of the magistracy, and had concentrated in his own person the highest offices of the government, and the administration of the law. The emperor and his officers managed the interior affairs of the kingdom; the wars in distant parts were carried on by subordinate generals commissioned by the emperor, with standing armies under their command. With their power and importance the popular assemblies also lost the passionate temper of earlier years, and with the popular communities the interest in public life and in government offices seemed to die out. The art of poetry became a calling which often brought wealth, advantage and honour to its professors, but also brought a countless number of talentless poetasters and versifiers into the service of the Muses. There was a general impulse towards learned studies, towards reading and writing, and many sought in literature "the aim and unity of life." The discourses of grammarians and rhetoricians, of



philosophers and physicians, were more and more sought after; the whole learning of the Greek world took up its abode at Rome. Asinius Pollio, a clever orator and a statesman of varied knowledge, collected round him aspiring youths, who exercised themselves in oratory under his direction. Learned societies were formed, consisting of young men who, enthusiastically bent on studying the philosophy of the Greeks, were energetic in spreading abroad Alexandrian literature in Italy, and worked for the culture and development of different species and forms of poetry. These zealous students exercised a very important influence on the taste and the literary progress of the time. Presently also periodical records made their appearance, with what may be called newspapers and journals of public announcements (*Acta, acta diurna*), which among other things contained reports and extracts from the more important speeches in the Senate and in the courts of justice, and which were rapidly spread abroad throughout the most distant provinces by a regular postal system.

But the increase in the internal solidity of the empire was not proportionate to its outward extension. The two species of literature which can prosper only in a free atmosphere—history and oratory—especially suffered by the change to monarchical government; their tone was lowered, their circle of thought narrowed, their manner of treatment even was flat, and had little reference to the existing state of affairs. The drama and theatre, which in a refined age exercise great influence on social culture, received a fresh impetus from the spirit of the time. A kind of metropolitan spectacle, contrasted with the countrified Atellanian exhibitions, was developed under the skilful hands of D. Laberius and P. Syrus, in the plays of the Mimes. In these representations the manners and customs of daily life were parodied and caricatured with boundless licence; and after all freedom in political life had vanished, we still recognise in these plays the last branch of the national theatre in which some satirical allusions to the life and manners of the period were still permitted. But the ordinary mimetic exhibition was soon supplemented, under the influence of Augustus and Mæcenas, by the monarchical display of the Pantomime, in which dance and song united with gorgeous magnificence to attract the senses; and dramatic art was thus brought nearer to those spectacles of gladiatorial combats and wild beast fights, in which the Roman people always took especial delight, and which were accordingly prepared for them with ever increasing expense and on an extended scale in the last period of the republic.

The intellectual creations of the ancient civilized peoples thus passed over to the Romans, who proved that they were not the worst guardians to whom the keeping of the sacred fire could have been entrusted. Though the people on the Tiber were wanting in the idealistic tendency, and had not the artistic hand of the Hellenes, they possessed sufficient sensibility to appropriate the noble heritage of foreign art-industry,—understanding enough to give it a national impress, and a character adapted to the spirit of the age, and perseverance enough to preserve it as a precious gift, and to transmit the seed to other nations for the delight of future generations.



## ROMAN LITERATURE AT THE TIME OF AUGUSTUS.



THE Roman character was of so powerful a nature that it could collect all foreign elements within its wide pale, and yet preserve intact and dominant its own peculiarity. Thus for instance Cicero, an industrious investigator and reader, and a consummate master of style and representation, though without creative genius and power of invention, has, in his philosophical works, only set forth the treasures of Greek thought and investigation, and in his rhetorical writings has taken as his model and guide the teachings and experiences of the Greek schools of oratory; yet can we feel pervading all his work the current of Roman life and the power of a state arranged on a grand scale.

The superiority to which Cicero in course of years attained in oratory over his older contemporary Hortensius, was a clear proof how advantageously the Rhodian school of oratory and the study of Greek models had affected the Roman statesman; his classical language, his smooth style, the careful construction of his periods, the euphony and artistic arrangement of his series of sentences, and his elegant diction bore away the palm over the more popular and practical eloquence of his rival. Most of his discourses were elaborated in writing, after they had been orally delivered; and in preparing them he endeavoured to replace the magic of the living word by graceful ornaments of style.

Cicero's letters, like his discourses, are of great historical importance. They give a vivid and graphic picture of that deeply disturbed time, and of the chief actor on the stage of the Roman world, so that they not unfrequently serve as the most reliable sources of many historical phenomena of those days. This is especially the case with the letters to Atticus, a Roman knight, who on account of his wealth, and money speculations, as well as his culture, was extremely influential. Atticus was a man who maintained an intimacy with the most distinguished men of his period; and Cicero from the time of his residence in Athens, made him the confidant of all his plans and thoughts.

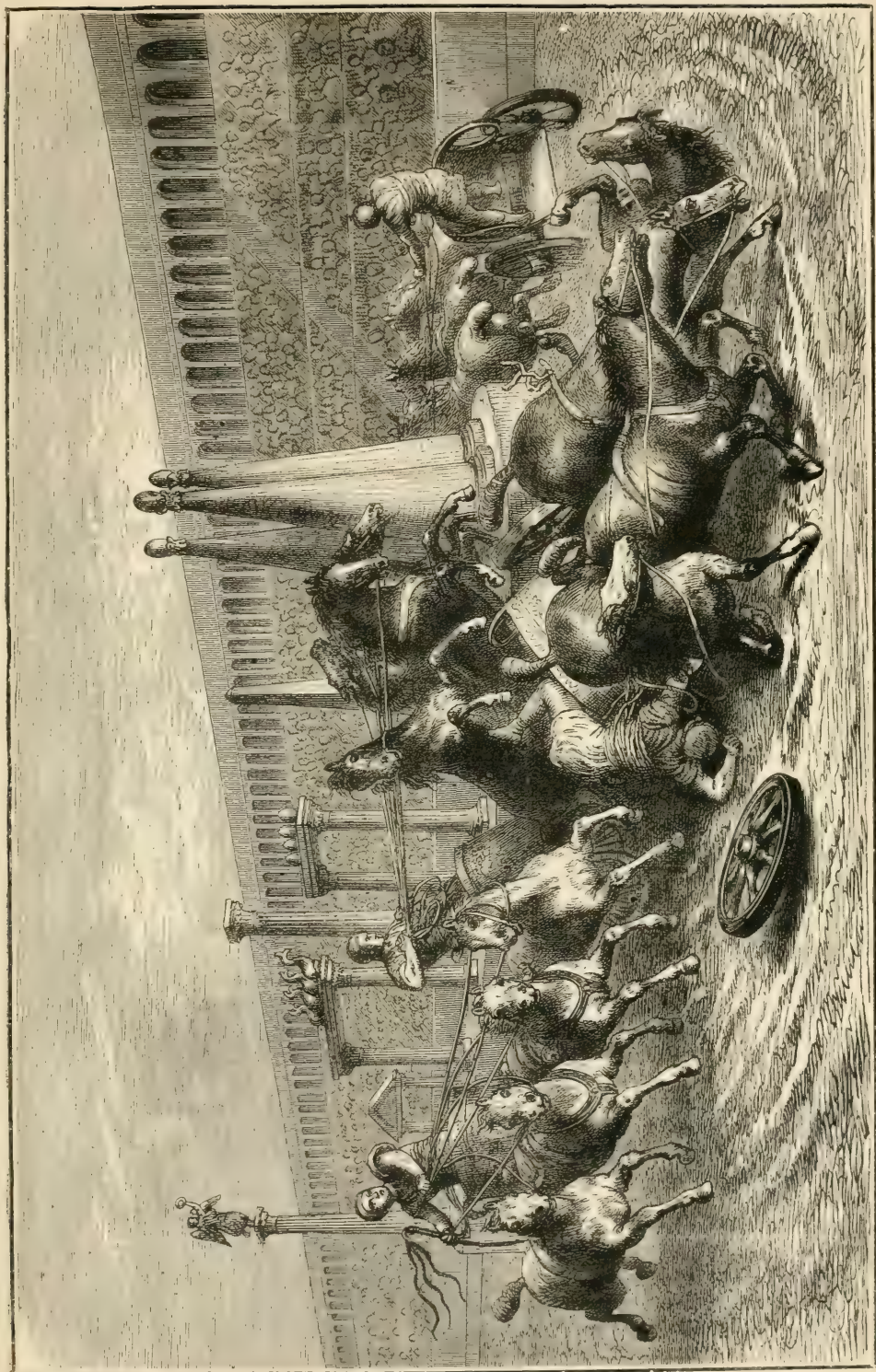
*The Roman art of Poetry.*—Not less dependent on Greek influences, though each travelled by a road of his own, were the Roman poets. Thus Lucretius Carus, who lived from 91 to 55 B.C., derived the material for his great didactic poem "on the nature of things" from the teaching of Epicurus, and borrowed his form and method of representation from the natural philosopher Empedokles; but he showed such a genuine mastery in the management of the difficult material, and in his poetic description of nature, that he is justly considered as an orb of the first magnitude shining in the starlit sky of Roman literature. M. Terentius Varro, the investigator of antiquity, who lived from 116 to 27 B.C. communicated to his countrymen in his numerous writings many



teachings obtained from Greek works. In his "Mempian Satires," in which verse and prose alternate, and delineations of morals and figures from life are represented with great liveliness, wit, and humour, and with much originality of style and expression, he has chosen a Greek philosopher, till then but little known, the cynic Menippus, of Gadara in Syria, as his model. But though he thus followed Menippus in his writing and in his life, Terentius Varro remained a true Roman of the old-fashioned way of thinking, to whom it was vouchsafed "to banish cares from the heart by means of song and the cheerful art of poetry." His satires were the last blossoming shoots given forth by the popular poetry of Italy; and he wielded his scourge against the unclean and mystic wisdom of the Greeks, and the cynical or "dog-philosophy," no less than against the degeneracy of Rome. The three elegiac poets, the fiery Catullus (86-46), the genial Tibullus (54-19), and the aspiring Propertius (54-16), borrowed form, metre, and artistic treatment of their poems from the Alexandrians, especially from Kallimachos. The famous poet Virgilius, or Vergilius Maro, from 70 to 10 B.C., certainly formed his epic the *Æneid* on the model of Homer, and his shepherd's poems or *Bucolics* on the basis of Theokritus, but with so much poetical art and such masterly skill of management that they nowhere lose the character of originality. Thus his heroic poem, in which Imperial Rome is associated with the sacred mythology of antiquity, remains as the grandest memorial of Roman national pride, and in his fine didactic poem, the *Georgics*, an agricultural treatise, in which the love of the old Roman for farming pursuits and the cultivation of the land finds its warm and natural expression, he has given to the world a valuable work that bears a popular Italian stamp. The intellectual and ingenious Horace, who lived from 65 to 8 B.C., chose for his models in his *Odes*, which are distinguished by variety of form and metre, as well as by euphony and correctness, the Greek lyrical poets, principally Alkæus and Sappho, and in his *Epodes* the poet Arkilochos, who wrote in Iambic; while in his "Poetics" he has represented the advantages of the Greek form of art over the national "dogrel verse"; but in his *Satires* and poetical *Letters* he stands entirely on his own ground, and in the spirit of Lucilius, surveys and reproduces the whole life of his time in all its tendencies and characteristics in the mirror of Aristippian cheerfulness, joviality, companionableness and irony, combined with feeling and moral dignity. He was a true child of the Augustine period, with his culture, love of pleasure, and philosophical way of looking at life.

Ovidius Naso, the popular Ovid, who lived from 43 B.C. to 17 A.D., the ingenious and pleasing narrator, has treated of the Greek mythology in his "Metamorphoses," and "Heroides," and in his poetical elegies on Love has communicated to his countrymen many of the Greek traditions; for no one understood better than he the art of clothing the learned skeleton of the Alexandrian poet with a luxuriant wreath of fresh leaves and blossoms. He had the skill that enabled him to invest with a peculiar and national vitality the matter he had obtained from abroad. Even the Fables of *Æsop* in the hands of Phædrus, who is supposed to have been a Thracian slave set at liberty by Augustus, received an Italian character and acquired a more practical meaning. And though his style is on the whole abrupt, dry and wanting in animation, yet the language is simple, clear, and correct, and the useful moral or rule of life which forms the principal aim and object of his fables, must have specially appealed to the practical mental tendency of the Romans.

*Prose Literature of the Romans.*—Far more original and less dependent on Greek models was the history of the Romans, which, under the influence of



ROMAN PUBLIC GAMES UNDER THE EMPIRE.—THE CHARIOT RACE IN THE CIRCUS.



great events and grand and powerful personages, developed from the dry style of the annalist into philosophic and artistic historiography, and in the form of historical "memorable events," far surpassed the works of such earlier writers as Catulus, Scaurus, Sulla, etc. The "Roman history" of Titus Livius, who died A.D. 17, was rhetorically and poetically adorned, after the fashion of the Alexandrian historian, with fictitious discourses, descriptions and representations; and Crispus Sallustius, who lived 86 to 35 B.C., manifestly kept the great Thucydides as a model before his eyes, in his striking picture of the moral corruption, the civil discord and the hostile position of parties during the wars of Catiline and Jugurtha. Yet in the lively dramatic art of description displayed by Livy, in his eloquent and picturesque representation of effective scenes and situations, we have undoubtedly the original and indisputable evidence of the natural gifts of the author; while the fine descriptions of character, and the intellectual reflections of Sallust leave no doubt as to the comprehensive knowledge of the world and men of a Roman statesman, reared among great political conditions. Again, in the "Commentaries" on the Gallic and civil wars, Cæsar laid before the Roman people in the purest Latin prose, and with marvellous clearness, in a series of independent descriptions, an explanatory account of his own exploits; and the whole work displays the magic of a cheerful power of narration, and in which the highest perfection of art appears combined in enchanting harmony with a plain natural simplicity of narration. This purity and freshness of style we do not find in the continuations written by Hirtius on the Alexandrian, African, and Spanish wars. If we compare this work, with which we may also associate the biography of Pompon. Atticus, written by his friend Cornelius Nepos, distinguished both for elegance of style and purity of language, with the productions of the contemporary Greek historians, Diodorus of Sicily (about the year 50), and Dionysios of Halikarnassus (about 30), we shall easily perceive that the Romans had overtaken the Greeks of that day in the art of writing history. Only in Strabo (B.C. 66—A.D. 24), of Amasia in Pontus, whose description of the earth affords a rich treasure of geographical, historical, and ethnographical knowledge of all the known peoples and countries of antiquity, have we obtained a venerable memorial of the Greek spirit of investigation of this period.

However much the Romans may have been indebted for their culture and literature to the highly-gifted nation of the Hellenes, in one great department of learning—the science of law—they were unsurpassed and unequalled. From the days of Mucius Scævola downwards, every generation had carried on the work of development of the conceptions of justice, of the arrangement and systematic connection of judicial verdicts and legal decisions; and produced the material which was afterwards arranged into a universal system with marvellous clearness of form, observation, and practical intelligence by Sev. Sulpicius Rufus and his scholars.





## THE ROMANS AND THE GERMANS.

PEACEFUL RULE OF AUGUSTUS.—DRUSUS ON THE RHINE.—QUINCTILIUS VARUS.—HERMANN AND THUSNELDA.—REVOLT OF THE GERMANS.—GERMANICUS.—MARBOD.—RACES, RELIGION AND GODS.—CUSTOMS AND INSTITUTIONS OF THE GERMANS.—OCCUPATIONS AND CHARACTER.—WARLIKE SONGS.—GODS AND GODDESSES.—GERMAN HEROES.—MANNERS AND CUSTOMS.—THE CHRISTIAN ERA.



AUGUSTUS did not love war; he was accustomed to declare that laurels were beautiful but unfruitful. Accordingly his wars in Spain and in the Alpine districts, Rhoetia, Vindelicia, and Noricum, etc., had principally for their object the fortification and protection of the frontiers of the kingdom; and he contrived to win over the Parthians so completely by his wisdom that they voluntarily sent back to him the war standards and the prisoners from the army

of Krassus. The bloody and devastating war in Dalmatia and Pannonia, from A.D. 7 to 11, was a war of defence against a warlike nation which had risen in insurrection, and sought by recourse to arms to free itself from the burden of taxation and from compulsory warlike service, but was compelled, after the heroic fall of the town of Arduba, to recognise the supremacy of Rome over the devastated countries from the Adriatic to the Danube.

Only in Germany did the celebrated commander Drusus, the brave and warlike step-son of Augustus, endeavour, after he had fortified the Rhine by many castles at Mayence, Bonn, etc., likewise to subjugate the populations between that river and the Elbe (B.C. 12-9). From Mayence he made several successful expeditions against the inhabitants of that territory, who belonged to the confederacy of the Suevi, or "roving people," the Usipetes, Sigambri, Bructeri, Cheruski, Catti (the Hessians) and others, and endeavoured to



maintain what he had won by a fortress on the Lippe or Aliso, by constructing the "rampart of Drusus," over the Taurus range towards Wetteran, and by a bridge across the Rhine at Mayence. When he was killed in the prime of his life by a fall from his horse on his return from the Elbe, his brother and successor Tiberius completed the conquest of Western Germany more by means of wise negotiations with the Germans, who were at variance among themselves, than by force of arms; and a Roman dominion was established between the Rhine and the Weser (A.D. 4). The name of Drusus long survived among the German people. In the "Eichelstein" at Mayence the remains of his sepulchral monument are said to be still preserved.



MODERN VIEW OF MAYENCE.

Before long, foreign customs, language, and administration threatened to destroy the national individuality of the Germans. German soldiers already fought in the ranks of the Roman armies, and prided themselves on distinctions gained under foreign banners when the ostentation, avarice, and imprudence of the governor Quintilius Varus, a narrow-minded man, who was accustomed to rule over the slavish population of Syria, and burdened the conquered people with tribute and the Roman judicial and penal system, awakened the slumbering sentiment of liberty in the German tribes.

Under the leadership of the bold and circumspect prince of the Cheruski, Hermann, or Armin, who had learnt the enemy's method of warfare in the service of the Romans themselves, the Cheruski, Bructeri, and others, formed a league for the purpose of shaking off the foreign yoke. Vainly did Segest, whose daughter Thusnelda, Hermann had carried off and married against her

father's will, warn the careless governor, who remained unmoved, in slothful and unsuspecting security. To put down an insurrection that had been purposely raised by the Cheruskan prince, the misguided Varus advanced with three legions and many auxiliary troops, encumbered with a large number of camp followers and many wagons and beasts of burden, through the Teutoburg Forest in Lippe Detmold; but here, in A.D. 9, on three stormy and wet days, he sustained, through the generalship of Hermann, such a complete defeat that the battlefield was covered far and near with the corpses of the Romans. The eagles were lost, and Varus put an end to his life by self-murder. The savage Germans took a horrible vengeance on their adversaries, and slaughtered many of the prisoners on the altars of their gods. Many a Roman scion of an aristocratic or a senatorial family was compelled to end his days as a domestic slave or herdsman to a German peasant. Augustus, on hearing the intelligence, cried out in despair: "Varus, give me back my legions!" and from that time forward he was bent only on establishing the security of the Rhine frontier.

But when Augustus had died, in his seventy-sixth year, at Nola, A.D. 14, and was added to the roll of divinities by a process of deification, the apotheosis, Germanicus, the heroic and high-spirited son of Drusus, accompanied by his noble wife Agrippina, the grand-daughter of Augustus, crossed the Rhine once more to redeem the martial fame of the Romans. He devastated the country of the Catti or Hessians, buried the bleaching bones of the Romans who had fallen there in the battle of the Teutoburg Forest, and carried off into captivity Thusnelda, the heroic wife of Hermann, who had been surrendered to the enemy by the faithless Segest. Thusnelda, inspired more by the spirit of her husband than by that of her father, followed the conqueror "not humbly and in tears, not imploring, but with a proud mien, her hands folded on her breast." Maddened by this domestic injury, Hermann marched through the territory of the Cheruski, and called upon all the tribes to rise in vengeance against the Romans, "the people who were not ashamed to make war by treachery and to fight against weak women." He succeeded in combining the Cheruski and several neighbouring tribes into a great armed league, and in bringing the Roman legate Caccina into great danger on the "long dam," which passed over the country from the upper Lippe to the Rhine. Nevertheless the Germans were worsted in two battles in the year 16, in a district near Minden, called Idistavisus, and on the Steinhud Sea, through the superior warlike skill of the Romans and the talent of Germanicus. But although the Roman general by these two battles inflicted heavy losses on the Confederacy of the Cheruski, and, supported by the Batavians, threatened Germany severely on the side of the sea, the Roman supremacy on the right bank of the Rhine was never firmly or enduringly established. Storms destroyed the fleet, impassable districts and the sword of the Germans brought the land forces to the brink of destruction. Soon afterwards the emperor Tiberius recalled his energetic nephew from the scene of battle. "Enough had been done," he declared, "sacrifices enough had been made; henceforth the Germans must be left to their own dissensions." With a heavy heart the young leader obeyed the command of his jealous uncle. A splendid triumph was accorded to him, at which Thusnelda and many captives were marched in chains through the streets of Rome, while Segest, the ally of the Romans, looked down on the victorious procession from an elevated post of honour. Germanicus was sent away to Syria, where he soon afterwards died—it is believed from poison. After that period the Germans



on the lower Rhine were no longer molested by the Roman love of conquest and aggrandisement.

And now the lower German-Cheruskian league turned its arms against the northern German league of the Marcomanni, at the head of which was the leader Marbod, distinguished alike for his warlike spirit of enterprise and for his intelligence and culture. This civil strife afforded the Romans an opportunity of annoying Germany on the south. When Marbod was compelled to yield to his opponent, he appealed for help to Tiberius; but this proceeding only hastened his own fall. Driven from the country he at last escaped to the Romans, who for eighteen years granted him maintenance as a pensioner in Ravenna, while Hermann, after the war was concluded, was murdered by treacherous friends, in the thirty-seventh year of his age. His



GERMANICUS BURIES THE BONES OF THE ROMANS KILLED IN THE BATTLE AGAINST HERMANN.

exploits were long sung by his countrymen. But the songs in which the German people glorified their first hero have not come down to our own time; and no national tradition has been preserved from the obscurity of antiquity. A colossal statue has indeed been erected to the liberator of Germany, on the Teut-burg near Detmold, to perpetuate the memory of the struggle he gallantly maintained.

Thusnelda died in Roman captivity, and her son Thumelicus, who was born in the foreign land, has been declared by the decision of recent investigators and poets, commenting on an obscure remark of Tacitus, to have been brought up at Ravenna as a gladiator. The tribe of the Cheruski was soon brought down by continued internal party-strife from its high position. Through Agrippina, the daughter of Germanicus, the old city of the Ubii, Kœln or Cologne, called Colonia Agrippina, reached the commencement of its prosperity.

RACES, RELIGION AND GODS, CUSTOMS AND INSTITUTIONS OF THE  
GERMANS.

THE GOD THOR.

ABOUT a hundred years after Augustus, the great historian Cornelius Tacitus wrote the celebrated work called "Germania,"—an account of the country of Germany and its inhabitants, with a description of their habits, institutions and forms of life,—a precious book, to which we owe the first authentic record we possess of the country and its rough warlike nations. From this book we learn that Germany was inhabited by a large number of independent tribes, sometimes friendly to each other, sometimes carrying on civil war among themselves. They all had an innate propensity for wandering, in obedience to which they frequently changed their dwelling-places. Besides the tribes already mentioned, who dwelt between the Rhine and the Elbe, we find

on the west bank of the Elbe the Longobardi (Long spears); on the German Danube, and at a later period in Bohemia, the Marcomanni or men of the border; on the Hungarian Danube the Quadi; in the district of the Oder and Vistula the Vandals; in Silesia the eastern Suevi, to whom belong the Semnones and Burgundians; in Thuringia the Hurmunduri; by the Frische Haff of the Baltic, between the Vistula and the Pregel, the Goths; on the lower Elbe the Saxons, with whom the Angles on the south-east associated themselves; on the coast of the Baltic the Heruli and Rugii; on the North Sea coast the Frisii and Chanci; in Schleswig-Holstein the Cimbrians, Teutons, and Ambrones; in the marshy, wooded strip of land through which flow the arms of the lower Rhine and the Maas, the Batavians and Caninefates; on the left bank of the Rhine the Kauraci, who had been subjugated by the Romans, with Augst, the mother town of Basle, the Nemeti, whose towns were Spire and Strasburg; the Vangioni with their town of Worms; and the Treviri with Treves.

The chief occupations of the Germans were hunting and warfare; the wild country, with its numerous forests, allowed of but little agricultural cultivation; it was more adapted to the rearing of cattle. Individual right of property in the soil was very limited and little understood, though on the other hand a transfer of the possession of the arable land from one proprietor to another was made at certain intervals by the government. They did not build towns and villages; their farms and huts lay scattered in the centre of their property, for a peaceful life within the shelter of strong walls was opposed to their love of liberty and warfare. Though the Romans had long felt a certain terror of the German name, yet the personal intercourse that arose after the conclusion



of the war had the effect of removing the earlier prejudice, and in time produced a more favourable impression and more humane sentiment with regard to those rough, bold nations. The Romans marvelled at the tall, slender and vigorous forms of the German men and women, the waving golden hair, the clear, light-blue eyes, in which dwelt pride, defiance, and the spirit of independence. The courage, the strength and bravery, and the haughty warlike bearing, which their opponents had learnt to know and to fear in the field of battle and in the turmoil of the fray, were recognised and revered in peaceful intercourse; and the purity of morals, the virtue of hospitality, the fidelity and nobility of feeling, the strictness of the marriage tie, and the gentle deference for the female sex, extorted such recognition from the Roman historian, that the intention has been attributed to his work to hold up as in a mirror the description of this simple nation to his degenerate, vicious, and voluptuous age, and to point out and censure the depravity of his own countrymen by the contrast with this natural and unsophisticated people. Above all, the historian's admiration was excited by the German's veneration for women, a characteristic feature in which the origin and germ of the subsequent chivalrous age may be recognised. "They see in woman something holy and prophetic," he remarks; "they esteem her counsel and obey her mandates." It was believed that the communities fulfilled their obligations more conscientiously when there were maidens among the hostages they had given; and in all important national undertakings among the Germans, they had recourse to prophesying women, whose verdicts were revered and carried out as prompted by a divine power.

This chivalrous character also shines forth in their other traits; when they were not engaged in war or hunting, they banqueted and caroused in the rude unadorned halls of their farmhouses, drank mead, or beer, "a drink brewed from barley and wheat, somewhat similar to wine," listened to the songs of the singer who celebrated the exploits of the gods and heroes or sang the glories of their forefathers, and amused themselves with throwing dice, a game of which they were passionately fond. When we add to these characteristics, their strict steadfastness in adhering to their plighted word, which was carried to such an extent that they allowed themselves to be fettered and sold as slaves if they had gambled away their freedom at play; their hospitality, which was practised as a sacred duty as long as their own stock of provisions lasted, and when these came to an end the host went forth with his guest to look out for another hospitable house; in all these traits there will be recognised both the virtues and the faults of the German of the middle ages. A way of life made vigorous by war and hunting, by daily bathing, by exertion and privations, and at the same time an indolent habit of dozing for hours, stretched at length on the bearskin, a practice of sleeping through the bright morning hours, carousals that were continued uninterruptedly through the whole day and night, and frequently ended with quarrelling and strife, and even in wounds and death-blows; simple habitations of rustic material without hewn stone or tiles, design or decoration, and at the same time a certain tasteful adornment of dress in the garments trimmed with the spotted skins of animals worn as jerkins and coats by the man over the close-fitting under-clothing, and in the sleeveless robe of the women, woven with purple stripes, and leaving the white neck and shoulders uncovered. As we learn from the account given by Tacitus, the Germans loved poetry and song, and at the commencement of a battle shouted forth martial lays in chorus. These songs, in which sometimes alliteration, the

repetition of the same consonant at the beginning of consecutive words was used, sometimes the repetition of similar vowels (assonance), were transmitted orally from generation to generation; yet the Germans possessed a system of writing consisting of letters called Runes, which are still to be found either carved in stone, or cut in wood, on the various runic stones and runic staves that occupy the attention of the antiquary.



VELLEDA, A GERMAN PROPHETESS, DENOUNCING VENGEANCE ON THE ROMAN INVADERS.

*Religion and Gods of the Germans.*—The most ancient religion of the Germans was a worship of nature, its phenomena and its forces, as manifested in the sun, moon, and elements, without personal conceptions of deities. "Man sees water, fire, air, and earth in incessant activity and strength, operating throughout the whole of nature, and therefore he offers adoration to these created things, but without recognising in them the ruling power of a God." In time, however, through the creative imagination of the youthful people, perhaps also through the influence and example of the Romans, these natural forces were personified as separate beings, so that cause and effect were united in the idea of a Divine Creator. That among the conceptions of personal deities the gods who rule the phenomena of nature and the heavens and whose power sways the fate of war, received the first places, is not only proved by the writings of the ancients, but is in accordance with every natural idea of religion of warlike nations. Of the religious teaching of the ancient



Germans only fragmentary accounts have been transmitted to posterity. We learn, however, that they venerated three gods as the highest rulers of the life of nature: that on an island in the north, beside a mysterious lake in the deep shade of surrounding forests, stood a celebrated sanctuary of the "mother-earth" (Nerthus or Hertha), from whence the statue of the goddess was at certain periods carried forth through the country in a covered chariot under the care and guidance of a priest, and that these periods were celebrated by a sacred peace and with joyful festivities; that at their religious festivals in sacred groves, solemn sacrifices, especially horses and men (prisoners, slaves, or criminals), were offered by the German tribes upon the high altars to the gods; that they endeavoured, in various ways, to penetrate the mysteries of the future, and set great value on the oracles of prophetic women and inspired seers; but through examination of the northern mythology, which appears to have been similar to the German in its fundamental principles, the separate stones of the structure have been united by the unwearied industry of painstaking collectors and investigators into one whole, whose general purport can be gathered from the following names and representations:

*The Gods.*—The principal, all-ruling being is called in all the German tongues "God." From awe, and reluctance to pronounce the sacred name, the people called him the "All-father," as the origin and source of all created things. He united the peculiarities of all the other gods in himself, and in a measure they are only to be regarded as emanations, rejuvenescences and revivals of the "All-vater." The idea of godhead was most vividly expressed in Wodan or Wutan, the Odin of the North, who, like Zeus among the Greeks, was venerated as the chief ruler of the universe and the king of the gods. The day of the week sacred to him was *Wodnestag*, Wednesday. Wutan embraced Earth, who bore to the king of heaven the most powerful and exalted of his sons, Donar, called Thor in the ancient north. This Thor is his father's right hand, rules over rain and clouds, manifests himself in the lightning and rolling thunder, but in spite of his terrible aspect is friendly, and benevolently disposed towards men, and in particular is the assiduous protector of the mother Earth and of those who cultivate the ground. In the name "Donnersberg," Thor or thunder-mountain, which is to be met with in different districts, and the designation of the week-day *Donnerstag*, Thursday, the memory of the god has been preserved to the present time. Zio (Tiu), the northern Tyr, was regarded as a son of Wodan, and as representing his powerful hand in matters regarding battle and warfare. His symbol was the sword, his sacred day *Dienstag*, or Tuesday. Of equal importance with the last-mentioned god was Fro, the northern Freyr, the joyful, pleasure-bringing, marvellously handsome deity, who was the god of love and peace, presiding over marriage and fruitfulness. Thus *froheit* in German signified joyfulness. Fro was also the god of the sun; like the Greek Helios, he conveyed to mortals the sunlight that had been created by Wodan, for which reason the countrymen worshipped him. Paltar, or Balder, the wise, eloquent, and gentle god, whose decree remains unchanged for ever, and to whom men owe law and justice, was a son of Wodan and his wife Frigga.

*Goddesses.*—The esteem and respect which according to Tacitus the Germans paid to women, was authenticated in various ways in the representations of their goddesses. The universal veneration of all the German races was given to two goddesses, who were allied in name and similar in their attributes. Frouwa or Freya, the light-hearted, gracious goddess, and

the sister of Fro, from whom the German word *frau*, woman, is derived ; and Frigga or Fria, the beautiful free goddess, the wife of Wutan, whose almighty power she was supposed to share. The sixth day of the week bears the name *Freitag* from Freya. Like Hulda, with whom both Freya and Frigga in many respects coincide, she is also the protectress of marriages, and gives the blessing by offspring. Among female divinities must also be reckoned Hellia, the inexorable goddess of the cavernous depths below, to whom are brought those who die of diseases or old age, while those who fall in battle are carried away to Walhalla.

#### THE HEROES, THE MANNERS AND CUSTOMS OF THE GERMANS.

*Heroes.*—Endowed like the mighty mythical personages of Greek history, Theseus, Jason, Perseus and the rest, with superhuman strength and power, the northern heroes fought against the evil of the outer world as the holy men of Christian tradition struggled with the sinful propensities in the human breast, and by their immortal deeds they were raised into communion with the gods from whom they sprang. As the ancient progenitor of the nation, the Germans, according to Tacitus, worshipped Tuisko, the earth-born god, whose son Mannus was the first of the heroes, and the father of men ; and the exploits and fortunes of the father and son were celebrated in old popular songs.

*Wise Women.*—It has been said that the Germans believed that something divine and prophetic was innate in women,—that magic and prophecy were their especial gifts. German mythology accordingly includes a number of benevolent, or terrible half-goddesses who interpose between the gods and men. They had the office of announcing to men weal or woe, life or death. The first rank among them is held by the Nornen, goddesses of fate, who, like the Greek Mœres and the Roman Parcæ, decide for every man the period of life. They are three in number : Ward (the Past), Werdandi (the Present), and Scult (the Future). The symbolism of the weaving, spinning, and severing of the threads of life they have in common with their Greek sisters. An important part in German mythology was played by the Walhûri, the divine female messengers of the universal father, who received those who fell on the Wal or field of battle and bore them to Wutan's heavenly abode.

*Sprites and Elves.*—Not only the gods have intercourse with the world of men ; the ancient German popular faith recognises a number of beings who constitute a community apart, a kingdom not of human kind, and possess the power to injure or to help men, namely, the wights, sprites and elves, water spirits, and domestic deities. These were they who, at a later period, are found embellishing the regions of fairy lore, in the form of dwarfs, giants, goblins, changelings, etc.

*German Institutions.*—The community of the Germans was divided into two classes : the free, or privileged class, and the bondsmen, who were destitute of civil rights. The former were divided again into the noble free-men, Edalings or Athelings, and the common free-men ; the latter class into tributary or vassal men (*lité*), and actual slaves (*schalks*), who were originally prisoners of war, or had gambled away their freedom, or had lost it in some other manner. The vassal was therefore distinguished from the slave or schalk, as he received from his master a piece of ground, called feod or fief, for his use in return for service and taxes, and thus had a dwelling place and hearth of his own, while the slave found food and shelter in his master's





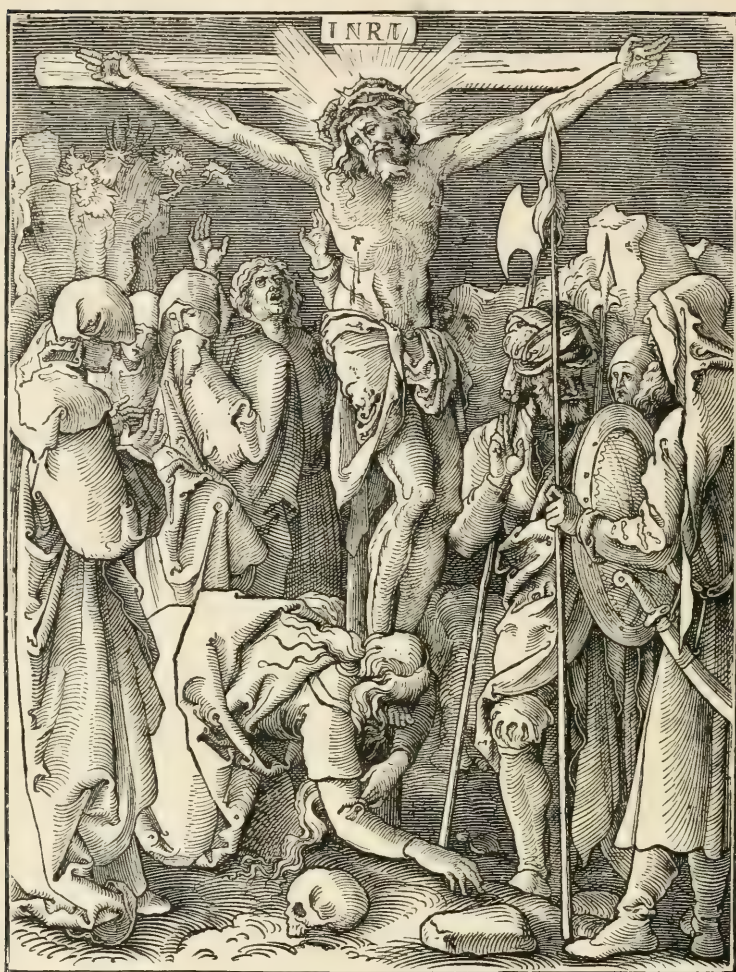
TRÆTORIAN SOLDIERS PROCLAIMING A ROMAN EMPEROR.

house. The *lité* could only be transferred with the piece of ground that he tilled ; the slave, on the other hand, was considered as a mere transferable chattel, and could be sold from one master or from one country to another. The lot of one of the *lité* was therefore, in general, less severe than that of a *schalk*, as, on the one hand, he was more independent, in a certain sense, than the slave, while, on the other, the opportunity was afforded him of obtaining wealth, and consequently the possibility of purchasing his liberty. Yet, with regard to his master, he possessed as little independent right as the slave ; he could not appear in his own person before a court of justice as a law-worthy man, but could only be represented, like the *schalk*, by his master. He could not dispose of his property unconditionally, but in certain cases was compelled first to obtain the permission of his master. On this state of things was founded the subsequent development of the feudal system.



M. CORN. TACITUS.





THE CRUCIFIXION.—AFTER A PRINT BY ALBERT DÜRER.

## THE CHRISTIAN ERA.



**W**HEN the Roman nation under Augustus had attained the highest point of its power, and had received in its wide bosom all the nations of the known earth, the foundation was being laid in the far east of the "kingdom of God," which was destined to pervade and to overcome the Roman Empire of the world. All that man with his natural powers could procure, the Roman State already possessed; outward power and supremacy, legal order and subordination at home, a fulness of intellectual culture, fostered by the most brilliant productions of literature and art of the most gifted nations, the

results of the thought and investigation of all the philosophers of the world, with all the wealth and treasures that could enrich earthly existence; and in spite of all this the human race had sunk into deep degradation—and a longing for higher things and for redemption had taken possession of the hearts of men.

The heathen religions were powerless and old; the Greek world of divinities and the Roman State religion had lost their influence, and no longer swayed the consciences of men; the mysteries and secret doctrines and ceremonies, in which many had sought peace and consolation, were now recognised in their true light as delusions of superstition, and filled the souls of the deceived with sorrow and despair; and the precepts of philosophers were but frail and rotten supports for more earnest natures in the troubles and vicissitudes of life. Humanity needed a new light in its efforts to find the right path out of the dark confusion of earthly life to a new goal—a guide whom it might follow with renewed hope,—and Providence, who guides the world's history according to an eternal decree, conferred on the Augustine period, besides the fulness of power and splendour, that crowning glory of choosing it for the time when the grain of mustard seed was sown in the earth, from which the tree of life grew forth for the salvation of the suffering human race sunk in the depths of unbelief and woe. The mysterious words of the prophets, the prophecies of the seers, the hopes and aspirations of the poets and philosophers, the longing anticipations of the people—all pointed to the coming of a Saviour and leader, with whose advent a new period of gladness and safety should dawn for all the inhabitants of the earth.

But while the Jews looked to see in their Messiah a king clothed with the magnificence of earthly power and majesty, one who would lead the "chosen people" to temporal greatness and sovereignty,—while the Romans, proud in their feeling of national supremacy, greeted their Augustus with the adulation of flattery as the founder of the golden age,—the Saviour of the world was born in poverty and lowliness in the land of the Jewish people. When He had reached His thirtieth year in quiet seclusion, as the evangelists have recorded, and when He had received the rite of baptism from John, He entered upon the office of His life. Surrounded by twelve disciples, who were, like Himself, of lowly birth, and among whom Peter, James, and John were the nearest to His heart, He went about through the Judæan country preaching and doing good, and declaring the glad message of salvation, the tidings of great joy, that the kingdom of God was at hand. But the stubborn world, hardened in its sinfulness, did not receive Him immediately, or recognise His mission—despising the religion of love, and a kingdom that was not of this world. His enemies represented the Galilean teacher to the Roman Governor Pontius Pilate as a conspirator, who was inciting the people to tumult and rebellion, and who treasonously called Himself the "King of the Jews"; and when Jesus, through the treachery of one of His disciples, Judas Iscariot, fell into their hands, they caused Him to be condemned to death by crucifixion; and the cruel sentence was carried out by Pilate's order. Surrounded by troops of guards and by a scoffing crowd, bearing the cross with His last feeble strength, until He broke down beneath the load, and a stranger, Simon of Cyrene, relieved Him of the burden, the "Son of Man" was led away to the place of execution outside the town, called Golgotha, or the place of skulls, and there, with a crown of thorns on His head, He was nailed to the cross between two criminals. With tranquil resignation to the will of His Father, Jesus bore all the pain and every indignity heaped upon Him, im-



ploring God's pardon for His murderers, until with the words, "It is finished!" He bowed His head and gave up the ghost. The body was wrapped in linen cloths, with incense and perfumes, and was laid by Joseph of Arimathea in a new sepulchre of stone in his garden.

Thus did Jesus Christ, the image and reflection of the Eternal, conclude His earthly life, and seal by His death the great truth of His mission. But the grave was powerless to hold imprisoned the Son of God. The earthly body only had been slain, the glorified Jesus rose again, and ascended in glory to His heavenly abode. In the hearts of His sorrowing disciples the blessed faith was strong that their dead and buried Master would rise again on the third day, and conquering the grave and death would ascend to heaven; but that, nevertheless, He would be with them still and take up His abode in the



NAZARETH.

hearts of His believing disciples. And with such living power did this elevating faith take possession of their souls in the anxious days after their Master's departure, that the believers beheld the Saviour appearing in their midst, in the places where they had wandered together during His sojourn on earth. They were once more strengthened and edified by His words of love, and saw Him pass at length in His glorified shape on a bright cloud to heaven. After His ascension He appeared to them as the "Lamb of God that taketh away the sins of the world," as the conquering hero who had vanquished sin and death; and more powerfully than the "Son of Man," wandering on earth, did the glorified Jesus, the "Son of God," now work on His disciples; and their steadfast faith that He was supporting them and crowning their labours with His divine might, that He was dwelling among them day by day, and would be with them always, until the end of the world,

and that He would one day come again in His glory to complete His kingdom, inspired them with the purpose of continuing His ministry, and bearing the joyful message of salvation abroad throughout all the world, that every one who worshipped God in spirit and in truth, who believed on Jesus Christ, His Son, and followed Him who is the way, the truth, and the life, should obtain forgiveness of sins and life everlasting. On the seventh Sunday after the Easter festival, the disciples were congregated at Jerusalem. They now felt the full consciousness of their high calling; and in the rapture of inspiration they were filled with the Holy Spirit, which enabled them to bear witness in lofty flowing language, and even with "new tongues," to the power of the Christian life in their souls, and to the high signification of their work. As the prophets of old received the streaming words of prophecy with trembling as a "burden from the Lord," so the apostles spake forth the stormy thoughts which broke in upon them in enthusiastic, strange-sounding discourses and songs of praise. It was the spiritual language of the new Evangel that had to be declared to all nations and languages throughout the earth.

The first Christian community was established at Jerusalem; consequently the teachers of the new faith referred continually to the Judaic doctrines, and were regarded by the Romans as a Jewish sect. When, however, persecutions overtook the new community, and Stephen, the distributor of alms, was stoned to death, the members of the new Church became scattered over the neighbouring countries, and carried the message of salvation to the heathen nations. The most zealous of all in accomplishing this work was the Apostle Paul, who had been converted from an opponent of Christ to become His warmest upholder, and who, during three long journeys in the towns of Asia Minor, Macedonia, and Greece, founded Christian communities, and during an imprisonment of two years in Rome governed the Christian community of the capital, and by means of his epistles most eagerly advanced the propagation of the gospel. And in order to facilitate this propagation, he issued at a meeting at Jerusalem, called in Revelation the "Apostle's Council," the declaration that the heathen Christians were not bound by the Mosaic law—a declaration which liberated Christianity from its national and local limitation, set it free from the bonds of Judaism, and brought it nearer to the fulfilment of its mission as the religion of the world, in which all the nations of the earth should unite, and wherein God should be worshipped in spirit and in truth. But the sufferings borne by its founder descended to the new Church. By persecutions the proud despots of earthly kingdoms sought to extinguish the spiritual world, and to weaken the zealous faith of its teachers by martyrdom and death. Gloriously did the new community of believers maintain the faith amid these severe trials; and the counsels of their enemies served only to throw a new splendour around the cause for which they gladly welcomed suffering and death.







ANTONY AND CLEOPATRA IN EGYPT.



## EMPERORS OF THE HOUSE OF JULIUS.

LAST DAYS OF AUGUSTUS.—HIS DEATH, A.D. 14.—TIBERIUS, 14-37.—HIS CRUEL REIGN.—SEJANUS.—DRUSUS.—CALIGULA, 37-41.—HIS MAD AND BLOOD-THIRSTY ACTIONS.—CLAUDIUS, 41-54.—GREAT UN

DETTAKINGS DURING HIS REIGN.—OSTIA.—THE GREAT CANAL.—  
 MAURETANIA A ROMAN PROVINCE.—NERO, 54–68.—HIS DEPRAVITY.  
 —CRUELTY TO THOSE AROUND HIM.—PERSECUTION.—BURNING OF  
 ROME.—MISERABLE FATE OF NERO.—DEGENERACY OF THE EMPIRE.



P. OVIDIUS NASO.

DOMESTIC misfortune darkened the happiness of Augustus's life. The promising sons of his daughter Julia who had been married to Agrippa, Caius and Lucius Cæsar, died in their youth, not without the suspicion of poison. Julia herself, an intellectual but voluptuous woman, caused such sorrow to her father by her immoral course of life that he at last banished her; and a younger son of Agrippa and Julia, born after his father's death, and known as Agrippa Posthumus, died by the hands of hired murderers, on a distant island, to which he had been banished on account of his wild and turbulent nature.

Thus the imperial succession descended to the adopted step-son of Augustus, the diplomatic but hard-hearted and misanthropic Tiberius, who ruled from A.D. 14 to 37; he obtained the kingdom through the intrigues of his ambitious mother, Livia, the third wife of the emperor. Though Tiberius at the commencement of his reign took Augustus as his model, and, like him, kept up customary forms and traditional ideas, protected the provinces against extortion and oppressive taxation, and in his whole demeanour showed political foresight and moderation, he nevertheless led the Roman people another step downwards in degeneracy and demoralization; for he soon returned to the dark path of misrepresentation, deceit, and treachery, encouraged and fostered in the nation a spirit of servility, flattery, and selfish greed, and robbed the Roman commonwealth of the last remnant of political activity and national self-government. This was especially the case from the time when Ælius Sejanus, a man of obscure birth, who under a flattering manner and a winning exterior concealed a burning ambition and a dominating and avaricious spirit, and who had contrived to win in a high degree the favour and confidence of the generally suspicious and reserved ruler, advised that the imperial body-guard which had hitherto been scattered throughout the towns and suburbs, and was partly quartered on the citizens, should be collected in a strong encampment before the Viminalian gate; and thus he hastened and advanced the formation of a military despotism. The body-guard of the Prætorians, the 10,000 chosen soldiers, who, under the command of Sejanus, had their habitation in the camp or in barracks, was a strong protection to the emperor, and facilitated the establishment of an absolute monarchy; but it also became a scourge for the throne. Tyrants and armed guards set up by the prince against the people, the Prætorians not unfrequently turned their dreaded weapons against the rulers themselves, and elevated or overthrew the emperors according to accident, passion, and the caprice of the moment. The camp of the Prætorians was a fortress raised against the Roman people for its coercion; but a fortress, also, before which



the rulers trembled no less than the subjects. From that time the prefect of the Prætorium was the most powerful and influential man in the State. The popular assemblies were now abolished, and the cringing, supple senate, to which the choice of the consuls and other magistrates was transferred, and a State council chosen from among that senate, were mere tools of the despot, who wished by this means to transfer to others the hatred his rule awakened, and to procure serviceable judges in accusations of treason. These terrible courts, which passed sentence on high treason, were a means of destroying any patriotic man, as they not only punished overt actions with death and confiscation of property, but even words and expressions of every kind which might indicate secret dislike or hostile sentiments. Cunning, well-paid spies and informers, or delatores, undermined the fidelity and honesty of the people and destroyed every spark of freedom; while enervating sensuality, fostered by the Government, destroyed every germ of moral power, and awakened and encouraged the seeking for title and rank, with all the vanity and petty ambition connected with a monarchical court and State life. And, as though nature had combined with the cruelty of the ruler for the destruction of humanity, the empire was visited by misfortunes of all kinds—a conflagration, a devastating earthquake, which reduced many of the most beautiful and wealthy towns of Asia Minor to heaps of ruins, and the downfall of the amphitheatre in the Sabinian town Fidenæ, in the year 27, when 50,000 men were wounded, crushed to pieces, or buried.

Tiberius, tortured by suspicion, the pangs of conscience, and distrust of his fellow-men, passed his latter years at the island of Capri, in Southern Italy, where he gave himself up to the lowest luxury and vices, while Sejanus in Rome heaped crime upon crime. He had already, by poison, made away with Drusus, the only son of Tiberius, a young man of violent nature, and passionately addicted to sensual pleasures and fighting games, and had removed many members of the imperial family, among them the wife and two sons of Germanicus, by banishment (30), or had got rid of them by starving them in prison. He now sued for the hand of the widowed wife of Drusus, whom he had caused to be murdered, and allowed it to be distinctly understood that he aspired to the throne. When this became known to the emperor, in spite of the numerous hired spies of Sejanus, he ordered the senate, with his usual slyness and dissimulation, to command the execution of the powerful favourite, in the year 31, and then took vengeance on his children, relatives, and friends. The fatal suspicion of Tiberius seemed to increase as he grew older.

The prisons were filled with prisoners of every age and of both sexes; the sinister passion of the emperor constantly demanded fresh sacrifices. Two years after the fall of Sejanus, all those who still remained in prison as participants or accomplices in his crime, were slaughtered, and their corpses were thrown on the stairs of sighs. At last Tiberius fell sick, and his waning bodily strength made known his approaching end. But he concealed his condition, and, to deceive his attendants, he formed the design of returning to Rome. At his estate at Misenum, however, he fell into a death-like faint, which caused some of his followers to greet his Imperial grand-nephew, Caius Caligula, who was residing with him, as the successor to the throne. But Tiberius began to recover; whereupon the chief guard Macro, and Caligula himself, in order to escape the imminent danger, hurried on his tardy death by suffocating him with the pillows. Thus Tiberius came to a violent end, in his seventy-eighth year.





## CALIGULA AND CLAUDIUS.



**H**IS successor, Caius Caligula (from A.D. 37 to 41), the unworthy son of the noble Germanicus, was a bloodthirsty, raving madman, who took pleasure in signing death-warrants, and delighted in the agonies and lamentations of his tortured victims; an insensate spendthrift, who commenced the most absurd buildings, held games and processions of fabulous splendour, and indulged in the most foolish pleasures; an idle, presumptuous boaster, who organized ostentatious triumphal processions for pretended victories over the Germans and Britons, enemies whom he

never saw, and caused sacrifices to be offered and divine honours to be paid to him in the temples, for victories never gained; a reveller whose luxurious table absorbed the treasure of the State and the provinces; a cruel despot who once expressed the wish: "That the whole Roman nation had one neck, that it might be destroyed with one blow,"—who, surrounded by jugglers, wrestlers, and harlots, indulged in the very wantonness of tyranny and arrogance.

Weary of the endless executions, confiscations, and extortions, a few aristocratic Romans belonging to the court, formed a conspiracy, which led to the murder of the half-witted tyrant, with his wife and child, by two captains of the guards. Thereupon the Prætorians placed on the throne his uncle, the feeble Tib. Claudius (41–54), whom they drew trembling from his hiding-place in the palace. While the new emperor devoted himself to learned studies of antiquity, language, and history, his favourites, the freed men Narcissus, Pallas, and Polybius, set at nought all law, justice, and right, establishing a disgraceful system of sale of offices, and extortions; and his wife, Messalina, trod morality and decency under foot. A luxurious court of Oriental splendour and extravagance, where a shameless woman sacrificed to her caprices and avarice some of the noblest men, such as Appius Silanus, Arria, Pætus, and Valerius Asiaticus, and where venal courtiers, without merit, virtue, or birth, set the fashion, and amassed incredible wealth, must have destroyed the last germ of moral dignity in the nation. Messalina even went so far in her shamelessness, that though already married, she publicly celebrated a brilliant wedding festival with a young Roman. But at last, when some favourites with whom she had quarrelled, opened the eyes of the emperor to the shameful conduct of his wife, and terrified him by a description of the impending dangers, he gave the order for her execution, and then married his beautiful and intellectual but immoral and ambitious niece Agrippina, who soon made away with her feeble husband by poison, to put upon the throne her depraved, badly trained son by her first marriage, Claudius Nero.

The reign of Claudius was remarkable for two great undertakings: the excavation and fortification of the harbour of Ostia, and the opening the lake of Fucinus by means of an immense canal (Emissarius), at which 30,000 men laboured for eleven years. By means of this canal, the increasing dampness of the surrounding country was prevented, and a considerable tract of land was gained for agriculture. Nevertheless this great scheme was not productive of nearly such advantages as the construction of the harbour with its broad dams extending far into the sea, and its lighthouse. In spite of internal

degeneracy, the Roman arms under Claudius and Nero were victorious abroad; Mauretania was transformed into a Roman province; in Britain conquests were made, and in Asia (Armenia) Domitius Corbulo revived the warlike fame of ancient Rome.

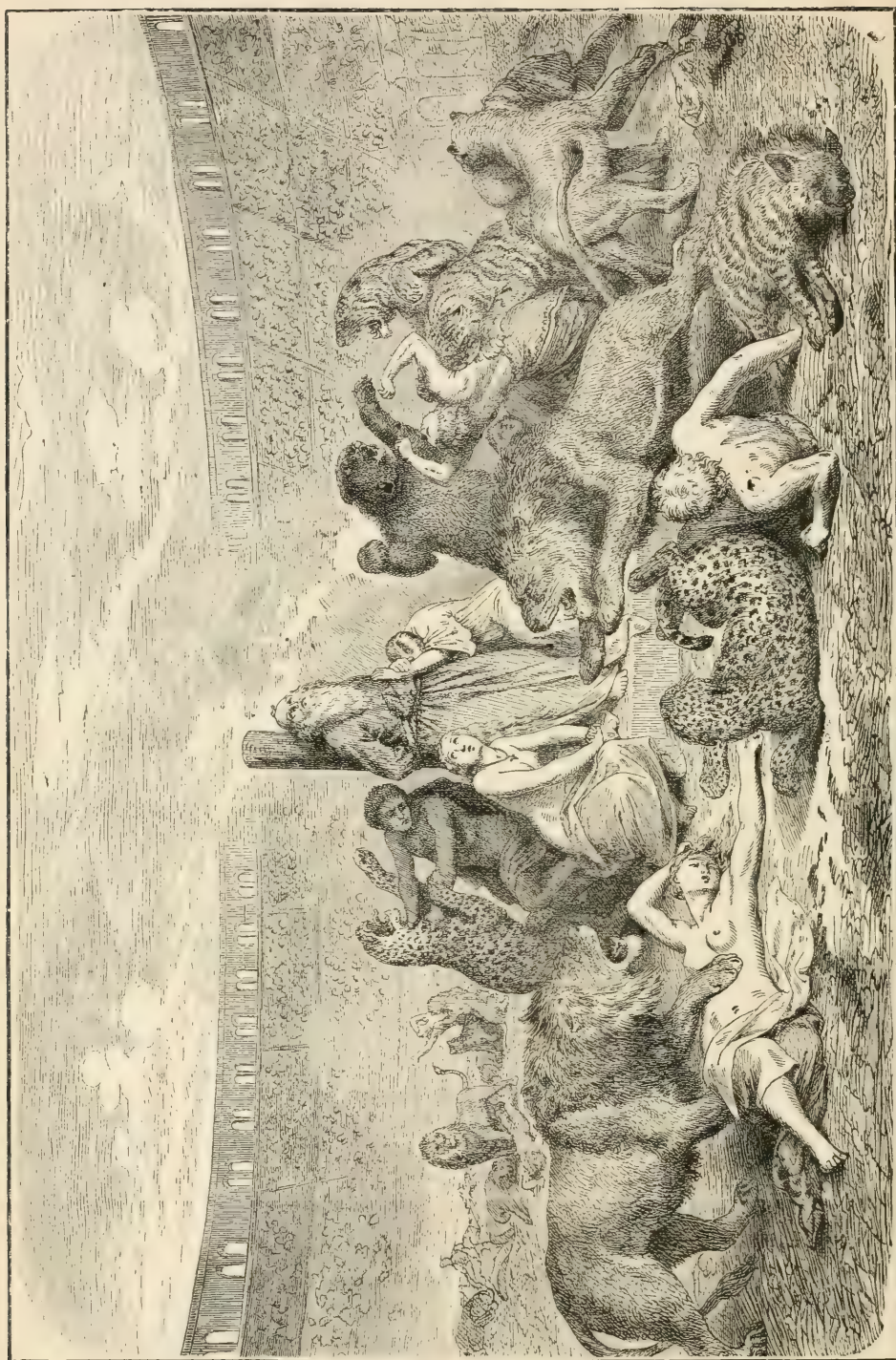
The innate depravity of Nero, who ruled from 54 to 68, soon supplanted the benevolence, which out of regard for his two teachers, the philosopher Seneca and the chief guard Burrus, he showed at the commencement of his reign, and impelled him to the most enormous crimes. He, who had once wished, on signing a death-warrant, that he did not know how to write, not only persecuted and put to death all men in whom civic virtue and Roman honour still showed itself, as, for instance, Thrasea Pætus, and confiscated their property, but he also raged against his nearest relatives, including his step-brother Britannicus, who died of poison at the imperial table—his wife Octavia, the



CLAUDIUS CÆSAR.

daughter of Claudius, who, banished to a solitary island, at the instigation of his mistress, Poppæa Sabina, met her death by the opening of her veins in a hot bath—and even his wicked and ambitious mother, whom he caused to be sunk in the bay of Baïæ in an ingeniously constructed vessel, and when she escaped this mode of death, he despatched murderers to kill her. He also took advantage of the conspiracy of Palparnius Piso, in which the republican poet Lucanus, the author of the epic poem “Pharsalia” was involved, to destroy not only the latter, but his uncle, the Stoic philosopher Seneca, his own tutor. Seneca opened his veins, and atoned by an honourable death for many an unworthy action of his life. Surrounded by courtiers and harlots, the foolish and sensual hero committed incredible acts of baseness and wrong. Spectacles and riotous processions, in which, disguised as a singer and lute player, he took part with the companions of his pleasures—sumptuous banquets and feasts, at which the prefect of the Prætorians, Tigellinus, and the master of the ceremonies, or “Arbiter,” Petronius, known for his wit and gift of conversation, rendered excellent service—popular feasts, combined with pathetic banquetings in the streets and open places, and senseless extravagance of all kinds—consumed the revenues of the State, and gave occasion for the vilest extortions. Urged by a kind of artistic whim, he marched through the provinces with foolish festive pomp, caused himself to be presented with wreaths of victory by the degenerate and flattering Greeks, and compelled the sons of the first families in Rome to expose themselves to public contempt by low buffoonery. In wicked wantonness the despot caused Rome to be set on fire, that he might sing the Burning of Troy from the battlements of his palace; and then, to divert the hatred of the people from himself, he shifted the blame on to the Christians, who were regarded as a Jewish sect, and who,





CHRISTIAN MARTYRS IN THE ARENA.

on account of their retired lives, were hated and despised by the Romans. Many of them were sentenced to death, and were compelled to pay the penalty for their "misanthropy," by the sword, the faggot, and cross. The cost of rebuilding the town, which had been for the most part reduced to dust and ashes by the six days' conflagration, and the construction of Nero's "golden house" on the Palatine hill, increased the oppression, until at last these accumulated crimes led the Gallic and Spanish legions, under Julius Vindex and Servius Sulpicius Galba, to revolt. When the forces under Galba approached the capital, Nero escaped to his country-seat, and with the self-



THE GODDESS FREYA.

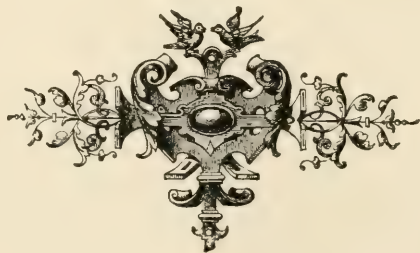
laudatory exclamation, "what a great artist the world would lose in him!" he tremblingly caused himself to be stabbed by a freed slave. Julius Vindex, who had first raised the banner of insurrection in Gaul, did not live to see the overthrow of his mortal enemy. The defeat of his army in an unfortunate battle, brought about by a misunderstanding, with the legions of the Upper Rhine, drove him to suicide.

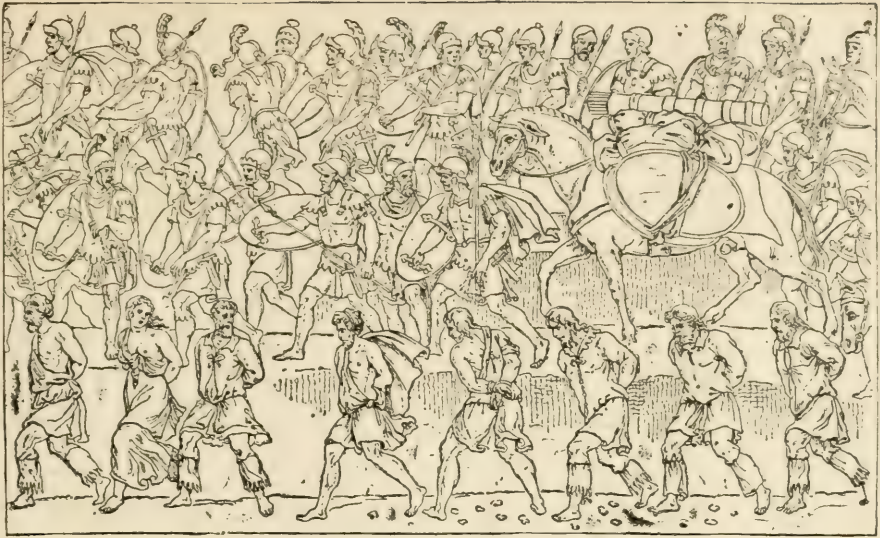
With Nero the house of Augustus became extinct. Galba became his successor in 68, and with him commences the roll of the rulers raised by military power. But when the severe, parsimonious veteran failed to satisfy the avarice of the Prætorians, they declared Otho emperor (68), and murdered



Galba, and Piso, his appointed successor and co-regent, a young man of blameless life and of aristocratic birth, whose place Otho, who was deeply in debt, had vainly hoped to have gained. At the same time, however, Vitellius rose up on the Rhine, advanced with his legions to Italy, and defeated the army of his opponent on the Po near Bedriacum. Otho, at one time a friend of Nero's, whose mistress, Poppæa Sabina, had been his wife, showed a noble spirit after his elevation, and in order to obviate further bloodshed, expiated, in 69, a sinful life by a voluntary death. Many of his followers imitated his example. Vitellius was a rude, low-minded reveller, who filled up the short period of his reign with sumptuous banquets and violent extortions of money. Disgusted with their unworthy ruler, the Syrian and Egyptian legions proclaimed their brave general, Flavius Vespasianus, emperor. Soon also troops marched into Mœsia, Dalmatia, and Pannonia, and passing into Northern Italy, defeated the enemy's armies not far from Cremona in a nocturnal battle. This beautiful town paid the penalty of its devotion to Vitellius by entire devastation. When Vespasian's general, Antonius, advanced towards the capital, Vitellius, clothed in mourning garb, renounced the throne with tears, and declared himself ready to retire into private life. But his adherents and the troops that remained in Rome would not accept his abdication. They so vigorously attacked the prefect of the town, Flavius Sabinus, the brother of the newly chosen emperor, who with Vespasian's young son Domitian had thrown himself into the Capitol, that the noble temple of Jupiter on the Capitol was destroyed by fire, and Sabinus, in spite of the intervention of Vitellius in his favour, was murdered. Domitian, in the garb of a priest of Isis, escaped into the house of a faithful client of his father's.

But public feeling changed. When the Flavians approached the gates of Rome, the indolent profligate was dragged out from a corner of the fortress, and was put to death by a troop of savage soldiers with tortures and degradation; his head was cut off, and his body dragged with hooks into the Tiber. During this horrible warfare the degenerate and callous people of Rome unfeelingly pursued their accustomed pleasures and enjoyments, and gave themselves up to the most foolish superstition. The old Roman noble families disappeared more and more; those who had still some sense of morality and virtue escaped from the town to the country-houses of Campania, or chose death by suicide. Many sought and found comfort in the philosophic school of the Stoics.

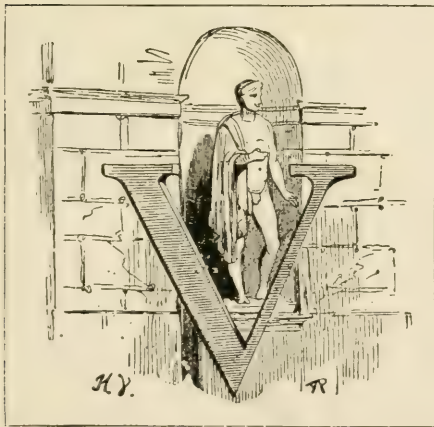




ROMAN SOLDIERS AND BARBARIAN CAPTIVES.

## THE FLAVIANS AND THEIR SUCCESSORS.

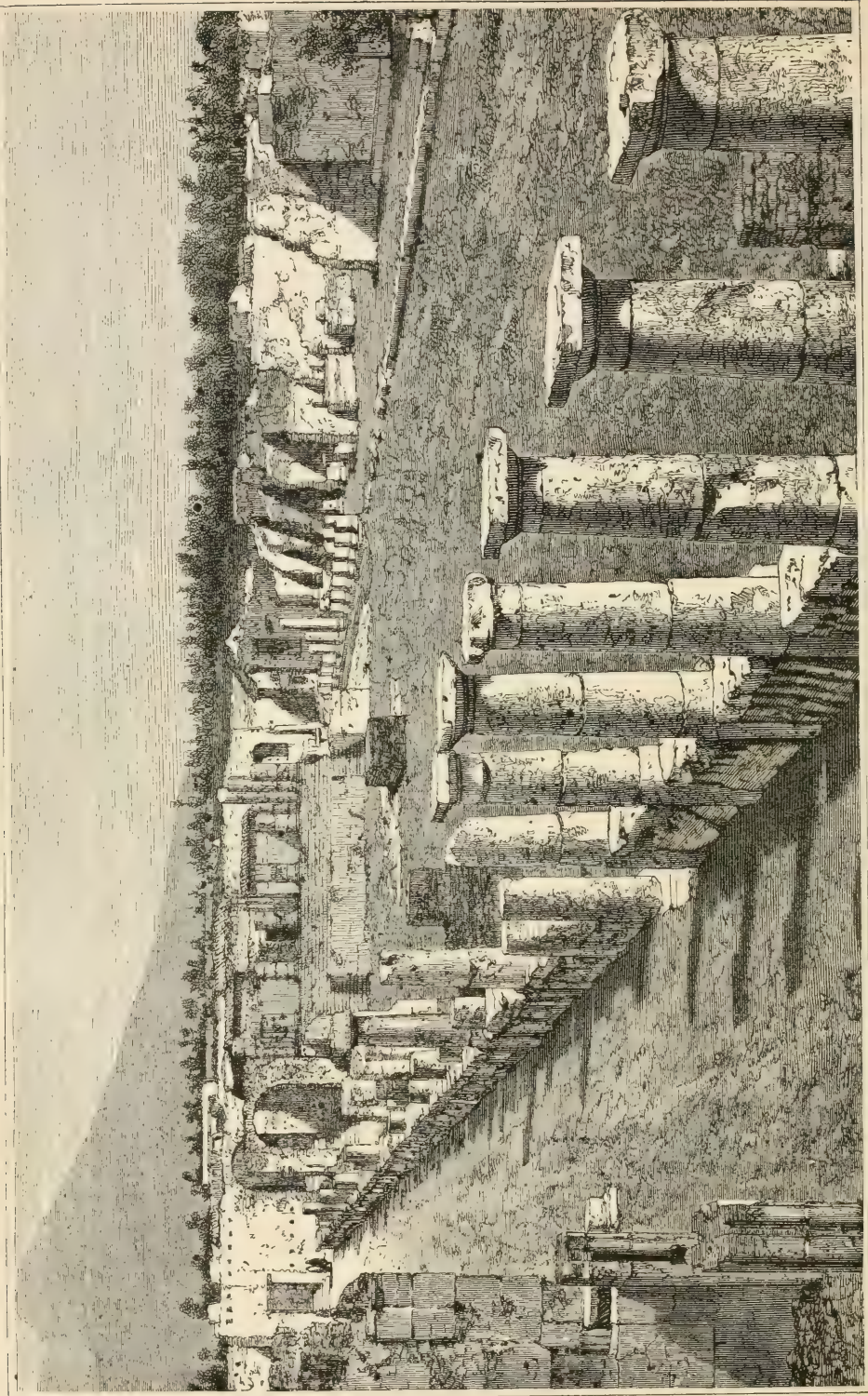
VESPASIAN, A.D. 70-79.—HIS WARLIKE EXPLOITS AND PUBLIC SERVICES —THE JEWISH WAR.—DESTRUCTION OF JERUSALEM.—FATE OF THE SURVIVORS.—BRITAIN.—REVOLT OF BOADICEA.—AGRICOLA.—THE CALEDONIANS.—CIVILIZATION.—THE GREAT WALLS.—REBELLION OF THE BATAVIANS.—TITUS, 79-81.—HIS CHARACTER AND REIGN.—EARLY DEATH.—HERCULANEUM AND POMPEII.—DISCOVERY



OF THE BURIED CITIES.—REIGN OF DOMITIAN, 81-96.—THE DACIANS AND MARCOMANNI.—CHARACTER OF DOMITIAN'S REIGN.—HIS DEATH.

ESPASIAN (70-79), the first in the line of good emperors, restored by his severity martial discipline in the demoralized army and among the Prætorians, purified the senate by the removal of unworthy members, and improved the administration of the law by the abolition of unjust courts. He also filled the State treasury by economy and good management of city by the erection of the temple of peace and of the great amphitheatre, or Coliseum, whose gigantic ruins still excite the admiration of the world; and he gave the empire greater unity by conferring on the provinces the power of gaining senatorial and equestrian rights, and brought several Asiatic States into the immediate confederacy of Rome.





EXCAVATED RUINS OF THE BURIED TOWN OF POMPEII.

Through his general, Cerealis, he brought to submission the Batavians, who, inspired by the prophetess Veleda, had risen under the brave Claudius Civilis, with the Frisii and other German tribes; and extended the boundaries of the kingdom by the subjugation of Judæa and Britain. A simple, practical man, Vespasian banished all luxury from the court, dismissed the innumerable philosophers, astrologers, and soothsayers, Chaldæans, from the city, and encouraged only such arts and sciences as actually tended to the welfare of the State. In spite of his parsimony, which bordered on avarice, he called into existence many great works and undertakings.

Vespasian disliked Christians and Republicans. He caused the former to be persecuted; and first banished, and then put to death, the brave Helvidius Priscus, the champion of the latter. Helvidius Priscus, like his father-in-law, Thrasea Pætus, a man of strong character, holding Stoic and Republican principles, had become obnoxious to the emperor, chiefly on account of his keen opposition in the senate. The union of some of the States in a confederacy with the Roman empire brought about hostile relations with various neighbouring tribes, Parthians, Caucasians, and others.

### THE JEWISH WAR.

**I**N the period from the death of Herod's grandson, Judæa had been ruled by Roman governors, or Procurators, who cruelly oppressed the country, and by their scornful arrogance wounded the people in their deepest feelings. The oppression was most severe under the governor Gessius Florus, appointed by Nero. This man, whose avarice equalled his cruelty, roused the Jews to such a pitch of fury, that, led by the national party of freedom, that of the Zealots, they rebelled against their oppressors, and compelled the Romans to retreat from Jerusalem. But they did not long remain unpunished. While the

triumphant Zealots established a rule of terror in the capital, cruelly persecuting the moderate party opposed to them, and treacherously murdering their Roman captives, Flavius Vespasianus came marching from Ptolemais with a great army into the Jewish land. The people, badly led, torn by intestine factions, and bitterly hated by the heathens, fought with the courage of desperation against the invading legions of Vespasian; but after the storming of the mountain fortress of Jotapata, bravely defended by Josephus, and after a fearful defeat, in which 40,000 Jews were slain, they were obliged to confine themselves to the defence of the capital. Vespasian had in the meantime been raised to the throne, and the siege of Jerusalem was conducted by his son Titus.

In the city, overcrowded as it was with inhabitants, the most horrible famine was soon raging, which, in conjunction with pestilence and the suicidal fury





of factions, hurried thousands to their graves. In vain did the benevolent general proffer mercy to the besieged ; hatred, and a fanatical trust in Divine intervention, led the Jews to a war of extermination. From the heights of the temple they defended themselves with the utmost contempt of death, until, when the city was taken, on the 10th of August, A.D. 70, the magnificent building was wrapped in flames, and death made havoc in every form among the conquered.

Then followed the complete destruction of Jerusalem, and the lamentable end of the Jewish kingdom. Eleven thousand Jews perished by compulsory or by voluntary starvation. Of the survivors, some were fettered and sent to labour in the Egyptian quarries, others were condemned to dishonourable service as gladiators, and all the youth of the country under the age of

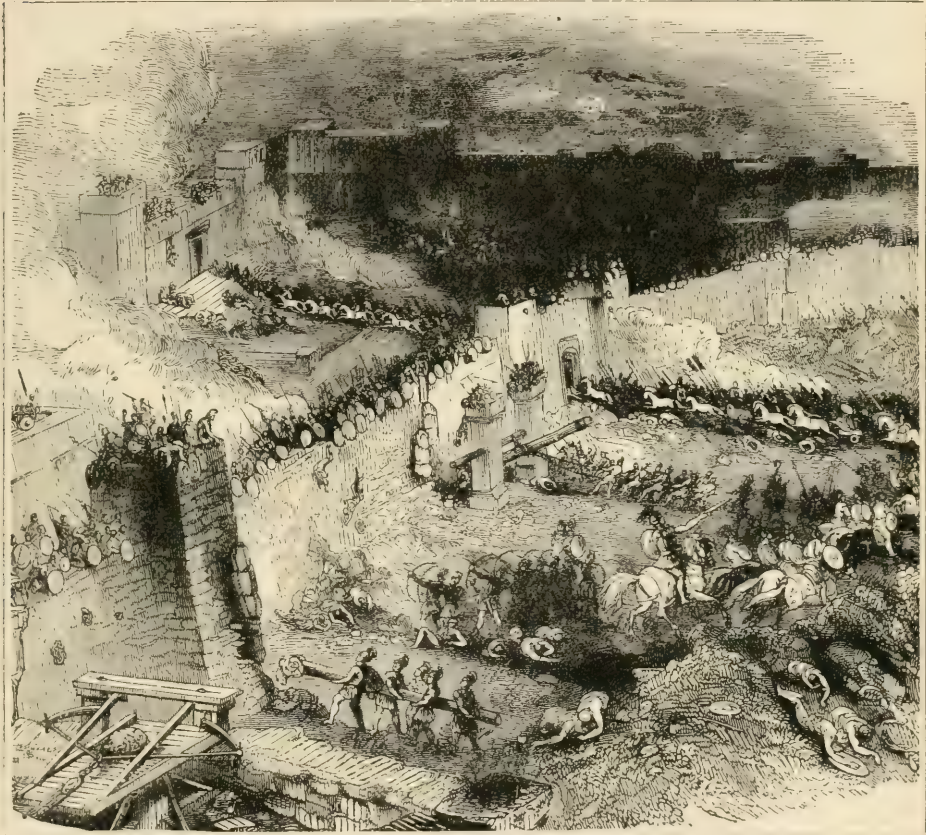


PULLING DOWN THE ROMAN EAGLE.

seventeen years was given over to the bitterest form of slavery. The five years' war of destruction is said to have devoured more than a million of people. Among the captives who followed the triumphal chariot of the conqueror, was the Jewish historian of the war, Josephus, who, wonderfully sheltered in a cave from the anger of the Romans, and the suicidal rage of his countrymen, utilised his literary talents and his acquaintance with Græco-Roman culture, in the description of the deeds and fortunes of his people. The triumphal arch of Titus in Rome still displays the effigies of Jewish sacred vessels and spoils that were carried to the great city ; and the repugnance of the Jews dwelling in Rome to pass underneath that arch bears witness to the deep resentment inherited by generation after generation.

Great was the oppression the survivors who still remained in their country had to endure from the Roman rule ; but when, sixty years later, during the reign of Hadrian, a heathen colony was established on the sacred soil of

Jerusalem, to which colony the name of *Ælia Capitolina* was to be given—and when on the height where Solomon's Temple had once stood, a fane was erected in honour of the Jupiter of the Capitol, the Jews, led astray by a fanatic, Simon, who had assumed the name Bar Kocheba, "Son of the Star," and who took advantage of the expectation among the people of a Messiah to inflame their warlike enthusiasm, once more flew to arms, to avert this shame from their nation. After a murderous war that lasted three years, during which more than half a million of inhabitants were slain, and nearly all their towns and villages were completely destroyed, they were vanquished by the Roman discipline. The survivors emigrated in crowds; the land had

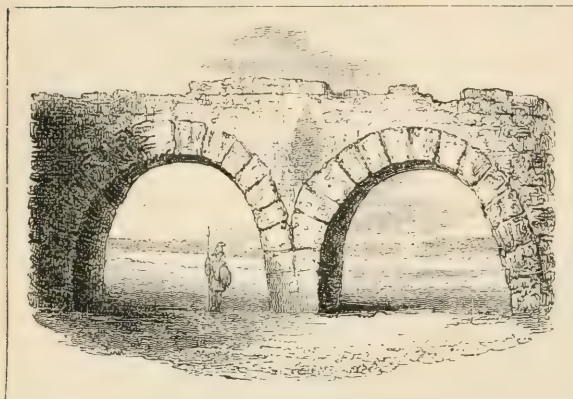


THE TAKING OF JERUSALEM.

the appearance of a desert, and the Jewish nation was homeless. Since that time the Jews have been wandering over the face of the whole earth—keeping apart from other races, and holding to their own customs, to their faith, and their superstitions. The banished men were afterwards allowed, in consideration of a payment in money, to resort once a year, on the tenth of August, the day of the destruction of the Temple, to the site of Jerusalem, to weep over the ruins of their sacred city, and to meditate in torn garments on its past splendour and their ruined hopes.



## BRITAIN, AND THE REVOLT OF THE BATAVIANS.



ROMAN ARCHES AT CHESTER.

THE first conquests in this island, which had been known since Cæsar's landing, were made under Claudius. But when the Romans who had settled in the island treated the inhabitants with cruelty and arrogance, the Britons rose under the heroic Boadicea, queen of the Iceni, and, incited by the priests, fought several bloody battles against the Romans, driving them back to the sea-coast; but they were

at last defeated in a great combat through the martial skill of the Romans, and the generalship of Suetonius Paulinus. In despair, Boadicea poisoned herself; the priests were slain, the altars overthrown, and the sacred groves cut down. In the reign of Vespasian, the noble-minded Agricola, whose life has been described by his son-in-law, the historian Tacitus, succeeded in subjugating Britain as far as the highlands of Scotland, and conquering the island of Mona, Anglesea, the head-quarters of the Keltic-Druid religion, and the seat of its most sacred temple filled with treasures; by his wisdom, justice, and good administration, he paved the way for the introduction of the culture and language, the customs and institutions of the Romans. For nearly four hundred years Britain remained subject to the Romans. By increasing civilization, to whose benefits and enjoyments the natives soon showed themselves susceptible, the warlike strength of the nation was paralysed; and their physical powers, diminished by the disuse of weapons, were as little able to resist the attacks of the savage Caledonians, the Picts and Scots, as was the "Picts' wall," built by Hadrian, and strengthened by Septimius Severus with new fortifications, to stop their incursions.

*Rebellion of the Batavians.* The present country of the Netherlands had been received, with the neighbouring Gallic and German territories, into the Roman provincial confederacy, and the commanders and governors endeavoured by dams and waterworks to make the country habitable and fruitful, and by encampments and fortresses (such as Nimeguen, Utrecht, Alfen, Flevo, etc.) to maintain the inhabitants in obedience. But oppressive taxation, and the impressment of the Batavian youth for Roman warlike service, produced discontents, which at last broke out in open insurrection. This rebellion of the Batavians under the skilful warrior Civilis, who had gained his experience in the Roman army, was extremely dangerous; partly because so prudent and brave a commander was at the head, who knew how to take advantage of the civil war raging between Vespasian and Vitellius; and further because the Germans on the Lower Rhine, and the Gauls under Julius Sabinus and others, were moved to take part in it, and a powerful ferment extended over the whole of the north-west. Koeln, "the old camp," or *Castra vetera*, and the other fortresses on the Rhine, fell into the hands of the rebels. But after the Treviri had been defeated near Bingen, and the quarrel-



BARBARIAN CHIEF AND HIS FOLLOWERS.

some Gauls had been again reduced to tributary submission, the great defeat of the Batavians near Treves by Cerealis brought about the conclusion of the war and the return to the old condition of things. The prophetess Veleda died a captive in the hands of the Romans.

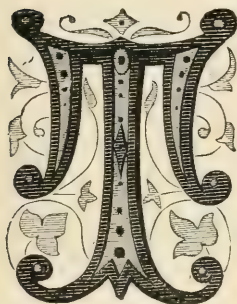
Julius Sabinus, the leader of the Gallic rebellion, who traced his descent from Julius Cæsar, and had assumed the title of emperor, escaped after his defeat to his country-house; and as this was soon afterwards destroyed by fire, it was generally believed that he had perished in the flames. But he had himself set his house on fire, and caused the report of his death to be spread abroad, that he might not be pursued. The love he bore his beautiful wife, Epponina, caused him to remain in Gaul, in spite of the danger of discovery; he sought refuge in a subterranean cavern, where he lived nine years in company with his faithful wife, until he was at last discovered and brought to Rome. In vain did Epponina endeavour by touching appeals to obtain the pardon of the emperor. Vespasian remained inexorable; and, unmoved by such proofs of connubial love and fidelity, caused not only Sabinus, but also the faithful wife, who had by her reproaches excited his anger, to be punished with death.

The simple-mannered Vespasian, a man of the old Roman stamp, was succeeded by his son Titus (79-81), who, on his accession to the throne, renounced the faults and vices of his youth, and became so noble a prince that he was called the "happiness and delight of the human race." He devoted



his whole life to the welfare of the State, and subordinated all his inclinations and passions to his duties as a ruler. The beautiful Berenice, a Jewish princess belonging to the house of Herod, who out of love for Titus had left her husband and her people, and followed the Roman general to the imperial city, in the hope of becoming his wife and of some day sharing the throne with him, was compelled to quit Rome, when the people showed their dislike of the foreign queen; though it was with great reluctance that the emperor separated himself from the captivating woman, with whom he had been united for twelve years. He caused spies and informers to be scourged out of Rome, permitted the common people free access to the noble baths, the *Thermæ*, which he constructed near the Flavian amphitheatre, and by his benevolence alleviated the fate of the sufferers when the towns of *Herculaneum*, *Pompeii*, and *Stabiæ* were destroyed in the year 79 by a terrible eruption of Mount *Vesuvius*, and when plague and conflagration brought disaster upon Rome.

#### HERCULANEUM AND POMPEII.



HIS first eruption of Mount *Vesuvius*, at which the inquisitive investigator of nature, *Plinius the elder*, met his death, has been described by his nephew *Plinius the younger*, the friend and panegyrist of *Trajan*, in two letters to the historian *Tacitus*. For nearly seventeen centuries the towns lay buried under the lava, until by an accident they were discovered—whereupon they were partly excavated—an event of the highest importance in promoting the knowledge of antiquity as well as the taste for art in our own days. Of the town of *Stabiæ*, which lies nearest to the sea-coast, only slight traces

have been found.

More important were the discoveries made in *Herculaneum*; but above all *Pompeii* is the place in which we find most conspicuously and perfectly a portion of the antique world placed as it were in the middle of our modern world. "*Pompeii*," says *J. Overbeck*, "lies once more open to the friendly light of the *Campanian sky*, which in olden time smiled above it; we are able, as we breathe the pure, invigorating air, to wander through its streets, enter its houses, and examine its monuments in the rays of the brilliant sunshine, which, by awakening life and joy, chase the thoughts of death and destruction from our souls. *Herculaneum* is a dark tomb, in which a whole generation lies buried. *Pompeii* is like a town, which has been quitted, after a conflagration, by the inhabitants, whom fancy may picture as about to return."

A wonderful working of fate has preserved to us these two places of antiquity in their ancient completeness. Here life pulsed in fresh fulness and vigour; here it worked with busy activity in every direction; here in these streets and roads the lively intercourse of a careless people was carried on; the thought of ruin and destruction was indeed so little present to their minds that on the day of the disaster the amphitheatre of *Pompeii* was filled with a pleasure-seeking crowd, "when suddenly fate cut the thread, and an unlooked-for and terrible disaster petrified the city glowing with life, or plunged it into a sleep like that which the fabled princess slept, until the warm kiss of life awakened her." Though, during the century which has elapsed since the

discovery, the excavations have generally been carried on very tardily, and with frequent interruptions; yet a third part of the buried town has been laid open to the daylight, and it is that portion which, beside the Forum and several markets, includes the chief streets, the most important public buildings, temples, basilicas, baths, theatres, and amphitheatres, besides a number of dwelling-houses, shops, industrial buildings, etc., so that scarcely an aspect of the ancient town has not been presented to our eyes in its monumental remains.

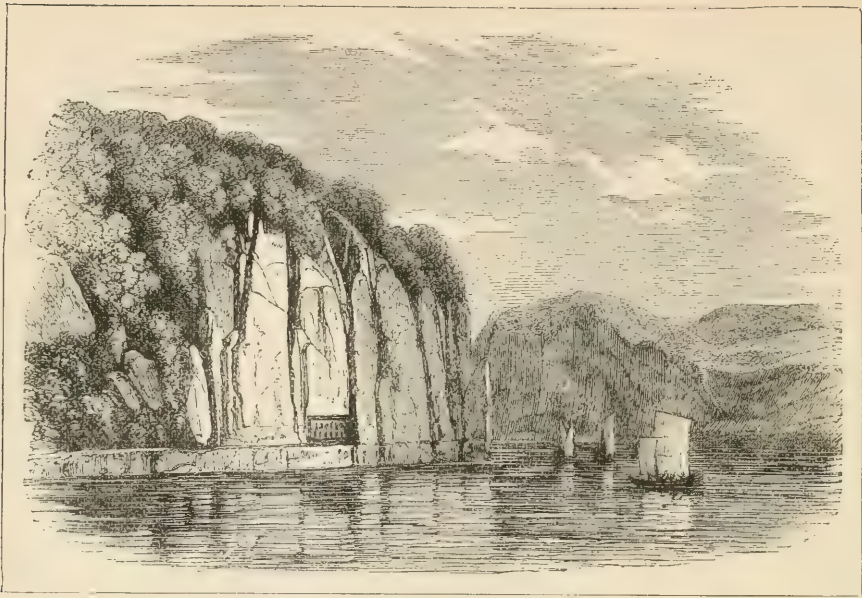
#### DOMITIAN.

Unfortunately for Rome, after a short reign the noble ruler Titus was succeeded by his cruel brother Domitian (81-96), a gloomy, misanthropic tyrant and a cowardly profligate, who disgraced the warlike fame of Rome; for, after an ignominious campaign on the Danube, he purchased peace from the Marcomanni and the Dacians by a yearly payment of money; and nevertheless caused himself to be honoured by an ostentatious triumph, with festive games and magnificent arches. Caring only for wild beast fights, the combats of gladiators, and savage pleasures, he stifled all nobler emotions in his proud, despotic nature, lent his ear to evil counsellors, informers, flatterers, and spies, and took delight in torturings and executions. "The sea was covered with the banished," says Tacitus, "the rocks were stained with the blood of the murdered, and fear and dismay prevailed in Rome." Perturbed and restless through fear of men and sinister suspicion, he was at last murdered in his own palace by the ministers and companions of his cruelty and pleasures, at the instigation of his beautiful and talented but immoral wife Domitia.



VESUVIUS SEEN FROM POMPEII.



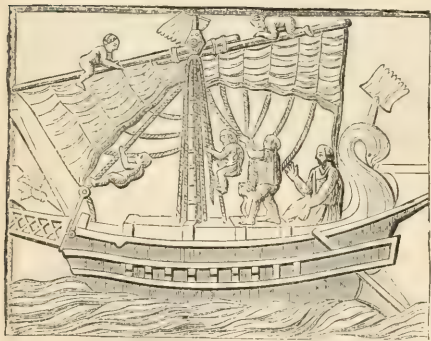


TRAJAN'S WALL, ON THE DANUBE.

## NERVA AND HIS SUCCESSORS.

THE REIGN OF NERVA.—ULPIUS TRAJAN.—HIS REFORMS AND IMPROVEMENTS.—WARLIKE ACHIEVEMENTS.—DEFEAT OF KING DECEBALUS OF DACIA.—PROVINCE OF DACIA ESTABLISHED.—HIS CONQUESTS IN THE EAST.—THE EMPEROR HADRIAN.—HIS PEACEFUL POLICY.—HIS ARTISTIC TASTE.—THE VILLA OF HADRIAN.—HIS STUDIES.—REIGNS OF ANTONINUS PIUS AND MARCUS AURELIUS.—CULTURE AND LITERATURE OF THE LAST PERIOD OF THE HEATHEN WORLD.

### NERVA AND TRAJAN.



COCCEIUS NERVA (96-98), an old senator of mild and venerable character, was now raised to the throne. It was the earnest endeavour of this ruler to heal the wounds inflicted by Domitian. The prison-doors were opened to the prisoners, and the banished returned home once more. To restrain the increasing brutality of the Prætorians, who abused the leniency of the emperor by tumultuous proceedings, murder, and violence, he summoned from Spain the energetic Roman general Ulpius Trajan

(98-117), whose stately form and heroic character fitted him for a ruler, and who by his internal government earned the title of "the Best," and by his warlike deeds emulated the fame of the greatest of the Emperors. Trajan ruled in conformity with the old Roman laws and State regulations ;

he provided for the impartial administration of the law, invested the senate once more with a certain power, established educational institutions and asylums, such as the orphanage, facilitated trade and commerce by the opening of new military roads, canals, bridges, and harbours, for instance Civita Vecchia, and by the establishment of posts; and adorned Rome with temples, triumphal arches, colonnades, a public library, and a magnificent Forum or market-place, surrounded by halls, where the still existing Trajan's column was erected in his honour by the senate and people, with sculptured representations of scenes from his campaigns.

He revered culture, and took pleasure in intercourse with intellectual men, such as Tacitus. He conferred the consulship on the orator and statesman Plinius Secundus, the younger, and established him as governor of Bithynia, in consequence of which Plinius has described in a celebrated panegyric the shining qualities and benevolent activity of his imperial friend. The correspondence between Plinius and Trajan, which has been preserved, gives valuable proofs of the prudence and judgment which the emperor showed in the administration of the provinces. Trajan's manner of life was simple, his retinue free from luxury and from court restraint, and his demeanour full of cordiality and benevolence; the army showed the warmest attachment and devotion towards him. Nevertheless, he promoted the rude pleasures of the Roman people, by the celebration of splendid combats of gladiators, and wild beast fights. He knew the great value the inhabitants of the capital placed on such amusements, and endeavoured to obtain popularity. He handed over the sword to the prefect of the Prætorians with the words: "Use it for me when I desire what is right, and against me when I do wrong." His wife, Pompeia Plotina, was a model of feminine virtue.

Trajan directed his conquering march first towards the countries of the Danube, where in a succession of bloody battles he overcame the warlike Thracian tribes of Dacians and Getæ, and penetrating the pass of the "Iron Gate," reduced the king, Decebalus, to submission to Rome's supremacy. A second campaign, brought about by the revolt of the warlike people, ended in the complete defeat of the Dacians. Many nobles put an end to their lives by poison; Decebalus himself, surrounded and hemmed in by Roman cavalry, stabbed himself with his sword, to escape the fate of imprisonment. His head was carried to Rome, and borne aloft as a trophy of victory when the emperor, laden with costly booty, celebrated his triumph. Trajan then established in the territory between the Theiss, Karpattia, and the Danube, which, with the exception of some marshy districts, consisted of fruitful corn-fields and mountainous tracts abounding in wood and metals (Wallachia, Siebenbürgen, and Lower Hungary), the province of Dacia, which, populated by numerous colonists, and made accessible by a stone bridge over the Danube, soon adopted the Roman language, culture, and institutions. In the east he made war on the Parthians, after arduous and variable battles conquered their towns Babylon, Seleukia, and Ktesiphon, and extended the boundaries of the empire beyond the Euphrates by transforming Armenia, Assyria, and Mesopotamia into Roman provinces. A great earthquake in Antiochia, in which he himself was in danger of his life, afforded him the opportunity of displaying his love of building even in the east. Even Northern Arabia, with the towns of Bosra and Petra, was compelled to feel the keenness of his sword; and in the course of his conquests he already thought of imitating Alexander's Indian campaign, when death overtook him in Cilicia during a troublesome retreat accompanied by bloody rebellion and cruel persecutions. His relative



and countryman Ælius Hadrianus thus came to the throne (in 117). The ashes of the emperor were carried to Rome and buried under the column erected in his honour.

### THE EMPEROR HADRIAN.



COIN OF CARAVSIUS.

**H**ADRIAN (117-138), a peace-loving prince, was more bent on the protection than extension of the limits of his empire, and therefore gave up his predecessor's conquests in the east. He was a man of high culture, and capable of noble feelings, though vanity and arrogance misled him to love the dangerous poison of

flattery; and envy, suspicion, and weariness of life betrayed him towards the end of his reign into severity and cruelties. Like Augustus, whom he took for his model, Hadrian was bent on strengthening and developing the monarchical power. With this aim he adopted the plan of choosing a number of senators and consular persons from the great assembly of the empire, constituting them into an Imperial privy council or council of State (Consistorium), which he consulted on all important occasions of government and administration of the law. Especially he devoted great attention to the system of justice. Not only did he himself frequently preside at judicial sittings and improve the administration of the law; he also caused the judicial edicts, which had hitherto composed the chief legal sources, to be arranged into a complete book of law—*Edictum perpetuum*—by the great jurist Salvius Julianus; and thus laid the basis for the Imperial legal decisions or "Constitutions." Hadrian's eagerness for knowledge and love of art led to a new period favourable to literature and art in Rome, and induced him to take travels of several years' duration in the east, in Greece, Asia, and Egypt, and in the west, through Gaul, Spain, Britain, and the countries of the Rhine. To these journeys, which were accomplished with a small retinue and chiefly on foot, he was impelled partly by his restless nature and the desire for knowledge, and partly by the wish to ascertain the requirements of the provinces, and to improve their condition so far as lay in his power. Hadrian's Wall in Britain, the colony of Ælia Capitolina on the site of the destroyed city of Jerusalem, the town of Antinopolis in Egypt, which received its name from his favourite Antinous, who was drowned in the Nile, the canals, bridges, temples, in Rome and other towns, and many artistic creations in Athens, where he delighted to dwell, prove the comprehensive activity of this emperor. Hadrian was a highly endowed, many-sided character, susceptible to everything that was great and noble, intellectual, eloquent, and witty in intercourse, but irritable, and dependent on the impressions of the moment. He is one of those noble imperial figures, who radiate much light, but also cast deep shadows around them. Nowhere has Hadrian shown his artistic sense and wealth of knowledge more than in the celebrated Tiburtinum, in the artistically decorated "villa of Hadrian," near the old town of the Æqui, Tibur, the present Tivoli, with its charming water-falls. The splendid country house, that in spite of the plundering that has continued through many centuries

still presents the appearance of a "fairy retreat," full of surprising and costly ruins, "which nature appears to honour by a beautifully luxuriant vegetation of trees, flowers, and creepers," contains the models of all the noble productions of antiquity. Temples, theatres, baths, halls, and chambers, gorgeously decorated with splendid mosaics and statues, were, with the vaulted rooms for his body-guard, here scattered in artistic profusion over a circumference of

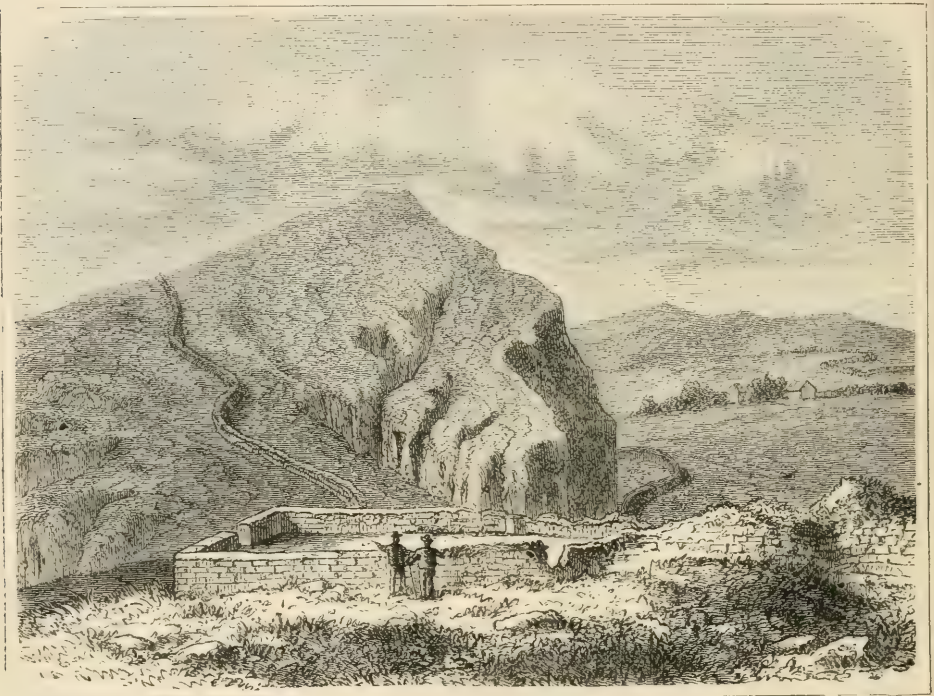


RELIGION IN INDIA.—SUTTEE, OR THE SELF-IMMOLATION OF WIDOWS.

ten Roman miles. And not only in the plastic arts did Hadrian create a new period, the last term of prosperity; poetry, music, and learning also found in him a liberal patron and protector. He was himself a poet and author, yet scarcely any of his productions have come down to posterity. He especially patronized Hellenic literature and philosophers, therefore Greek sages, sophists, and rhetoricians, were always able to boast of his protection,

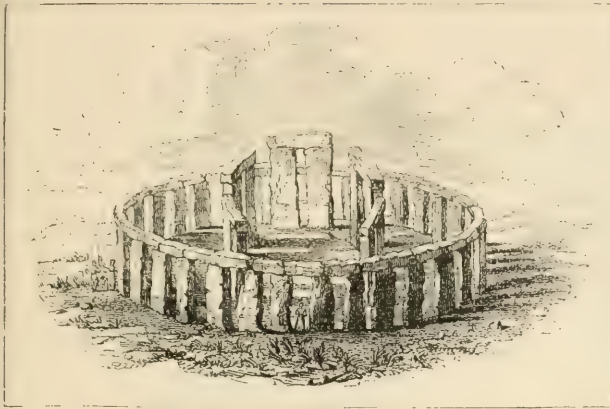


acquaintance and favour, but had also to suffer from his envy and vanity. His inclination, which increased with years, for Oriental mysticism and secret doctrine, in which he sought the keys of hidden knowledge, for astrological dreams and ostentatious display of learning, brought a number of sophists, fanatics, and mystics to honour and distinction. Among the men who were brought into immediate contact with the emperor, may be mentioned, besides Arrian and Plutarch, the philosophers and sophists Heliodorus, Epiktetus, Favorinus, Dionysios of Miletus, and the rhetoricians Corn. Fronto from Cirta in Africa, and Herodes Atticus. The last of these, who possessed an immense property, which his father had obtained by the discovery of a great treasure on his estate in Marathon, maintained a princely establishment, so that in his buildings at Athens and Delphi he could vie with his Imperial patron. But Hadrian's influence was less salutary on literature than on plastic art. He impressed all intellectual productions with his corrupt taste, and allied the culture of the period to the degeneracy of his declining empire.



REMAINS OF THE WALL OF SEPTIMIUS SEVERUS.

## ANTONINUS PIUS.



STONEHENGE RESTORED.

**H**ADRIAN'S adopted son, the gentle, benevolent, and humane Antoninus Pius (138-161), was an ornament to the throne. Acting on the principle "that he would rather preserve one citizen than kill a thousand enemies," he avoided war and devoted his whole attention to the arts of peace. The administration of justice, educational institutions, and the management of

the poor received his especial care, so that his reign may be regarded as the golden period of the Roman empire. Antoninus was almost the only one—says Capitolinus in concluding the description of his life—among the emperors, who, as far as in him lay, shed the blood of neither citizens nor enemies, and who, on account of his good fortune and philanthropy, his peaceful reign, and his veneration for religion and old Roman sanctuaries, may with justice be compared to Numa.

## MARCUS AURELIUS ANTONINUS.

His successor, Marcus Aurelius Antoninus, the Philosopher (161-180), was as distinguished in the arts of war as of peace. "A philosopher on the throne," he united the love and inclination for culture and knowledge with stoic virtue, and strictness of morals, and with old Roman simplicity and vigour. Like his predecessor, he gave great attention to the administration of justice and to culture; and even amid military occupations, and the practical and varied activity of his energetic public life, he found leisure to compile a book full of philosophic reflections. Athens prospered anew under his protection as a school of mental culture. A man of moral principles, Marcus Aurelius led an honourable life, quite unlike that of his adopted brother, Lucius Verus, whom he had made co-regent, and of his imperial consort, Faustina, the unworthy daughter of the pious Antoninus; for both of these were given to pleasure, luxury, and low sensual enjoyments. When the emperor urged his colleague to exchange his life of pleasure in the capital for a campaign, the latter met his death at his brother's side, in 169. But not only in culture, morality, and virtue, did Marcus Aurelius shine before his contemporaries as an example; he also renewed the ancient warlike fame of Rome. He protected the eastern boundary manfully against the Parthians, and once more conquered the frequently contested town of Seleukia; in the "war of the Markomanni," he drove the German tribes, who had united into a great league and already advanced to the frontier of Italy, back over the Danube,—conquered the warlike Markomanni on the frozen river, and the Quadi in their own country, and obtained a peace, which however was soon broken by



a renewed insurrection. The insurgents were still unconquered, when Marcus Aurelius, who had been severely tried by troubles and sorrows, died at Vindobona (Vienna). His successor, by concluding a hurried peace, betrayed the weakness of the Danube frontier to the lurking Germans. Numerous troops were already transplanted into the extensive Roman empire, and made to cultivate the soil as colonists or to serve in the army, an example that was industriously imitated by the succeeding emperors. The provinces became more and more filled with "fair-haired barbarians." Under Marcus Aurelius Italy was severely visited by earthquake, pestilence, and many kinds of disaster.

#### CULTURE AND LITERATURE OF THE LAST PERIOD OF THE HEATHEN WORLD.



AS with the Greeks, so also in the Roman empire, the greatest moral degradation was united with the highest civilization. The arts and sciences were fostered and cultivated in the court of the emperor and in the palaces of the rich, and all classes participated therein. Trade and social industry flourished; prosperity and culture produced enjoyment of life; beautiful, elegantly constructed dwellings and populous towns gave the impression of outward prosperity. In Rome, as in the more important towns of the provinces, colleges

arose for the propagation of culture. The remains of buildings, military roads, bridges, etc., which we still behold with admiration, not only in Italy, but also in many towns of the provinces (such as Treves, Nismes, Arles, etc.), the statues, sarcophagi, and altars with bas-reliefs and inscriptions, the earthenware and brass vessels, and vases of artistic form, which have been dug up out of the ground, and the immense canals,—all bear witness to the widespread artistic feeling and the high civilization of the ancient world at the period of the Roman empire. The culture of the east and of the Hellenic world was, at that time, united in Rome, and from thence poured forth towards the west, and to the most distant provinces of the kingdom. The Roman towns in Spain, Gaul, Britain, on the Rhine and on the Danube, were busy centres of knowledge and civilization for the subjugated peoples, who became more and more imbued with Roman characteristics, and exchanged their national peculiarities for the customs and forms of law, the language and costume of the ruling people; a simultaneous intellectual and social culture penetrated the higher circles of all countries.

But as this culture was a foreign plant, it was wanting in inspiring and elevating strength; it only touched the surface without penetrating to the heart. Morality, nobility of soul, and strength of character were as little known and esteemed as originality in creation and research. In the palaces of the rich, the eye was dazzled by the most splendid magnificence in domestic furniture and apparel, costly carpets, and elegant vessels and vases; and all sensual pleasures, especially the luxuries of the table, were immoderately enjoyed. All that land and sea afforded in the way of appetizing luxury found its way into the kitchens and cellars of the wealthy Romans; and the art of enjoyment, the preparation of meals, the arrangement of banquets, and the method of attendance, were reduced to ingenious systems and rules. The people, no longer invigorated by war and agricultural pursuits,

fell into effeminacy and degraded voluptuousness, and delighted in the spectacular exhibitions, which the theatre, amphitheatre, fights of gladiators, and circus afforded, and surrendered themselves to the enervating pleasures of the luxurious bath establishments (or *Thermæ*), with which the emperors lavishly provided the capital; for thus they drew the thoughts of the citizens away



FLAVIUS JOSEPHUS, THE HISTORIAN OF THE JEWS.

from serious things. Among these colossal buildings are the baths of Titus, Caracalla, Diocletian, etc. Honourable feeling and laborious habits had declined to such an extent, that an enormous number of the inhabitants of the capital received their daily distribution of bread from the emperor's charity, and the mass of those who lived on eleemosynary gifts increased from day to day. Morality and family life had been utterly abandoned by men of every class; money and sensual pleasures were the gods of the day, and to these



wretched idols were sacrificed honour, virtue and conscience. The degradation of this period provoked the writings of satire. Among the philosophical authors who devoted themselves to this species of literary art are Persius Flaccus (34-62), who adopted the Stoic philosophy, and whose six satires are filled with unsparing and bitter denunciations of the causes of the prevailing depravity; Junius Juvenalis, born at Aquinum, under Claudius, and banished by Hadrian to Egypt, where he pined to death; and Petronius, the author of the "Satiricon." The originator and chief writer of the epigrams or humorous short satirical poems, "those social will-o'-the-wisps," was M. Valerius Martialis (from about 42 to 101), who, poor and unknown, travelled from the Spanish Bilbilis to Rome, to bask in the splendour of Domitian's court; but after long days of distress and privation, was fain to return home poor and disappointed. Lucian (about



ROMAN MILITARY BUILDING—WALLS AT BURGH-UPON-SANDS.

130-200), a native of the Syrian town Samosata, devoted himself, in spite of his poverty, to philosophy and oratory, undertook long journeys through the most important countries of the Roman empire, and obtained so much wealth by teaching the art of oratory that he was able to devote himself undisturbed, in Athens, to knowledge and authorship. In his numerous satirical and philosophical writings, he mocks with inexhaustible humour at the failings and defects of the time, above all at the hypocrisy, the mysticism, and the religious superstition which prevailed around him.

The most important writers in the "silver age" of the Roman empire were Seneca, the Elder and the Younger Pliny, and the historian Tacitus; great names that have been already mentioned. L. Annæus Seneca, the son of a rhetorician in the Spanish town of Corduba, was banished in the reign of Claudius to the island of Corsica, but was recalled by Agrippina and appointed the tutor of her son Nero, who subsequently

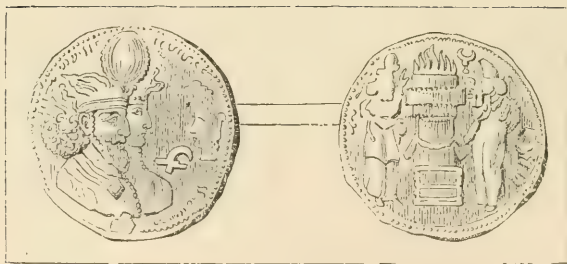
compelled him to commit suicide. The most important of his works are his Letters, his philosophical and moral Treatises, and investigations in Natural Science. Seneca had a powerful influence on the intellectual life both of his contemporaries and of posterity. In opposition to the conceptions of the ancient world, which recognised men only as citizens of the State, and regarded morality merely in connection with the nation and country, Seneca placed himself on a higher and purely human standpoint, taught a moral law which was applicable to the whole of humanity, and placed an ideal moral and divine regulation of the world before the degraded and corrupt world of reality. He was a man of great endowments, who united with a rich and lively fancy and a productive genius, a keen understanding, a comprehensive knowledge, and a susceptible soul; but he was wanting in strength of will to maintain without wavering, in the midst of degenerate and immoral surroundings, what he recognised as good and true; he needed the self-restraint to withstand alluring temptations, and the settled composure of a steadfast character. The traditional statement that the Roman philosopher, in whose writings there are many points of agreement with Christian doctrines, was in communication with the Apostle Paul, is not historically authenticated, though by no means impossible. As in the time of the republic Varro collected into a comprehensive work all the memorable records which the populations of Italy had produced in their historical, civil, and religious life, so in the period of the empire the learned philosopher Caius Plinius Secundus, of Como, in Northern Italy (23-79), gathered together with unwearied industry all that antiquity had discovered and recorded with regard to nature in general, alike in her various aspects and phenomena, and in her relations to man. In spite of the civil and military offices which he held, he found leisure for the most extensive studies; until, a martyr to his zeal for investigation, he met his death in an eruption of Mount Vesuvius. In his Natural History, or encyclopædia of natural science, he has bequeathed to posterity a gigantic work, in which he has combined the information obtained from more than two thousand authors. His nephew and adopted son, Plinius Secundus the Younger (62-110), a pupil of Quintilian and a favourite of the Emperor Trajan, by whom he was raised to the consulate and the governorship of Bithynia, was a noble-minded man, endowed with all the advantages of education and fortune. Emulating Cicero, he devoted his leisure to the composition of letters to Trajan and other friends. He was also the author of the Panegyric on Trajan, delivered in the senate, which exhibits a high degree of finish in elegance of language, though the endeavour after ingenious turns and witty, subtle expressions produces a feeling of repugnance in the mind of the reader, who would appreciate a more natural and healthy tone.

While Seneca and the Elder and Younger Pliny, in their lives and writings, illustrate the monarchical period with its advantages and failings, the great Roman historian Cornelius Tacitus, in character and sentiment, in his education and his manner of regarding life, is allied with the ancient times and the departed era of the republic. He rises towering like the last sturdy column of a shattered building, in the period of the empire, a time of other ideas and aspirations. He was born, it appears, at Interamna (Terni) in South Umbria, about the year 52 or 54 of our era, and died in the reign of Hadrian; but the exact date is not known. After he had filled several important offices under Vespasian, and had withdrawn in silence and reserve from Domitian's reign of terror, he devoted himself in his later years to writing



history. It was probably during the reign of Nerva, and about the time of his consulship, that Tacitus wrote the excellent biography of his father-in-law Agricola, the conqueror of Britain, who is described as a true Roman of the good old stamp, who, amid the general depravity, remained earnestly faithful to the Roman national character, and to the traditions of a better time. The other works of Tacitus are *Germania*, the *Historiæ*, and the *Annales*, or "year books," a comprehensive survey of all the internal and foreign events from A.D. 14 to 68, in sixteen books, of which many portions have been lost.

In philosophy and religion, the doctrines of Epikuros and Zeno had, during the first and second centuries of the Christian era, great ascendancy over the minds of the Roman people; and the Greek schools of the Stoics, Cynics, Peripatetics, and Pythagoreans had many followers and disciples.





## ROME UNDER MILITARY RULE.

THE SUCCESSORS OF THE ANTONINES.—COMMODUS.—PERTINAX.—SEPTIMIUS SEVERUS.—CARACALLA.—ALEXANDER SEVERUS.—MAXIMINUS.—GORDIAN, ETC.—THE EAST.—THE GOTHs.—ZENOBIA AND PALMYRA.—THE EMPEROR AURELIAN.—DIOCLETIAN AND HIS TIMES.—PERSECUTION OF THE CHRISTIANS.—SEPARATION OF THE EMPIRE.—RETROSPECT AND CONCLUSION.—FEATURES OF ROMAN CHARACTER AND RULE UNDER VARIOUS SYSTEMS AT DIFFERENT PERIODS.

### AFTER THE ANTONINES.



HADRIAN.

THE degenerate condition of the Roman empire, after the rule of the Antonines, led to its speedy decline and ultimate fall. Among its population three principal divisions were to be noticed. The first of these was a soldier class, always increasing in numbers on account of the unceasing wars on the frontiers. It was principally made up of vigorous, rude, and warlike inhabitants of remote, uncivilized provinces; and with its ranks constantly augmented by German, Dacian, and other barbarous mercenaries, could only be kept in order and obedience by high pay, presents, and distributions of money periodically made by the emperors. Collected in encampments on the permanent frontiers, these troops were at all times a ready instrument in the hands of ambitious leaders, and generally decided the fate of the countries and the character of the government. The most warlike soldiers came from among the German settlers, who were received as "Lati," under fixed conditions of treaty, into the



confederacy of the Roman empire, and lived together in larger or smaller bands throughout the provinces. The second great division consisted of a great class of enervated citizens, unaccustomed to arms, brought up in effeminate habits and given to sensual enjoyments—a population without moral power, without high aspiration, with an artificial surface civilization, a declining popular faith, and a lifeless system of religious worship made up of superstitious ceremonies. The Decuriones or Curiales, corresponding in rank with the Roman senator class in municipal towns, fell more and more into poverty, so that they were less and less able to fulfil the requirements, duties, and obligations connected with their honourable position, and for the most part sank to the condition of the lower class of common citizens or half-free colonists, the peasant population of the country. Besides these classes there was a third, scattered over all parts of the empire. This consisted of despised and oppressed slaves,—people destitute alike of honour, energy, and moral elevation,—a class from whom neither the soldier nor the citizen community could obtain new vigour, and who consisted partly of wild, half-brutalized gladiators, porters, and field labourers, partly of the effeminate, cunning ministers of luxury, fastidiousness, and pleasure.

The emperors belonged either to the first or the second class ; in the former case they exhibited the roughness, brutality, and cruelty of the soldiers, accustomed to blood and warfare, in the latter they displayed the voluptuousness, sensuality, weakness, and effeminacy of the dwellers in the towns.

The pay and maintenance of the soldiers, and the distributions of money to them, as well as the luxury and extravagance of the court, and the magnificent games and amusements for the spectacle-loving multitude, made extortions and oppressive taxation necessary, and inflicted extreme injury on the prosperity of the provinces. A system of spying and informing, to which the corrupt inhabitants of the capital readily lent themselves, undermined fidelity and confidence, and destroyed the last remnant of common social sentiment. Like the ancient kings of Syria and Egypt, the Roman emperors caused themselves to be venerated as gods during their lifetime, and to sacrifice on their altars was regarded as a sign of loyal sentiment.

Under Commodus (180–192), the unworthy son of Aurelius, who had been corrupted in his youth by his wicked mother, Faustina, Rome continued to decline with ever-increasing rapidity. Commodus possessed the cruel inclination to destroy everything which bore an honourable character, and the annals of his reign are filled with the ruin of innocent men and women. While the emperor, a man of great stature and bodily strength, delighted in savage sports, and even occasionally descended himself into the arena of the amphitheatre, in the character of the “Roman Hercules,” to fight with gladiators and wild animals, the captain of the body-guard, the arrogant and ambitious Perennis, and, after his merited execution, the avaricious Cleander, made even more havoc, in the name of the emperor, than the pestilence and famine which at the same time (185) attacked the unfortunate capital. Cleander was given up as a sacrifice to the wrath of the people. The Romans dragged his body through the streets of the city, and afterwards fixed his head on a pole.

When at last the wild, sensual Commodus had been murdered by his own retinue, with the connivance of his wife, Marcia,—and his brave successor, the honourable and simple-minded Pertinax (193), after a reign of three months, paid the penalty for his attempts at reform by a violent death,—the rudeness and insolence of the soldiers reached its highest point. For while in the city the Prætorians offered the throne to the highest bidder, and, at last sold it to

the wealthy reveller Julianus for a high sum of money, the legions in three provinces proclaimed their leaders Imperators. This led to a civil war, which



SEPTIMIUS SEVERUS.

lasted several years, in which the bravest among the emperors elect, Septimius Severus (193-211), obtained the sole power after he had conquered his two rivals, Clodius Albinus in the west, and Pescenninus Niger in the east, and had reduced to subjection the hostile town of Byzantium, which he punished with incredible severity. Enraged at the resistance throughout three years, the stern Septimius caused the walls to be levelled, and the defenceless commercial town to be abandoned to plundering free-booters. But with inexhaustible vigour it quickly recovered from its fall. Of a stern and warlike temperament, the emperor extended his kingdom by conquests in the east, where he took from the Parthians the

province of Mesopotamia with the towns of Dara and Nisibis, curbed the pride of the Prætorians by the establishment of a new body-guard and the introduction of strict discipline, and pitilessly crushed all opponents of imperial supremacy among the aristocratic classes. As he deprived the senate of its last power, and entrusted the direction of the administration of justice and finance to officials and lawyers, who were appointed by himself, and as he placed his whole confidence in his army, he may be considered the real founder of the military sovereignty. His death at Eboracum (York), in Britain, where, after a wearisome expedition in the Scotch highlands, he had been seeking to restrain the violence of the Caledonians by new ramparts and fortifications erected on the frontier, brought his cruel and idle son Bassianus Antoninus, called Caracalla (211-217), to the throne. The new emperor, faithful to his father's precepts, gave honour only to soldiers, treating all other men with contempt. With savage cruelty he murdered his brother Geta, whom his father had appointed his co-regent, in the arms of Geta's beautiful and intellectual mother, the Syrian, Julia Domna; and then caused his teacher, the celebrated lawyer Papinian, to be put to death for refusing to justify this fratricide; and he had thousands of men slaughtered in order to seize their property. Of his splendour and extravagance the gigantic ruins of the "Baths of Caracalla," with their wide arches and halls and numerous chambers and rooms, bear witness to this day. To increase his revenue from the taxes, he conferred the Roman citizenship on all free-born men throughout the empire.

After the violent death of this cruel tyrant during an expedition against the Parthians, in which he filled Alexandria with rapine and bloodshed, his murderer, the prefect Macrinus, momentarily succeeded to the throne, and Macrinus, after he had been put to death by his own soldiers, was followed by Caracalla's relative, Antonius Heliogabalus (218-222), the priest of the Syrian sun-god at Emesa—an effeminate, cruel voluptuary—who, by the introduction of the sensual Baal worship from Syria, destroyed the last vestiges of ancient Roman discipline and morality. The "god of Emesa," a black oblong stone, set with precious jewels, had a temple on the Palatine, and was worshipped



by Syrian women with voluptuous dances, and adored with rich sacrifices and fragrant incense, while the Roman senate performed the temple service, attired in Asiatic costume. The Prætorians at last murdered the sensual weakling, and invested his cousin, Alexander Severus (222-235), with the purple. Severus was a single-minded, moral and noble man, who introduced many good regulations, and listened to the advice of his cultivated mother Mammæa, a niece of Julia Domna, who was favourably inclined towards the Christians; but his powers were not equal to the management of state affairs at such difficult times. The gentleness of his character and his domestic virtues made so little impression, that the Prætorians, exasperated at Ulpian's severity, murdered with impunity before the emperor's eyes that great lawyer, who had been appointed their prefect, and the people and the guards fought for three days in the streets of Rome. On the eastern frontier Ardschir (or Artaxerxes) overthrew the Parthian sovereignty, and after he had re-established the religion of the sun worship in its ancient simplicity, founded, in 226, the new Persian kingdom of the Sassanides, who soon began to invade the Roman provinces. The old Persian fire-altars were again set up, and the powerful Magian priesthood, with the king at their head, sacrificed and prayed on their steps. Greek-Roman heathenism and the professors of Christianity suffered alike from the newly awakened fanaticism, and had to endure ruthless persecution from the Sassanides. They set up their capital at Madain, the ancient Ktesiphon, and Seleucia. A powerful priesthood and a warlike feudal nobility surrounded the king's throne, a condition of things analogous to that in the Christian Middle Ages.

The murder of the emperor and of his mother, in a rebellion of the soldiers at Maience, led by the rude and stalwart Thracian, Maximinus (235-238), produced such confusion in the empire, that within twenty years twelve emperors were proclaimed and overthrown. Maximinus Thrax never came to Rome during his three years' reign, but remained at the head of the army, which he enriched with the spoil of the slain. A despiser alike of effeminacy and luxury, and of every form of culture, he let all educational institutions fall into decay, and confiscated the sums appointed for public games. His cruelty and avarice at last drove the senate to desperation, so that this body not only confirmed the proclamation in Africa of Gordianus as emperor, who appointed his son as co-regent, but when the two Gordians were attacked, defeated and slain by the neighbouring governor of Mauretania, proclaimed two rival emperors, Pupienus Maximus and Balbinus, from among themselves. Enraged at this audacious proceeding, Maximinus advanced towards Northern Italy; but his daily increasing severity and cruelty became at last so unbearable to his own soldiers, that they murdered him. The senator-emperors themselves were soon afterwards put to death by the Prætorians, who were jealous of the power arrogated to itself by the senate, and the youthful Gordianus III. (231-244), the grandson of the Emperor who had been slain in Africa, was declared emperor. Under the guidance of the brave Missetheus, the prefect of the Prætorians, whose daughter was married to Gordianus, the young emperor governed not without renown. But Missetheus was killed in an expedition against the Persian king Saporesh, and Philippus, "the Arab," who obtained the chief command over the guard, brought about the death of the emperor, and obtained possession of the throne (244-249). His foreign descent, and perhaps also his tolerance towards the Christians, drew upon him the hatred and contempt of the people, whom he in vain sought to propitiate by the preparation of a brilliant secular festival in honour of the thousand



RUINS AND CASCADE AT TIBUR, OR TIVOLI.



years' jubilee of the founding of the city. The rebellion and faithlessness of the army which had raised him to power brought him to his grave. Decius (249-251), a noble senator of an old renowned family, faithful to the ancient Roman customs and religion, was proclaimed emperor by the mutinous legions. Philippus, defeated in Italy, either fell in battle, or died a violent death, a few days after, in Verona. Decius endeavoured to exterminate Christianity with cruel severity, commanding all the confessors of the gospel to attend the festivals and celebrations of the state religion. But the early death of the brave emperor in a battle with the Goths in Mœsia, and the consequent confusion, paralysed the arm of persecution.

When Hostilianus, the son of Decius, had followed his father to the grave, Gallus (251-253) succeeded to the throne, and purchased peace from the Goths by the payment of a tribute. This exasperated the soldiers; and they turned to Æmilianus, the conqueror of the Goths, after putting Gallus to death; but in the same year Æmilianus shared the fate of his predecessor, when the brave Valerianus (253-260) advanced with his army from the region of the Alps, and was greeted as emperor. Valerianus (253-268) made his son Gallienus joint ruler with himself; but the confusion now reached such a point that the empire seemed near its dissolution. In different provinces independent Imperators appeared and assumed the purple robe, so that the historians of the time, in a weak imitation of the history of Athens, called the years during which the feeble Gallienus ruled in Rome, while his unfortunate father Valerianus languished in Persian captivity, the period of the thirty tyrants.

#### THE EAST.—THE GOTHs.—ZENOBIA AND PALMYRA, ETC.



**I**N the meantime the East (Syria) was invaded by the New Persians under the brave Saporess (Shapur), and the German populations, strengthened by confederacies, threatened the other frontiers of the kingdom; the Allemanni overran the Upper Rhine territory and Helvetia, the Franks the Lower Rhine and Gaul, the Goths the countries of the Danube and Asia Minor. Valerianus, whom Saporess treacherously seized at an interview, ended his days in ignominious captivity, and was treated by the presumptuous prince of the Sassanides with great severity. Gallienus, in whose character effeminacy and an indolent dreamy disposition sometimes gave place to courage and energy, died a violent death, and Claudius, the probable instigator of the murder, ascended the throne (268). A brave, hardy, and simple-mannered man, this Claudius conquered the Allemanni on the Lake Garda, and fought successfully with the Goths in Pannonia, but soon after fell a victim to a contagious disease; whereupon the skilful commander Aurelianus (270-275), a Pannonian of ancient Roman virtue and bravery, was proclaimed emperor by the troops. Aurelianus succeeded in re-establishing the unity of the empire. He vanquished Tetricus, the Emperor of Gaul, and secured the west; he then marched against the Palmyrian kingdom which had been founded by Odenathus in Syria, and was bravely defended against the Persians, and where, after the murder of Odenathus, his beautiful, intelligent, and heroic wife, Zenobia, held the reins of government—and by the destruction of the

town of Palmyra, situate on an oasis in the Syrian desert, Aurelianus once more established the security of the eastern frontier. Zenobia, the intellectual queen of this kingdom, which flourished in arts, knowledge and commerce, was compelled, laden with golden chains, to adorn the triumph of the emperor; while her tutor and counsellor, the worthy philosopher Longinus, paid the penalty of defeat with his life. Even now the lively interest of travellers is aroused by the ruins of Palmyra, situated in the midst of that glowing and barren sandy desert which lies between the Syrian mountain range and the low districts of the Euphrates and Tigris,—where, since the days of antiquity, the sons of the desert have pitched their tents and pastured their camels, or, mounted on swift horses, have pursued the enemies of their tribe, or the travelling merchant.

In the north, Aurelianus re-established the Danubian frontier, surrendered to the encroaching enemy the province of Dacia on the frontier side, and removed the inhabitants to Mœsia on the right bank; and that the capital might not be exposed to danger by a sudden attack, he surrounded it with a wall. He was murdered by his soldiers, who were irritated by his severity, and his successor, the wealthy Tacitus (275–276), a descendant of the historian, whom the senate had appointed Imperator, was in like manner killed by his own troops in an expedition against the Goths, when the brave and honourable Probus (276–282), a fellow-countryman of Aurelianus, was placed on the throne. This emperor completed and extended the boundary wall from the Bavarian Danube to the Taunus, and secured the frontier by limitanean troops, on whom he conferred land, houses, etc., and a civil government; he conquered the savage Isaurians in their mountain fastnesses, and strengthened anew the sovereignty of Rome in Asia Minor. In Gaul, on the Rhine, and in Hungary he caused vines to be planted; he endeavoured, by the admission of foreign troops into the legions and by the establishment of strict discipline, to improve the army; but his murder by the irritated soldiers, in his native town Sirmium, brought his work to an end.

Three years later, after the Emperor Carus (282–283), stupefied by a flash of lightning during an engagement against the Persians, had been burnt to death in his tent by his own attendants, and his son Numerianus had been assassinated, the wise and astute Diocletian came to the throne, the “Zeus-celebrated” of the Dalmatian town of Dioclea, who, by virtue of his bravery and mental endowments, rose from the condition of a slave’s son to the chief command in the army, and now by the murder of the malicious Asper, the father-in-law and murderer of Numerianus, prepared for himself a way to the throne. This was the “Asper” concerning whom a Druidess in Belgium had once prophesied to Diocletian that on slaying “the boar” he would obtain the imperial power. Carinus, the elder son of Carus, who was in Italy at the time of his father’s death, advanced with his army to meet the new ruler, but fell, before the battle of Margus in Servia, by the hand of a leader whom he had deeply injured.

#### DIOCLETIAN AND HIS TIMES.

Diocletian (285–305) first freed the monarchical power of its limiting restraints, and, supported by professors of the law, established the foundation of a despotic sovereignty, which Constantine developed more completely. He took all political power from the senate and conferred it on the throne; he took from the Prætorians, and transferred to his faithful Illyrian legions,





FEAST ON THE "MAY-WIESE."

which he called Jovians and Herculeans, the duty of acting as the imperial body-guard; he abolished the distinction between the imperial exchequer (Fiscus) and the state exchequer (Erarium), and placed both at the disposal of the ruler; he established a methodical but oppressive taxation throughout the whole kingdom, and destroyed the preponderance of the city of Rome by the division of the empire, and the establishment of various towns as capitals. The emperors no longer considered it necessary to retain in existence the old civil offices of consul, tribune of the people, etc., which being in the gift of the senate recalled reminiscences of the old republican constitution. They let them fall into abeyance, and united under the military titles of honour the title of "Imperator" and the expression "emperor and army," the whole power and "sacred sovereignty," whose "divinity" or "divine majesty" (numen) was worshipped. This increased veneration for the person of the prince paved the way for the introduction of Persian court customs. From that time forward, crowds of officials, ostentatious courtiers, attendants and body-guards surrounded the sacred majesty of the emperor, and gave the court an Oriental aspect. Thus the last remnant of liberal feeling and manly dignity was destroyed. More effectually to resist the enemies who were pressing onward from all sides, and more completely to control the great empire, Diocletian took into his own hands the rule over the East, with Thrace, as chief emperor (Augustus), while his co-regent (Cæsar) Galerius, who had recently been a neatherd, and who now took up his head-quarters at Sirmium on the Save, carried on the administration of the Illyrian provinces. In the same way the brave but rude Maximianus, whom Diocletian had already made co-regent, was from his residence, Milan, to rule Italy, Africa,

and the islands, as Augustus; and the son-in-law of Maximianus, Constantine the Pale (Chlorus), as Cæsar, protected the western provinces of Spain, Gaul, and Britain against the enemy, choosing Treves, the town of the Treviri, as his place of residence. By this division of the chief power the imperial rule gained in firmness and durability, for the danger of conspiracies and sudden attempts was lessened.

For twenty years Diocletian of Nicomedia ruled with power and wisdom over the empire, by his dominant mind and powerful personal character compelling his partners in the government to unanimous co-operation and to a reverent demeanour towards himself. He improved the administration of justice, and the laws of the market and of commerce; he found work for builders and labourers in the erection of stately buildings, palaces, temples, and baths; and he promoted science and mental culture. But all his proceedings bore the stamp of imperial despotism and of masterful sway. The fixing of a highest market price, or maximum, for all the necessities of life was an unendurable attack on the rights of property. A man of great power and majesty, and not free from a taint of religious fanaticism for the divinities of the heathen world, Diocletian wished to appear to his people as a god, and as the Jupiter of Olympus, in which character he on one occasion presided at the games in the sacred grove near Antiochia. The ancient religion of the Romans, that was so closely interwoven with the whole organization of the State of which he regarded himself as the guardian, was to regain its former splendour, and the powerful might of aspiring Christianity, which had inserted many a wedge in the old Roman heathen State, was to be repressed. He was already disposed by his own temper and sentiments for an attack on the new religious community; and a conflagration in the imperial palace, which was attributed to the Christians, and seemed to point to a conspiracy, afforded him the occasion for action. It is said also, that the gloomy Galerius and the priesthood incited the emperor to promulgate the hostile edicts he issued. Thus Diocletian, by allowing himself to be induced to commence a cruel persecution of the Christians (303-305), with the intention to restore its old authority to the corrupt and degenerate heathen religion, or to avert a supposed contemplated or existing conspiracy for rebellious risings of the Christians in Asia Minor, darkened the evening of his eventful life, and fixed an everlasting stigma on his name and on his government. The sword of persecution still raged among the followers of the crucified Christ, when Diocletian, after he had, in conjunction with Maximian, celebrated his last triumph in Rome to commemorate his twenty years' reign, gave up the rule in a solemn act of abdication, and retired to end his days in rural quietude at Salona in Dalmatia, and to forget the turmoil of the world in the management of his palace and gardens. There, in his old native country, he had prepared a gigantic residence, with magnificent buildings, temples, colonnades, halls, and apartments, and on such an extensive scale that the present town of Spalatro has found sufficient space for itself among the ruins of the "palace." But the storms which presently burst forth over the empire destroyed his rest. His wife and daughter, after a long, ignominious imprisonment and miserable wanderings were put to death in Thessalonica by the command of Licinius, and he himself probably shortened his life by suicide to escape shameful ill-treatment.



## THE SEPARATION OF THE EMPIRE.



ROMAN WATCH-TOWER.

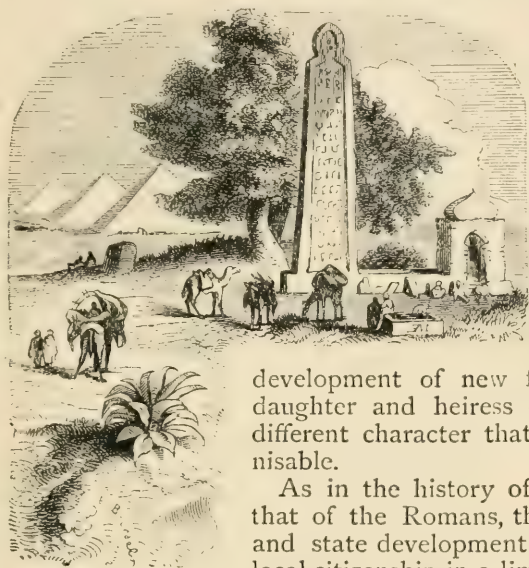
AFTER the abdication of Diocletian there came a period of confusion and of devastating civil wars. In the east, the dark-souled and wicked Galerius, and his cruel and malicious nephew Maximinus Daza, heaped crime upon crime ; in Italy, Maxentius, the hard-hearted and sensual son of Maximian, seized the power with the help of the army, and spread terror and desolation around ; Severus, who, commissioned by Galerius, took the field to deprive him of his immoderate power, was defeated by him, taken prisoner, and strangled ; and as though to fill up the measure of confusion and disorder, the old Maximian, whom Diocletian had previously induced to abdicate, once more assumed the imperial title. Only in the west did Constantius, by mildness and conciliation, endeavour to heal the wounds of war and

to stop the persecution of the Christians. When he died at Eboracum (York), in 306, he was succeeded in the government of the West by his brave, astute, but ambitious son Constantine. This prince had been converted to Christianity by his mother Helena, the daughter of a tavern-keeper in a small coast town near Nicomedia. He first caused Maximian, who, flying before his own son, had come to him, and had treacherously attempted to corrupt the Gallic troops, to be put to death by his soldiers in Massilia. Then, after a glorious campaign in Northern Italy under the banner of the cross (Labarum), he conquered the cruel Maxentius at "the red stone," not far from the Milvian Bridge (Ponte Molle), and when his opponent, after a spirited struggle, was drowned with a large number of his followers in the waves of the Tiber, took possession of his kingdom and capital.

From that time forward, Constantinus governed the West, while his brother-in-law, the cruel and hot-headed Licinius, who had been governor in Nicomedia since the death of Galerius in 311, and since his own victory over Galerius's successor, the cruel Maximinus, near Heracleia, was ruler of the East, until border conflicts, mutual jealousy, and Constantine's love of power led to a new war. In this struggle Licinius, who had made many enemies by his severe measures against the Christians and his savage cruelty towards the followers of Diocletian and Maximinus, was compelled to abdicate, after two unsuccessful battles near Adrianople and Chalcedon, against Constantine himself (324), and after the fatal sea-fight near Chrysopolis on the Hellespont against Constantine's son Crispus ; and when, in the following year, he attempted to win back his lost power, the emperor caused him to be executed

by the cord at Thessalonica (325). Thus Constantine became the sole ruler of the Roman empire. But the spirit of the Christian religion, which he favoured and secured against persecution by the Milan edict of toleration and other measures, did not affect his own character. This is proved by the cruelty with which he caused numbers of captured enemies to be thrown to wild beasts; and the faithlessness and vindictiveness of his nature appears in the execution of his wife Fausta, and of his noble son Crispus, his brother-in-law Bassianus, and his nephew. He was an able man, who knew nothing of moral considerations in policy, and regarded religious questions throughout only from the point of view of political necessity.

### RETROSPECT AND CONCLUSION.



WE have now reached that period at which, by the transfer of the imperial court to Byzantine and the penetration of Christian doctrine into the intellectual life of civilized humanity, the axe was laid to the root of Romanism, and the temple of the history of antiquity is closed. The further history of Romanism is only the narrative of the death struggle that usually precedes the

development of new forms of life; and the eastern daughter and heiress of Rome soon assumes such a different character that her parentage is scarcely recognisable.

As in the history of the Hellenic people, so also in that of the Romans, three periods of historical activity and state development can be recognised: a period of local citizenship in a limited commonwealth; a period of

a national state enclosed within natural, or at least discernible limits; and the period of the extended empire in its republican and monarchical form. Thus we see here also an increasing extension, but not as with the Greeks, in an intellectual, but in a material and practical form; not a pulling down of inward limitations but of external boundaries; not a widened development of national liberty, but an increased mastery over others. Amid the conflicts between the classes in royal and patrician Rome the two principal characteristics of the Roman nature were developed,—manliness (*virtus*), and a sense of legal fitness (*prudentia*): upon the former were based warlike virtue and the proud consciousness of strength; on the latter the strong and keen development of ideas of law and justice with regard to the state, person and property. The unfolding and application of these two qualities form the chief substance of the internal and external history of Rome, until ambition, party passions and tyranny obscured them and brought about their abuse. Manly feeling and a sense of justice taught the citizens of ancient Rome to protect and enlarge their commonwealth, and to establish law and order at home. Neither in an undeviating maintenance of traditional usage nor in arbitrary innovations, but in a continual development and extension of inherited and existing insti-



tutions, did they recognise the true vocation of the Roman citizen, and in the welfare and greatness of their native country they beheld the highest aim of action and aspiration. The sovereignty of the strict law over all alike, was the most important social point in the eyes of the Roman citizen. Therefore, the Plebeians, while they strove with all their might with the Patricians for legal equality, still maintained rigidly the old regulations of subordination of the son and the wife to the will of the father of the family, and of the slave's obedience to the pleasure of his master ; and they were careful not to loosen or dissolve the ancient ties that bound together tribes and families in community. And when, having at last obtained lawful equality, they united with the Patricians in a solid legal commonwealth, and subjugated the surrounding tribes with their martial skill, they respected the civil and human rights among the conquered nations, and were careful to include both the Latins, who were akin to themselves, and the other Italian nationalities, in a legal union with the victorious State. The greatness of their country was the common aim of all citizens ; therefore the position of the allies and of the subordinate nations was regulated on a favourable foundation, without robbery or oppression, selfishness or avarice. Only traitors and those who failed in their allegiance were visited with heavy punishment. In the task of consolidating their own civil rights and constitution, they also showed the moderation and self-restraint peculiar to the Roman character ; contented with the recognised equality of all citizens before the law, they cheerfully gave over the management of all public matters to the senate, and entrusted the care of preserving their rights to the popular tribunes ; undaunted conquerors in the battlefield, they were at home obedient sons, and in the city faithful subjects of the lawful power, at all times ready in their strong and silent self-devotion to encounter death itself for their country.

#### FEATURES OF THE SECOND PERIOD.



ALEXANDER SEVERUS.

THESE characteristic features of the Romans, continued throughout the second period, which comprises the subjugation of the Carthaginian and of the Greek eastern world ; though they were dimmed and obscured by arrogance, love of power, and ambition, as well as by the partial revolt of the allied nations. The sovereignty over Italy within its natural boundaries was, even in the beginning, the highest aim of the Roman senate. This object was attained by the first Punic war, which brought the Italian islands into dependence on Rome, and by the subjugation of the Gauls, by which achievement the plains of the Po were con-

quered as far as the Alps. The second Punic war, and the struggle with the Macedonian-Greek world connected with that conflict, in consequence of which the Roman sovereignty was extended beyond the natural boundaries, was at first only a war of defence ; but that successful progress of the Roman arms awakened the love of conquest, and the helplessness and



HERTHA LAKE AT RUGEN.

impotence of the smaller states and tribes, torn and divided among themselves by quarrels, by jealousy and dissension, afforded an inducement, after the Syrian, Macedonian, and Carthaginian powers had in turn passed away, for spoliation and the aimless extension of the might and sovereignty of Rome. With this expansion over foreign countries and nations, which was no longer effected, as in the case of the Italian populations, with a careful forbearance, and the conferring of a legal position, the Roman empire lost its firm foundation of justice and its inward strength. The republican constitution, suited only for small commonwealths with simple forms and institutions, was insufficient and hindering when applied to the development and the complex organization of a great empire; the popular assembly of the *Centuriæ* therefore sank more and more to a mere elected body with small authority, while the chief power fell virtually into the hands of the senatorial families and aristocratic classes; who at first divided the offices, dignities, and honourable posts among themselves, until certain party-leaders, impelled by ambition, love of power, and fiery passions, and encouraged by the state of confusion into which the commonwealth had fallen, and the divided and conflicting interests of the citizens and officials, sought for the power of a dictatorship, that they might obtain the sole sovereignty. Even the combat against their single dangerous enemy, who, at the head of a great coalition, attempted to arrest the course of the stream of Roman conquest, Mithridates, king of Pontus, did not exercise the reconciling power over the conflicting parties that the conflict with Hannibal had once done; yet, so strong was the warlike power of the valiant people, that in the midst of the most violent civil commotions, they vanquished the most enterprising and terrible of their opponents, the warlike and astute ruler of valiant tribes. Vanquished only by herself, Rome was destined to sink into the corruption of the Imperial period.



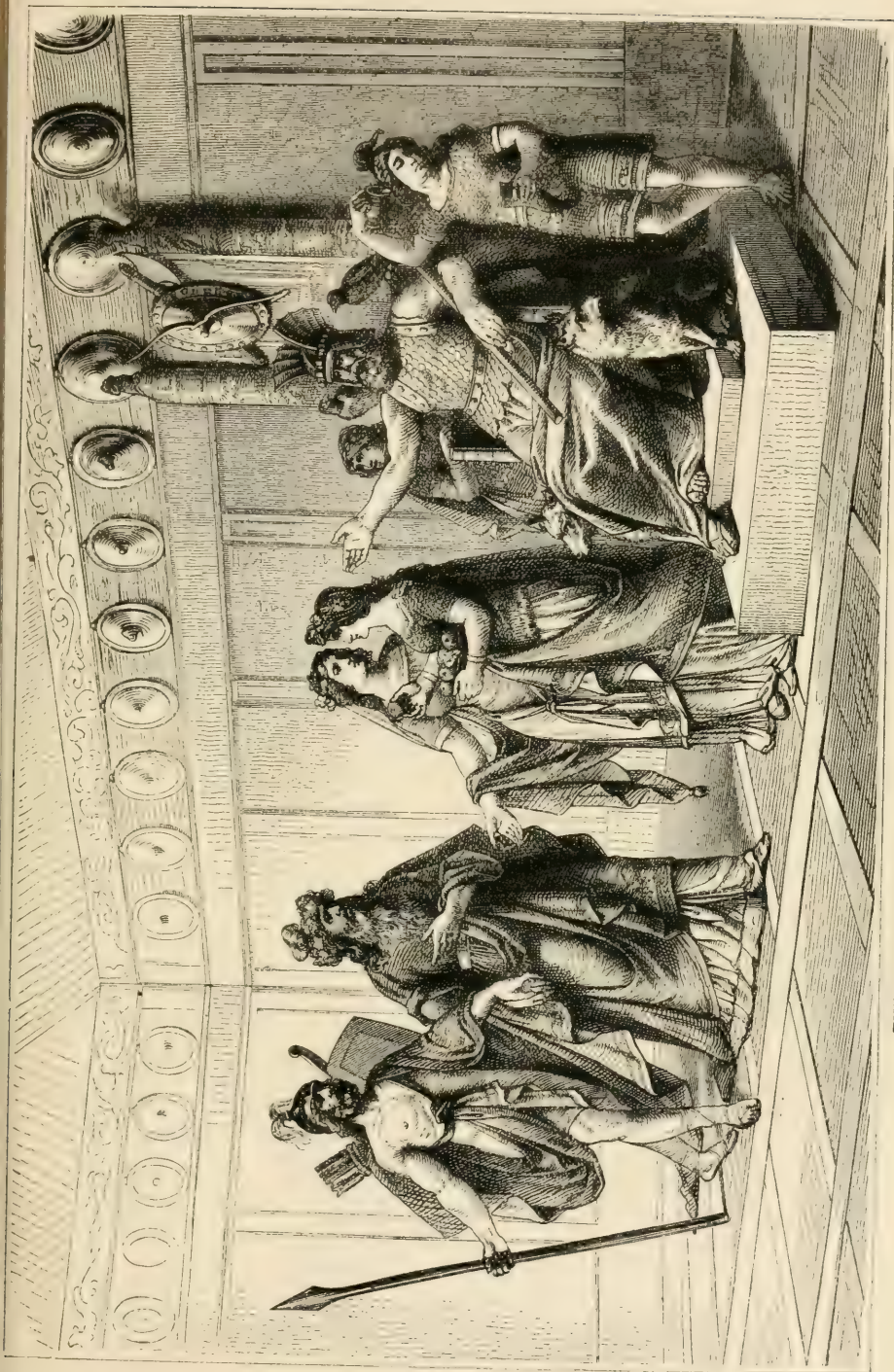


## REASONS OF THE DEGENERACY.

HIS internal weakening and gradual dissolution of the Roman state, of which the three hundred years decline under the sword of the Prætorians and the enervating sensual intoxication of the Imperial despotism, was but the natural consequence, forms the tenor of the third period of history. Since the interests of class and party had taken the place of a general feeling of patriotism, that higher moral union

was wanting which had combined the various elements in a common aim of activity. The noble and wealthy families of the senators and aristocrats excluded the common citizens from the participation in property, offices, and honourable posts, lessened their privileges, and increased their duties; the Roman citizens endeavoured to widen the distance between themselves and the allies, to diminish the official rights of the Latins, Ital-

ians, military colonies, and other communities, and to lessen the advantages proceeding from alliance with Rome; while the burdens imposed by the continual wars, with their disastrous consequences, became constantly more oppressive. The inhabitants of the provinces, oppressed by Roman officials, impoverished by tax-gatherers, usurers, and traders, and kept in subjection by Roman soldiers and generals, suffered only injury from their connection with Rome; the foreign culture, which came to them with slavery, was at first a small compensation for the loss of freedom, nationality, and inherited custom, especially as the system of law that was forced upon them bore only a semblance of impartiality in matters that affected them alone, while cases between them and Roman citizens were notoriously decided by favour and injustice. Out of these oppressive conditions, which ambitious demagogues and adventurers used as a lever for agitation and conspiracy, proceeded the violent movements and social convulsions, which, culminating in ruthless and bloody civil wars, shook the foundations of the republic, and weakened its physical and moral powers to such an extent, that the Imperial sovereignty was not only a natural consequence of the general weakness, but even a necessity and a benefit; for it welded together the loose elements, and preserved them from entire disintegration. And however degrading and dishonourable the universal slavery and moral corruption for free-born men may appear under the empire, the lot of the subject population, both in Italy and in the provinces, became lighter and more endurable. The Italian allies in time obtained complete Roman citizenship, which thus passed beyond the limits of a right of commercial citizenship into the wider ranges of the rights of state-citizenship, and the provinces also were measured by a more just and favourable standard, and were made to participate not only in the burdens and duties, but also in the advantages and rights of Roman citizens.



THE GODS OF THE NORTH :—WODEN WELCOMING THE GOD OF MUSIC.

1



This change of outward form was accompanied by a corresponding internal change. The ancient Italian divinities, which stood in the closest connection with the business and occupations of the day, with war, agriculture, the house and family, the seasons of the year and all that they bring with them, were gradually thrust aside or superseded by the mythological and artistic forms of Greece. The simple religious worship, with its harmless sacrifices and joyful country festivals, enriched itself with the excrescences of Oriental mysticism, secret doctrines, and immoral customs, and with the ancient Auspices and Auguries, which were transmitted as a portion of the art of the state and of government. The arts of wizards and magicians, conjuration of spirits, and religious ordinances were introduced into public life ; until at last the heathen religion grew into a strange mixture and conglomeration of different forms of worship and superstitious customs, secret services, and mysteries.

Art and literature also made their way into Rome ; and to their influence is especially attributable the alteration in customs and in habit of thought, inclinations and forms of life ; but the world of imagination and feeling had no allotted place among a people so entirely devoted to real practical life and material things. Greece remained the source from which the Roman genius of poetry and philosophy obtained its nourishment ; and the works of plastic art which to this day adorn the eternal city, are the creations of Greek artists. Only that which related to the State and human society in their earthly manifestations, history, oratory, and the study of the law, found national cultivation and development. No other nation has with so certain a tact and with so discriminating an understanding, grasped and maintained the meaning of government and law, as the Roman ; in works of genius the Hellenes hold the first rank ; in buildings and great memorials and institutions, many nations of the East were not far behind the Romans ; in commerce and navigation the Phœnicians and Carthaginians have displayed wonderful aptitude and skill ; but in the development of practical forms of government and comprehensive laws and regulations, as well as in the art of war on a grand scale, the Romans stand alone ; these two sciences are the products of their own characteristic disposition.

If we now cast back a cursory glance at the age of antiquity, whose domain we are about to leave behind, we shall easily perceive that our whole mental and civilized life has its root in those ancient times, and that in but few things which depend on pure intellectual activity have we surpassed the achievements of the ancient world. From the East have flowed our conceptions of religion ; it is Greece which has established permanently authentic models and laws of art and beauty ; while Rome has ordered and arrayed the conditions of justice for human society in the State, the community, and private life with such insight and depth of understanding, that the preponderating influence of the Roman code of laws and regulations of justice is noticeable in all civilized states to the present hour.

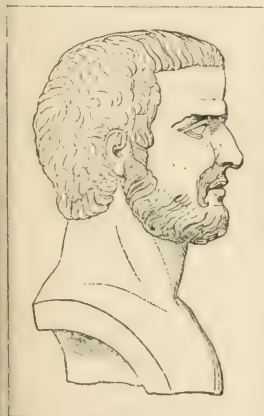


MEETING OF THE EMPEROR VALENS WITH A BARBARIAN CHIEF.

## THE PLANTING OF CHRISTIANITY.

THE STRUGGLES OF THE CHRISTIANS, AND THE ESTABLISHMENT OF MONOTHEISM.—VICTORY OF CHRISTIANITY OVER HEATHENISM.—

THE CHURCH.—THE CHRISTIAN CHURCH OF THE FIRST CENTURIES.—CONSTANTINE THE GREAT AND HIS GOVERNMENT.—MONACHISM AND ASCETICISM.—HERMITS, PILLAR SAINTS, OR STYLITES, ETC. — CONSTANTINE'S SUCCESSORS.



DIOCLETIAN.

### ROMAN PERSECUTION OF THE CHRISTIANS.

THE Romans were very tolerant towards the heathen forms of religion of other nations,—which may be seen from the fact that they not only gradually absorbed into the circle of the State religion the Greek divinities, but likewise adopted the worships and sacred customs of the East, from the Chaldeans, Persians, Egyptians, and Syrians; so that Imperial Rome became a veritable “Pantheon,” where all heathen divinities, mingling in

varied forms, found veneration and worship, a theosynocracy or syncretism.



But as Christianity admitted of no union with heathenism, and on the contrary stood in strict opposition to it,—the Christians steadfastly refusing all participation in the festivals and religious customs of the heathens, endeavouring to avoid martial service and offices in the government, despising the worship of the emperor, who was deified as the genius and tutelary divinity of the kingdom, and even separating themselves in daily intercourse,—the hatred of the people and the distrust of the rulers was awakened, and cruel persecutions were instituted against the Christian community ; which, contrary to previous custom, were composed of all peoples and classes, who dared, in full confidence on the received revelation, to despise the religion of the State and to offer defiance to the laws. Every unpropitious natural phenomenon and all public misfortunes and accidents were ascribed to the anger of the gods at the contempt exhibited towards their worship, and then the angry people raised the cry : “The Christians to the lions !” Ten separate persecutions of the Christians are recorded, from the days of Nero, when Peter and Paul, the chiefs of the “superstitious and dangerous sect,” met their death, till the first decade of the fourth century, when Diocletian and Galerius delivered up the followers of the crucified Christ to the axe and torture, burnt down their churches and consigned the holy Scriptures to the flames. Under Trajan the persecution was diminished ; but the profession of the Christian Faith was regarded as a criminal offence towards the State, as we learn from the letters of Pliny. Even the noble-minded Marcus Aurelius felt himself called upon to break the stubborn will of the supposed fanatics, in spite of the legend that his army was once saved from perishing of thirst by the fervent prayer of its Christian soldiers ; and the short reign of Decius is marked in characters of blood in the annals of the Christian Church. The Republican congregations of the first Christians, who desired to govern themselves independently of worldly sovereignty, on the principle of equality and brotherly love, threatened to loosen the unity of the empire and to endanger the foundations of the monarchical State ; therefore it is that the most powerful and the most efficient emperors are recorded among the persecutors. But the joyful faith with which the martyrs endured torture and death increased the number of believers, so that the blood of martyred disciples has justly been termed the “seed of the Church.” The virtues of Greek and Roman antiquity were renewed in the resignation of everything for a heavenly kingdom. In the days of their distress the persecuted believers concealed themselves in subterranean passages or catacombs, among the graves of their loved ones, and in caves and mountain ravines. Their sufferings and persecutions increased their confidence in God and preserved the young community from early decline and internal dissension ; the number of those who fell away or betrayed their faith, who gave up the Scriptures to the flames or burnt incense and offered sacrifices before the statues of the emperor, was small in proportion to that of the steadfast believers, who, as “soldiers of God and Christ,” remained faithful in life and death to the oath taken at their baptism, as soldiers under the banner of their Redeemer. All the weary and heavy laden accepted with glad hearts the message of salvation, which promised the believers brotherly love and consolation in earthly life, and which took from death its sting and from hell its victory. So soon as God opened their hearts to the faith, they experienced a blessed peace which the world of their time could not give, and which neither contempt nor persecution could take away.

During the years of persecution Christianity continued to extend its innate

power of truth and its consoling doctrines of the forgiveness of sins and of immortality, as well as by outward favourable conditions. It spread in every direction; so that already in the third century it had passed beyond the boundaries of the Roman empire. At an early period the doctrines of Christ made their way from the country of Syria to Alexandria, where the Jews formed an important part of the population; and by means of the philosophy of Philo, who was deeply imbued with Hellenism, the soil was prepared for the reception of the Gospel. There soon arose in the active and civilized city a prosperous Church and school, which, under Clement and Origen, cast their light afar, and enriched the teachings of the Christian faith with many thoughtful speculations. From the Egyptian capital the Christian doctrine of salvation spread to Upper Egypt and North Africa, where they were declared at the same time by preachers from Rome. Already in the second century we find in Carthage a Christian institution which produced "strongly marked characters" like Tertullian and Cyprian. That even in the earliest times Christianity had penetrated from Syria into Arabia, Mesopotamia, and Persia, is beyond doubt on account of the great number of Jews scattered throughout all these countries, and is also confirmed by tradition and history; which declare that even in the second century Christianity flourished at Edessa (though the exchange of letters between Jesus and the prince Abgar is only a fable), and that there were Christian communities with bishops in Arabia in the third century. The conversion of the princely house of Adiabene, south-east of old Nineveh, to Judaism about the same time that Paul undertook his mission journeys, may be taken as a proof how much the heathen world thirsted for a new religious doctrine.

The Gospel also made its way quickly into Gaul. On the banks of the Rhone, in Lugdunum and Vienne, Christian communities were founded as early as the second century, though the tradition of Dionysius the Areopagite, the patron saint of Paris (St. Denis), is not more authentic than the before-mentioned exchange of letters between Christ and the prince of Edessa. In Spain, also, Christianity soon found a congenial soil. The declaration of the Roman bishop Clement to the community of Corinth, that Paul had penetrated with the proclamation of the Gospel "as far as the frontiers of the west," naturally pointed to Spain, especially as it is known from the Epistle to the Romans, that the apostle intended to visit that country. The message of salvation from Asia Minor reached the Britons also at an early period, through the Roman legions.

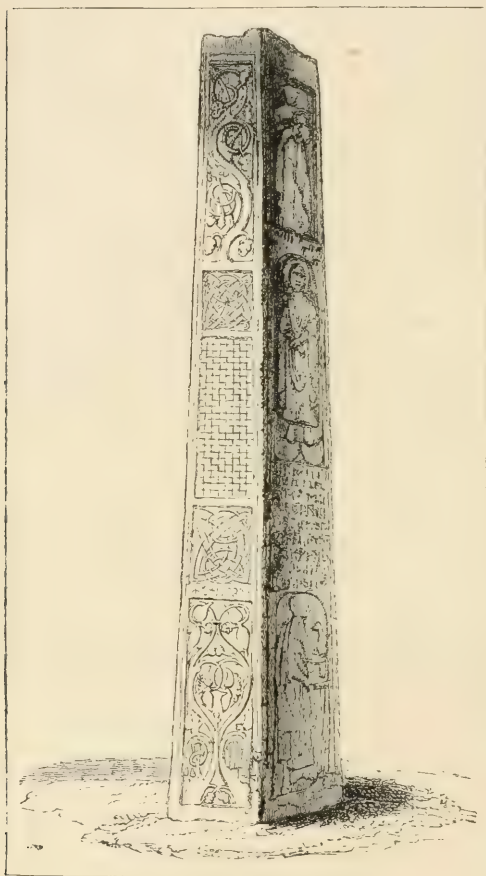
Among the outward causes which contributed to the rapid extension of the Gospel are to be reckoned, besides the persecutions, the size of the Roman empire, the close union of the different provinces, and the wide range of the Greek and Latin languages, by which the transmission of the message was facilitated;—the scattering of the Jews, in whose schools the apostles and believers in the Gospel first had a resting place, throughout the whole Roman territory;—the tendency of the time to the mysterious and marvellous, which found sustenance in the Christian doctrines, in the appearance of the Redeemer who had been accompanied by wonders, and in signs and symbols, etc. By this means the cultured and aristocratic world was gradually attracted, and scholars and philosophers combined the evangelical doctrine with their wisdom, and especially with the system of Pythagoras, Plato, Aristotle, and others; while the poor people and the slave-class quickly and joyfully adopted a doctrine which conferred on them the human rights denied them by heathenism, and promised them equality before God and the law.



The decline of the faith and confidence of the heathen in the gods of their fathers created a necessity for a new religious revival among the people. It had already long been the custom to represent in the theatre farces of the mimes, in a scurrilous fashion, the scandalous histories of divinities, the love intrigues of Zeus and Aphrodite, for the amusement of the people, or to degrade them by sensual and licentious representations; and for even a longer period humanity, craving for help, eagerly seized on every faith and super-

stition, and thus brought about a dreary mingling of heathen worship and mysteries. Now, therefore, in the days of their increasing need, when "the old gods remained deaf to the prayers of believers, the belief in their power died out, and sin-laden souls and troubled consciences turned to the Christian congregations, where they found once more the comfort of prayer, while they felt assured their supplications would be heard by their Father in heaven."

The Christian communities, in which converts were admitted by baptism, first gave their allegiance to a democratic, social constitution, with fraternal equality and voluntary community of goods. Each one served the community with the gifts which the Lord had bestowed upon him. Looking forward to the speedy return of the risen Saviour, in all His majesty, they regarded all earthly possessions and goods as worthless. The elders or presbyters, who were also called bishops, that is superintendents, to whom was delegated the guardianship of morality and order and the conduct of foreign affairs, were, as

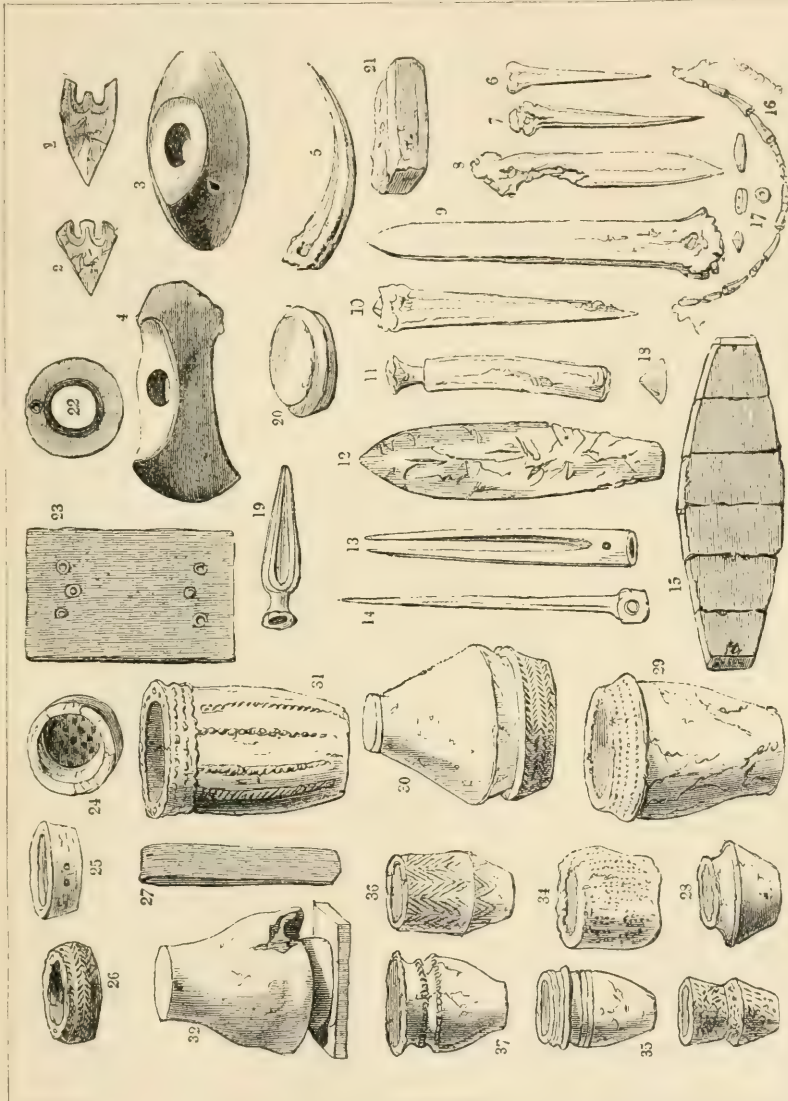


RUNIC PILLAR AT BEWCASTLE.

well as the deacons, or alms distributors, who were entrusted with the care of the sick and the poor, and the management of the property, chosen by the whole community. At first there were no special priests; at the church meetings, at which reading of the holy Scriptures and religious discourses took place, with prayers and hymns, and which usually concluded with the Love-feast (Agape), all took an equal part. The unworthy or apostate were shut out of the community, or excommunicated, and could only obtain absolution and consequent re-admission into the "community of believers" by repentance and the penance of the church.

## THE GOVERNMENT OF CONSTANTINE (325-337).

As sole ruler, Constantine completed the constitution of the empire which Diocletian had commenced. After he had placed Christianity under the protection and patronage of the State, and had commanded that, in future,



WEAPONS, POTTERY, IMPLEMENTS, ETC., OF THE FIRST CENTURIES OF THE CHRISTIAN ERA.

- 1, 2. Flint arrow-heads. 3, 4. Cells. 5-10. Weapons, dirks, arrow-heads, spear-heads, etc., of bronze. 11. Brass knife in sheath. 12. Flint spear head. 13. Tweezers. 14 18. Bodkin and ornaments. 19. Nippers. 20. Stone for sling. 21. Sharpening stone. 22. Amulet. 23. Breastplate. 24-26. Cups. 27. Whetstone. 28-32. Urns. 33-37. Cups.

veneration and worship should be paid only to the God "who is worshipped in spirit and in truth," he removed the residence of the court to the beautiful town of Byzantium, from that time forward called Constantinople. The city was favourably situated for trade and navigation; he fortified it with walls and towers, and adorned it with palaces and churches, arenas and colonnades, and



with statues and pictures, which had been carried away from other towns. On the 4th of November, 326, the foundation of the western circular wall was laid with solemn ceremony; and in less than four years the consecration of the city as the imperial residence followed. As a "new Rome," it was intended to be a substitute for the old Capital. Constantine was probably induced to make this innovation by the expectation that Rome, the capital of heathenism, with its Capitol and temples, its old remembrances and strongly rooted customs, its habits and prejudices, would offer great resistance to his intended transformation of religion and government. He then surrounded himself with a numerous court, distinguished by titles, honours, various degrees of rank, including chamberlains, ministers, court officials, body-guards, and courtiers. He altered and rearranged the system of finance, fixed and regulated the tribute, taxation, and tithes, introduced an oppressive tax on industry, a land-tax, poll-tax, and caused a new division of the empire to be made—into four prefectures or chief governorships; namely, the East, including Thrace and Egypt; Illyricum, with Greece and the countries of the Danube; Italy and Africa; and the West, including Gaul, Spain, and Britain. Each prefecture was divided into a larger or smaller number of districts or dioceses, and these again were separated into provinces. The prefects and a troop of sub-officials carried on the government, the administration of justice, police regulations, and finance; but the military force, which for a long time past had been chiefly composed of "barbarian" soldiers, was under special commanders. Often did German soldiers fight against their own countrymen under the banners of Rome, to defend the empire and the emperor. Constantine consequently showed them favour and kindness, and honoured them with his confidence.

In everything a monarchical system appeared, which centred in the emperor. A regular postal system facilitated intercourse. To the council of state was entrusted the chief decision in judicial and administrative affairs, while the senate, denuded of all, without any importance, degenerated into a mere form of ostentation. A system of undue deference to rank and titles destroyed true feelings of honour and manly sentiment, fostered an inclination to vanity, and increased the moral degradation of the people. When liberty was extinguished, egotism everywhere usurped the place of virtue. The sturdy man learnt to cringe, the once truthful mouth lent itself to flattery and lying, and families formerly brave and energetic sank completely into sensuality and cowardice. It was soon no longer possible to get together an army of Roman citizens that would look the enemy in the face, and barbarians fought the battles of the emperor. The venal, cowardly, and corrupt race lived only for pleasure and sensual enjoyment. The Roman empire lay enslaved at the feet of the emperor, and the yoke of his rule could not be shaken off so far as his kingdom extended. But the ideas of good government, justice, and law, which better times had stamped deeply on men's minds, and conceptions of human rights and personal liberty, which had been introduced by Christianity, could not be overcome, and were costly possessions, which prevented a relapse of humanity into the condition of the great despotisms of the East.



## HIERARCHY AND MONASTIC LIFE.



EFFIGY OF A BISHOP—DURHAM CATHEDRAL.

THE last years of his life Constantine devoted especially to matters of religion and the Church, though it was only on his death-bed that he received the baptism which was to wash away all his sins and admit him into the Christian brotherhood, from the hands of Bishop Eusebius of Nikomedia. He regulated the Sunday festivals and issued laws for their observance; he founded many churches, and endowed them with land out of the property of the community, on which he made many encroachments; he allowed the clergy immunity from taxation, and other privileges, and granted a certain private jurisdiction to the bishops; he permitted bequests to be made to the Church, and, finally, forbade heathen sacrifices and festivals.

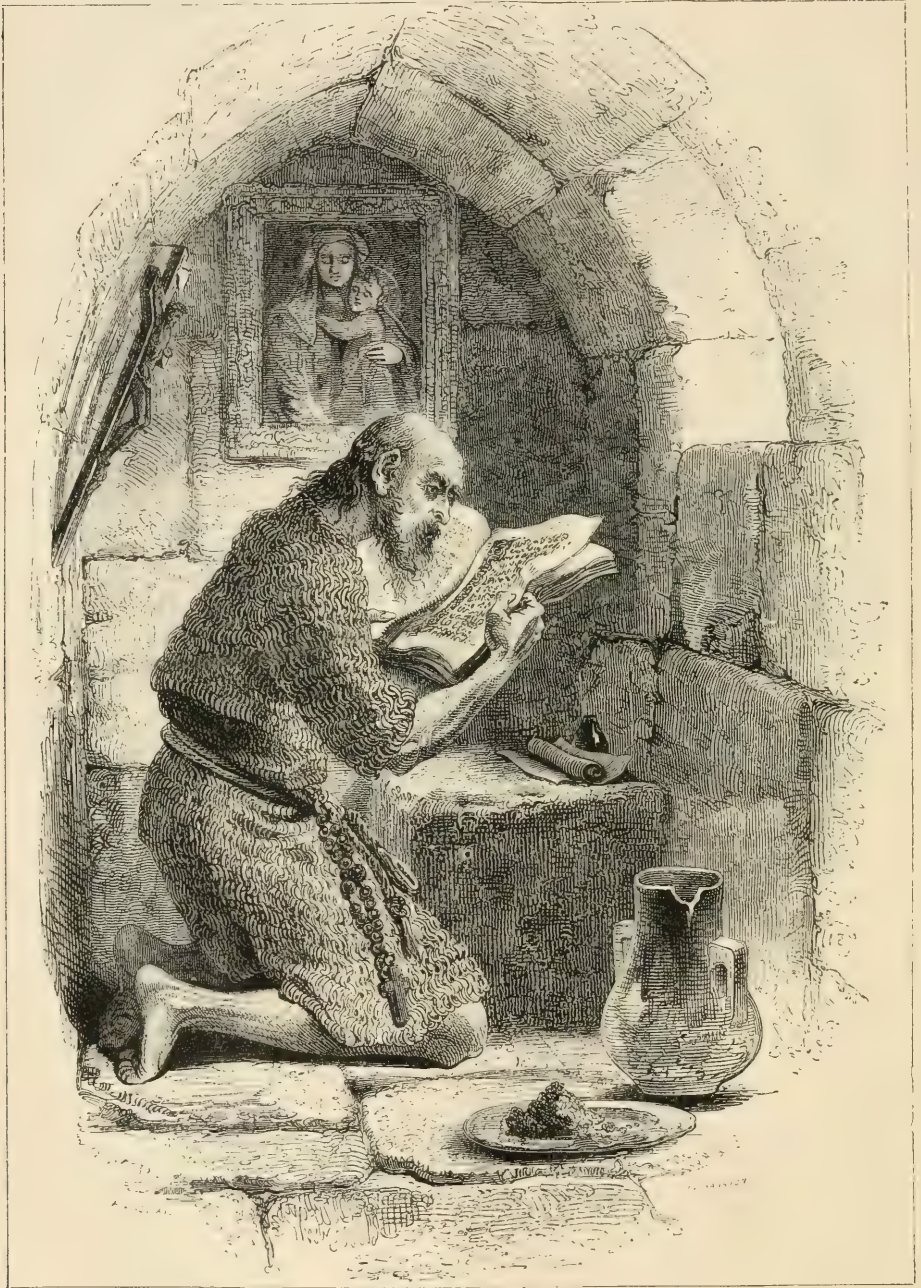
The more Christianity supplanted the heathen worship, the more did it absorb the elements of

paganism. An ecclesiastical body or hierarchy with many members in various offices and grades, and endowed with great privileges and their own jurisdiction, took the place of the heathen priesthood, and had the control of religious matters, schools, and education, with the care of the poor. Thus there sprang up in the larger towns splendid cathedral churches with artistic decoration. The simple religious worship of the first centuries was extended and artistically adorned with solemn forms of prayer, or litanies,—by gorgeous priestly vestments, the introduction of symbolic ceremonies and miraculous relics and holy pictures and statues, to which pilgrimages and processions were made,—by the adoption of the arts, especially singing and religious choruses, with their power of exciting devotional feeling,—as well as painting, to awaken pious thoughts, and by the veneration of Mary, “the mother of God,” and the martyrs or saints, as mediators between God and man.

The tendency, deeply engraved in the Eastern character, to withdraw from life and the pursuits of the world, and to embrace an existence of devout



meditation and contemplation in the solitude of the desert, seized with ir-



AN ASCETIC IN HIS CELL.

resistible power on Christian humanity. The giving up of marriage and the pleasures of love, the renunciation of the flesh and all sensual enjoyments,

with the practice of severe self-denial, asceticism, and self-mortification, came more and more to be regarded as the most meritorious works, by which heaven might be won; the life of solitude led by anchorites and hermits was regarded as a sacred calling, and was chosen by so many, that, so early as at the end of the third century, the fervent Egyptian believer Antonius, having given up his great possessions, assumed a hair garment, chose the desert for his abiding-place, and gathered together under his supervision the believing solitaires, called monachi or monks, who had previously been scattered throughout the land, into a social community, and his disciple Pachonius accustomed them to dwell in enclosed places or secluded buildings, monasteries, or cloisters, in a regular order. Poverty, chastity, and obedience were the three vows, to the strict fulfilment of which every one on his admission was obliged to bind himself. The monks gained their livelihood by the labour of their hands, and the surplus was to be divided among the poor. Soon women, nuns, united together in similar communities with the same laws. This was the commencement of the monastic mode of life, which played such an important part in the middle ages. From that time forward the old republican virtues, patriotism, fulfilment of social duty, and energetic action, were supplanted by the Eastern theory of life, according to which, a meditative existence, devoted only to the contemplation of heavenly things, and withdrawn from practical activity and the sorrows and joys of the world, was regarded as the most meritorious. The greater the asceticism and self-castigation of the penitent, the greater was the wonder and veneration of the people. Thus Paul the hermit (235-340) had already passed many years in a rocky cavern in Egypt; Antonius took up his abode in a deserted ruin; and Hilarion (292-372) worshipped God in a solitary wilderness in Palestine. Other heroes of the desert went still further in self-mortification and asceticism. Two so-called pillar saints (stylites), Simeon and Daniel, who passed a part of their life on a column, in order to be nearer to heaven, obtained such a dominion over the minds of men, that their words were regarded as oracular, and made the deepest impression on the habits of thought and action of the Eastern world.

### JULIANUS THE APOSTATE.



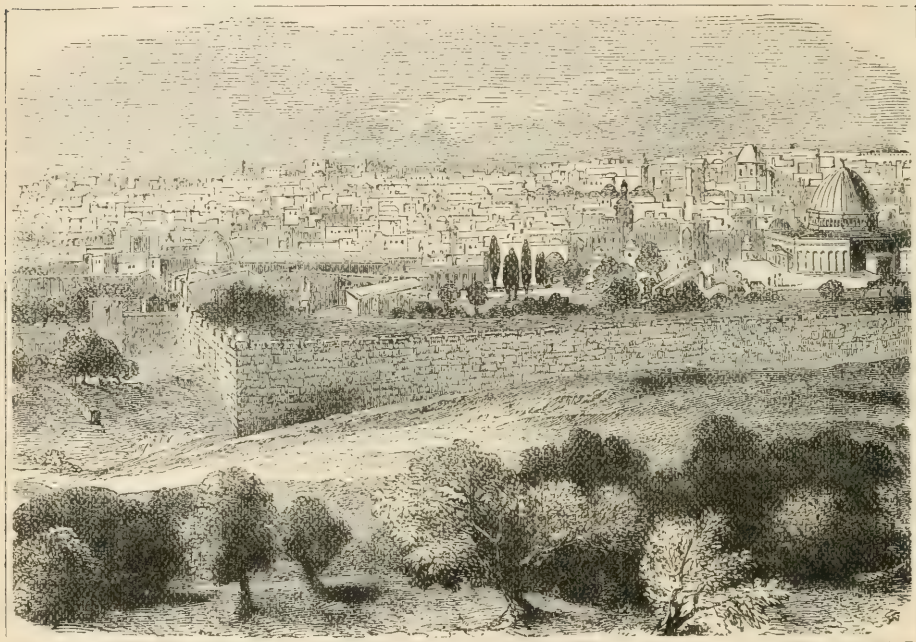
ABBOT AND BISHOP OF THE EARLY CHURCH.

IN conformity with the will of their father, Constantine's three wicked sons shared the empire among them; the eldest, Constantinus, governing the West; the second, Constantius, the East; the third, Constans, Italy and Africa. After many cruel actions and long bloody battles, Constantius ultimately succeeded in obtaining the sole sovereignty of the whole empire; he ruled from 337 to 361. Constantinus was slain in an ambush in the war with his brothers; Constans fell a



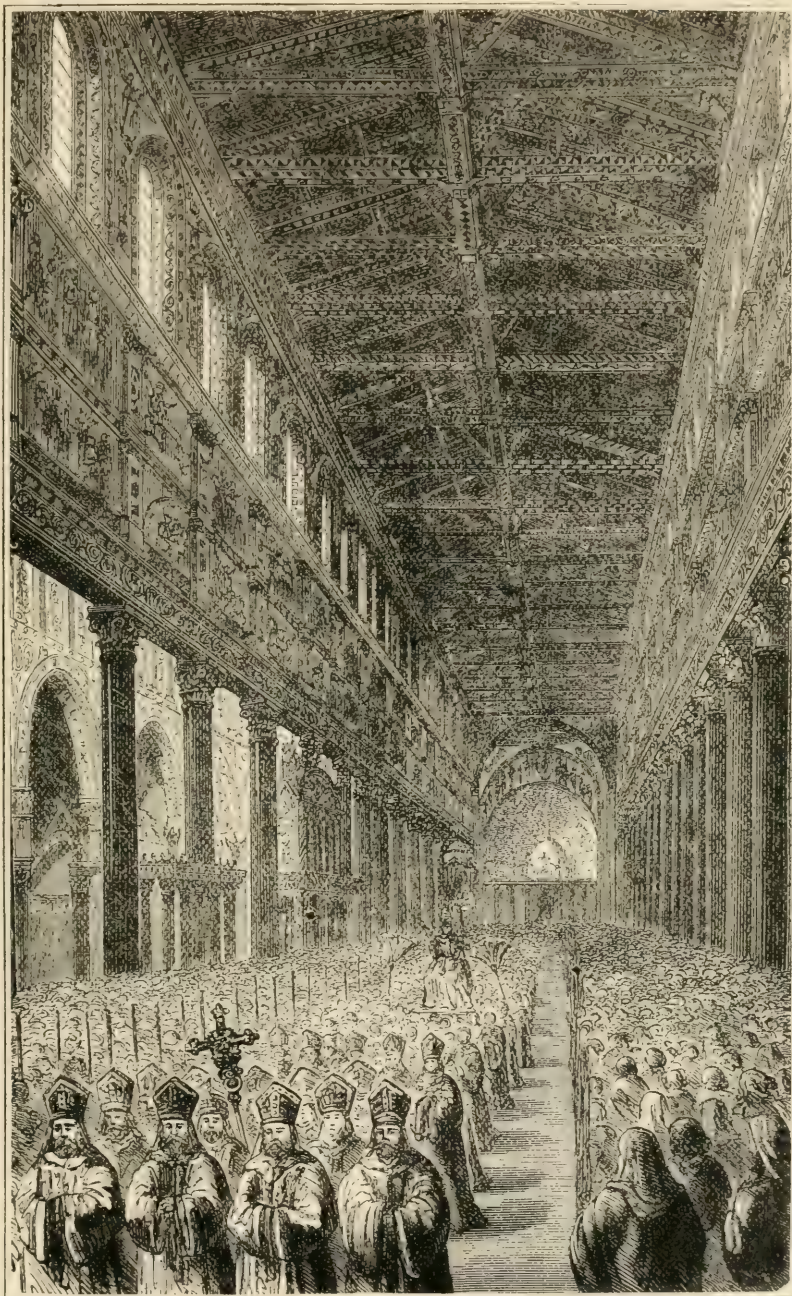
sacrifice to a conspiracy, instigated by Magnentius, captain of the imperial guard, of a Frankish family of Læti, who then himself assumed the purple. But conquered by Constantius in the great battle of Mursa (351), in the grassy lowlands of Pannonia, and compelled to fly, in a fit of despair he threw himself on his sword at Lyons. Thus the second son of the great Constantine came into possession of the most powerful throne.

A zealous promoter of Arianism, he drove Athanasius once more to exile, deprived the bishops who were devoted to his doctrine, of their posts, and decreed bloody persecutions against all steadfast believers in the Athanasian faith. At the same time he was equally anxious to destroy heathenism; he caused the temples to be closed, and forbade the offering of sacrifices. As Constantius was engaged in the east against the Persians, he despatched his



MODERN VIEW OF JERUSALEM.

nephew Julianus, whom he had summoned from the halls of the academy at Athens and raised to the rank of a Cæsar, to Gaul, to protect the boundaries of the kingdom against the German tribes (357). Julianus, as brave as he was learned, conquered Kuodomar, the prince of the Allemanni, near Strasbourg, crossed the Rhine twice near Speyer and Mentz, repulsed the Franks in the Netherlands, and re-established the old Roman discipline and art of war in the army. The Allemanni and Franks were compelled to conclude a peace, and to render military obedience to the conqueror. Jealous of this success, the emperor recalled the best part of the troops to despatch them to Asia, against the Persians. In vain did Julianus protest against this summons. But the legions, enraged at their recall, on the 3rd of November, 361, proclaimed their general emperor, in his favourite town, Paris. Julianus was already preparing for a civil war against the advancing Constantius, when the death of the latter,



THE PAPACY ;—A CHURCH PROCESSION.

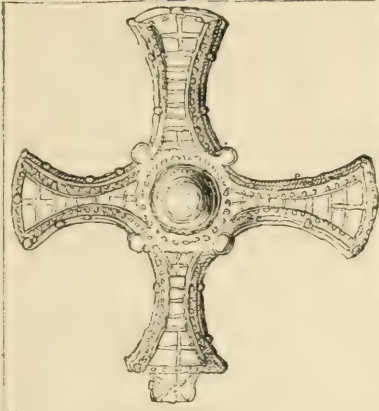


near Tarsus, put a stop to the equipments, and secured to the former the much-contested throne. On his arrival at the imperial palace, Julianus dismissed all the superfluous courtiers, limited the establishment, and practised the greatest simplicity and moderation in dress and manner of life. Intellectual occupations had more charm for him than material enjoyments. He gave power to the laws by his impartial administration of justice, established discipline and warlike virtue in the army, and sought to raise the government from its degradation.

While, on the one hand, he thus powerfully influenced the degenerate race, he himself destroyed the fruit of his work by efforts to restore heathenism,—which led to his tragic death. The restraint he had experienced in his youth from Christian teachers had produced in him an aversion against Christianity. He could not comprehend its lofty signification, while his fanciful character and his love for Plato's philosophy and the literature and poetry of antiquity, made him an enthusiastic admirer of heathenism. Yet he was too just and too wise to decree bloody persecutions against the Christians, which would have led to civil war. He chose the path of quieter repression; it satisfied him to take their privileges from the Christians, to exclude them from his presence, and from government and educational offices, to dispute the views of the "credulous disciples of the fishermen" by learned writings, letters, discourses, and satirical essays, and to cover them with scorn and irony. He also set up heathen worship once more, especially the ostentatious worship of the sun, as the popular and state religion, and gave splendour to this worship by solemn sacrifices or hecatombs. "From my youth upwards," he declares, "there has been implanted in me an intense longing for the brightness of the god Helios." He lived in the ideals of the antique world; he communed with the Homeric heroes and gods, and was inspired with enthusiasm for human greatness and nobility, towards which he felt a natural inclination. But his endeavour to revive the heathen religion, which had become lifeless, and to re-establish the customs and institutions of a vanished period, was a foolish undertaking. The poetry of heathenism was long gone by, and heathen superstition, veiled under mysticism, rhetoric, and sophism, could not bring the desired peace to human hearts. The equal toleration given to all sects, and his restoration of the property of the community to the towns, were acts of justice and of sound policy. After a short reign, while with ancient Roman heroism he was undertaking a bold campaign against the New Persians, he was enticed, after triumphantly crossing the Euphrates and Tigris, into inaccessible mountain passes, and was compelled to commence a difficult retreat;—a poisoned arrow struck him, and put an end to his ambitious schemes (363). "Thou hast conquered, Galilæan!" are said to have been his last words.



## THE END OF HEATHENISM.



ST. CUTHBERT'S CROSS.

THE successor of Julianus, the effeminate Jovian (363-364), surrendered the conquests of many years in a disgraceful peace; but he restored Christianity to its earlier position, from which it was thenceforth never driven; although the next ruler of the East, Valens (364-378), was a fanatical supporter of Arianism, while his elder brother, Valentinian I., in the west (364-375), so far as he was able, protected liberty of conscience. Valens' successor, Theodosius (379-395), not only caused the identity of Christ with God to be declared as a truth; he likewise prohibited and persecuted Arianism in his kingdom, and forbade, under punishment of high treason, the custom of sacrifice and prophecy, and suffered the heathen temples to

be plundered and partly destroyed. The Episcopal Church was now brought into union with the Roman empire, and became the State Church. It conferred on the emperor a solemn consecration and a holy splendour, and received from him power and wealth, but frequently also commands as to faith and Church matters.

Thus there was gradually developed the Byzantine Church and State system, in which the pure teaching of the gospel was, indeed, frequently marred and disfigured by worldly and political aims, but in which nevertheless the State received the ennobling co-operation of a more elevated religion. Immoral spectacles and the combats of gladiators were abolished or restricted; the lot of slaves and prisoners was alleviated; the female sex, long held in subjection, now obtained consideration and esteem; widows and orphans received the protection of the laws; the Church and State united in governing the empire. The sacred fire of Vesta was now extinguished; the last aged virgin priestess of the chaste goddess, the guardian of the domestic hearth, passed the remainder of her days in obscure concealment, after having solemnly and publicly cursed Serena, the wife of Stilicho, who had triumphantly decked herself with a golden necklace taken from the sanctuary. From that time the oracles and Sibyls were dumb; for the temples of prophecy were closed, and the ancient mythology was swept away before the faith of the crucified Saviour. Only among the inhabitants of distant countries and mountains, the heathen faith and sacrificial worship remained for a time publicly or secretly followed, but despised by the cultured as paganism or "a religion for peasants"; and in the schools of a few philosophers there were still some who clung with moving piety to the representations and poetic figures of antiquity, until at last Justinian dealt a final blow at the feeble remnant, and sought to convert the tenacious adherents of the old popular religion by the edge of the sword (529); whereupon the school at Athens was closed, after an existence of nine hundred years, and the seven last believers in the Platonic philosophy and the Hellenic deities (among them Simplicius) wandered away to the Persians, like the shades of the seven wise men of old. On the other hand, in the degene-





HEATHEN SACRIFICES OF THE GERMANS.

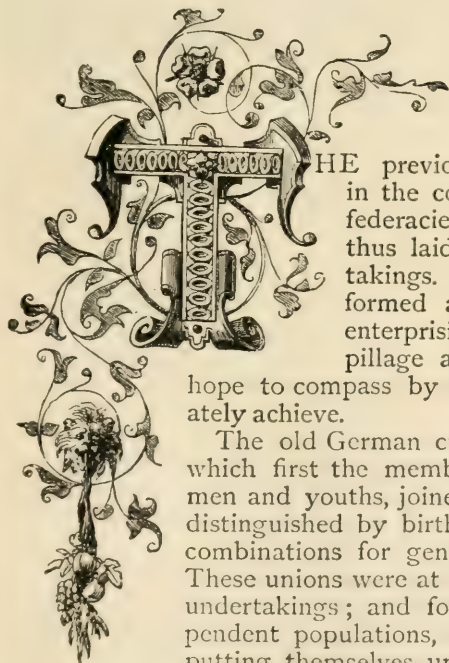
rate Roman empire, the ostentatious worship, the brilliant festivals, the mystic philosophy, and the pompous rhetoric and sophistry of heathenism, were taken over into the Christian Church.





ROMAN REMAINS—NORTH WALL OF RICHBOROUGH.

## THE MIGRATIONS OF THE BARBARIANS.



### THE POPULAR CONFEDERACIES OF THE GERMANS, ETC.

THE previous isolation in Germany was removed in the course of the third century, by large confederacies of the tribes, and the foundation was thus laid for greater and more general undertakings. The Roman empire, in its decline, formed an alluring inducement to young and enterprising tribes to undertake expeditions of pillage and plunder, and naturally made them hope to compass by united effort what they could not separately achieve.

The old German custom of leadership, in accordance with which first the members of a tribe, and then other warlike men and youths, joined together under different commanders, distinguished by birth, bravery, and warlike fame, facilitated combinations for general expeditions of pillage and conquest. These unions were at first only associations for general warlike undertakings; and for a long time the tribes remained independent populations, with their own dukes or "kings," only putting themselves under the leadership of a common chief-tain to obtain an undivided direction of the war by a commander-in-chief.



When the great migration took place, the predominating race, under the most powerful leader, gave the name and destination to the whole expedition.



THE FARM OF A TEUTON.

*The Franks.*—Thus there were united into a league all the tribes of the Lower Rhine, on the Weser and in the Harz, with whom we have become acquainted as the most warlike enemies of the Romans—the Sicambrians, Chamavians, Chattians, Attuarians (on the Lippe), the Tubanteans and others, under the honourable title of the Franks or free men. Agreement and mutual advantage originated the first laws of the league, which in time became firmly cemented by custom and experience. In the free country communities, the Franks chose their kings from one of the most distinguished races. Pressed forward by the Saxons on the east, they crossed the Rhine; and after many battles they won from the Romans Belgian Gaul, whose low-lying districts, marshy and difficult of approach, afforded them a secure standpoint whence at a convenient time they could proceed to new conquests. The Franks were a warlike people, uniting craftiness with boldness; they proved themselves a match for the cunning of the Romans. For more than a century they were the scourge of the Gallic provinces, until they established their supremacy.

*The Saxons.*—In the northern district of the Harz mountains, from the Elbe to the Ems and Eider, there arose from the union of many ancient tribes, especially the Cherusci, Chauai, Angrivarii, and the Nordalbingii in Schleswig-Holstein, the confederacy of the Saxons. The nucleus of this popular association was evidently formed by the Cherusci, whose previous exploits and

greatness entitled them to the first place. According to Widukind, the name "Saxon" was derived from a sharp weapon called "sahs," with which they had on one occasion treacherously slaughtered the Thuringians at a conference; whereupon they had then possessed themselves of the land of their victims. A general or duke, chosen from the free community of the country, commanded in time of war; internal affairs were directed by district judges or



SAXON ART—CUP WITH ROMANIZED ORNAMENT.

"grafs." The Saxons impressed their Low German dialect and their strong nationality on the whole of Northern Germany.

*The Allemanni.*—The fruitful plains of the Upper and Middle Rhine, as far as the Lahn, and the mountainous districts of the Black Forest, the Odenwald, and the Vosges, came gradually into the possession of the Allemanni, a "mixed nation," composed of free associations of different German and especially old Suevian tribes, such as the Juthungi. The name Allemanni indicated this composite nature. Their impetuous martial courage made these men very formidable to the Romans; and the confederacy rose up again with renewed vigour from every humiliation inflicted by Roman superiority. As neighbours on the east, the Allemanni had the nation of the Swabians, who had come from the north, and were subsequently united with them, and to whose northern boundary extended the territory of the Burgundians after they had quitted their old head-quarters on the Oder, and had drawn nearer to the central point of all the Germans. In course of time the Allemanni extended their territory beyond Rhætia, and undertook warlike expeditions to Northern Italy. No other race has so faithfully preserved its national customs, language, and peculiarities as the Allemanni.

*The Goths.*—In the time of Marcus Aurelius, the Goths ("valiant"), who, according to an old popular tradition, came originally from the island of Scanzia (Scandinavia), wandered forth from the region of the Lower Vistula and Baltic (the Amber coast) into the wide, flat country which extends from the Karpethians to the coast of the Black Sea. They took possession of the countries which had previously been inhabited by the Getæ and Scythians, and, uniting with themselves the neighbouring tribes of German and Sarma-





THE VANDALS IN ROME.  
628





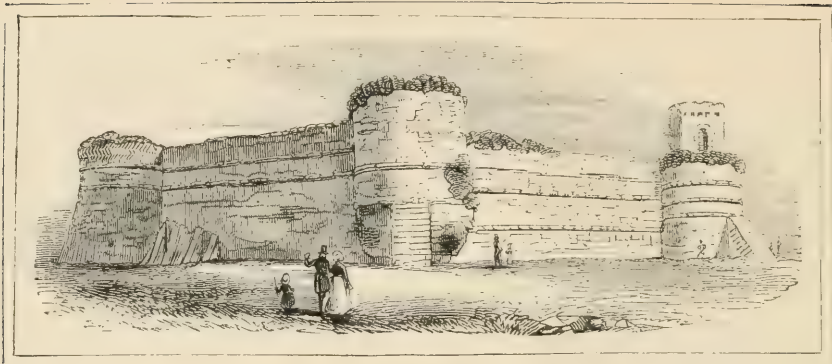
BISHOP OF THE EARLY CHRISTIAN CHURCH.

tian origin either by treaties or by force, they gradually extended their power so far that in the fourth century the kingdom of the Goths stretched eastward from the bank of the Theiss to the Don, and from the mouths of the Danube and the shores of the Black Sea, over the heights of the Karpathians; and the Æstians, the inhabitants of the shores of the Baltic, were included among their tributary allies. To this eastern confederacy of the Goths belonged many German tribes: the Heruli, Taifalians, Rugii, Sciri, Turcilingi, Vandals, Gepidians, etc. Even in the second century the Goths and their allied tribes, among whom the Heruli were specially remarkable for savageness and warlike skill and courage, undertook pillaging expeditions, both by land and water, throughout the Roman empire. These enterprises they continually renewed, with a few peaceful intervals, until the fourth century.

Ancient authors describe many of the devastating expeditions, to which the wealthy Greek towns on the Black Sea, and the islands and coast towns of the Ægean Sea, were exposed; and the violent wars and peaceful treaties, by means of which several Roman emperors attempted, either by armed force or by gentle ways, to obtain tranquillity, and to protect the southern countries of the Danube from devastating invasions of these formidable strangers. When Aurelian vacated the province of Dacia on the further side of the river, this acquisition of Trajan's fell into the hands of the Goths. This lively race was especially susceptible to the influence of more refined customs and higher culture; therefore since the time of Constantine they were held in consideration and respect by the Romans in the east, who regarded them as their faithful allies. Christianity was early introduced among them, and science and law were fostered. The Goths, more than all other German races, have aimed at the development of their mother tongue, not only in poems and songs, but also in literature. As early as the middle of the fourth century, Bishop Ulfilas, the descendant of a family which had been carried into captivity from Asia Minor into Dacia, translated the whole of the Scriptures, with the exception of the Book of Kings, into the Gothic language.

East of the Caucasus and along the Volga wandered the Alani, a warlike, shepherd people, slim and tall of stature, with fair hair; and near them dwelt, in the unknown regions of the present country of Russia, the numerous tribes of the Sarmatians, who, in the old Scythian fashion, as wandering herdsmen, changed their abode according to the season of the year.





ROMAN WALLS AT PEVENSEY IN SUSSEX.

## THEODOSIUS AND HIS SUCCESSORS.

INVASIONS AND INCURSIONS OF BARBARIANS.—THE HUNS.—THEIR VICTORIES AND SETTLEMENT.—THE EMPEROR VALENS.—GRATIANUS.—VALENTINIAN II.—THEODOSIUS THE GREAT.—DIVISION OF THE ROMAN EMPIRE.—ARCADIUS AND HONORIUS.—STILICHO THE VANDAL.—HIS HEROIC DEEDS.—HIS TREATIES WITH THE GOTHs.—RUFINUS.—EUDOXIA.—THE WEST GOTHs, BURGUNDIANS, AND VANDALS.—THEIR WARS AND DEPREDATIONS.—ALARIC, THE GREAT GOTHIC KING.—FOUNDATION OF NEW KINGDOMS.—ATTILA, THE SCOURGE OF GOD.—HIS CONQUESTS.—BATTLE ON THE CATALAUNIAN PLAIN.—HIS DEATH.

### THE HUNS IN EUROPE.



WHILE Valens, the son of a Pannonian rope-maker, ruled the east, a wild, ill-favoured, nomadic nation of horsemen, called the Huns, came from the steppes of Central Asia into Europe. After they had fought and conquered in many battles against the Alani, who till then had lived as a free and independent people in the grassy plains between the Don and the Volga, and whom these wild invaders reduced to submission, they subdued the brave eastern or Ostro-Goths, whose aged king, Hermanrich, of the tribe of the Amali, put an end to his own life, unwilling to survive the fall of the kingdom he had erected by a long series of heroic deeds. The Huns then attacked the western or Visi-Goths. These, however, as they were already converted by Bishop Ulfilas to the Arian form of Christianity, received permission from Valens to cross the Danube with their wives and children, in order to establish themselves in new dwelling-places in Mœsia, in the year 376.



THEODOSIUS THE GREAT.

Contrary to agreement, the western Goths, by bribing the Roman officials, retained possession of their arms; and as they were soon reduced to extremities by the avarice and harshness of the governors and officers, and by an artificially produced famine, they betook themselves to the accustomed sword, rising in insurrection under their valiant duke, Frigidigern. They stormed the town of Marcianople, defeated the Roman legions on the "Weiden-feld," and carried devastation through the whole of Thrace (377). At last Valens, roused from his indolence by the reproaches of the capital, and the appeals for help from his oppressed sub-

jects, advanced hastily against the enemy, but was defeated in the bloody battle of Adrianople (378), in spite of the bravery of his foot-soldiers, and in his flight he perished in a burning hut.

With unrestrained ferocity the victors now scoured the defenceless country as far as the Julian Alps, and even threatened the boundaries of Italy. In this emergency, Gratian, the eldest son of the powerful but severe and almost cruel Valentinian, who, since his father's death, had been governor of the west, appointed the skilful general Theodosius, who was then living in banishment on his estate in Spain, to the office of Augustus of the East. By his sagacious leadership, by enterprises that weakened the enemy, and treaties which more or less fostered dissensions, Theodosius brought the war of the Goths to an end. He established a division of the enemy in Thrace, Mœsia, and Dacia, preserving to them their freedom from taxation, and recognising their laws and national peculiarities; another division he received as mercenaries into the Roman army. The enfeebled eastern Goths remained on the Danube, but, like the Longobardi, who had wandered south-eastwards from the Lower Elbe, the Gepides and other German tribes, and the Huns, who had established an extensive kingdom in the Sarmatian Plains on the Danube, they were for the most part tributary, and bound to render service in the army.

While Theodosius was bringing the Gothic war to a conclusion, Gratianus (375-383), the pupil of the poet Ausonius, drew on himself, by his degraded tastes and habits, the aversion of the army and the dislike of the people. The young emperor soon fell away from the virtues which in the first years of his reign had won him the esteem and love of his subjects and the admiration of the legions. His passion for the chase of wild animals became so immoderate, that he passed whole days in his hunting palaces in the parks and forests, raised a troop of skilful archers, of the Alani, to be his body-guard, and frequently showed himself to the people and army in the costume and with the weapons of a Scythian warrior. This perversity disfigured his





A BARD SINGING THE DEEDS OF TEUTON WARRIORS.

good qualities, his gentleness, piety, and purity of morals, and brought about his overthrow. He fell at Lugdunum, in Gaul, beneath the strokes of a troop of horsemen, whom Maximus, the governor of Britain, who was now appointed imperator, had despatched in pursuit of the fugitive. Terrified by the formidable power of Theodosius, Maximus first contented himself with the provinces lying on the further side of the Alps, while Gratian's brother, Valentinian II. (383-392), with Justina, the beautiful mother of that prince, a great supporter of Arianism, ruled Italy. When Maximus, thinking his enemy's influence weakened by the religious schism, attempted to conquer Italy also, he lost both victory and life in a battle on the Save, against Theodosius; whereupon the latter recognised as Emperor of the West, Valentinian, then twenty years old, whose beautiful sister he had married; but he associated with the young ruler the brave Gaul, Arbogast, as commander-in-chief (391). Ambition and jealousy soon produced dissension between these two rulers. Valentinian was murdered in his bed, and Arbogast hoped by the appointment of a weak-minded imperator, the rhetorician Eugenius, who was dependent on him, and by the patronage of the old national religion, to maintain his sovereignty in the west. But he was defeated by Theodosius

and his mercenary troops of Goths in a furious battle near Aquileja, whereupon he committed suicide, in 394. Eugenius also died a violent death. He was struck down by the soldiers while kneeling in the dust before the emperor imploring pardon.

Thus, after many bloody battles, Theodosius, who now received the surname of the Great, obtained the sovereignty over the west also, and for the last time united the whole Roman empire under one sceptre. But though he persistently endeavoured to elevate the degenerate State by good laws, it was too late. The oppression of taxation, the avarice of officials, and the costly maintenance of the court had already produced extreme poverty, which, combined with bloody wars, brought about such a depopulation, that in Italy, as well as in the provinces, whole tracts of land lay waste, lacking the hand of the cultivator. Spiritless and hopeless, the half-free class of colonists led a laborious, joyless existence, fettered to the soil, as dependants of the proprietor of the estate, and burdened with threefold taxation.

### THE PARTITION OF THE ROMAN EMPIRE.



FOR only four months did Theodosius enjoy the sole sovereignty of the whole empire. In January, 395, he was carried off by an illness at Milan, deeply lamented by the good Bishop Ambrosius, by whose precepts and warnings he had been guided, and who made a splendid funeral oration on the occasion. Two years later, Ambrosius himself followed his imperial friend to the grave. Before his death Theodosius directed that his two sons—Arcadius, a youth of eighteen, and Honorius, a child of eleven—should share the Roman empire between them. To the elder was allotted the east, and the younger

the west. From that time the two empires maintained a separate existence.

The feelings of hatred and contempt existing of old between Romans and Greeks, transmitted from generation to generation, promoted the severance of the two countries, and widened the breach. The Byzantine State assumed more and more the forms and character of the east; in course of time the Greek language, which had always been maintained in daily intercourse, became also the official language, and thus the last bond was severed. Instead of uniting their efforts to oppose the encroachments of the barbarians, each of the countries regarded with malicious satisfaction, or at least with indifference, the misfortunes of the other, and incited the lurking enemy to make invasions into the territory of its neighbour.

While Arcadius (395–408), in his brilliant imperial palace at Constantinople, wasted an inglorious existence in luxurious ease, a Gaul, named Rufinus, an ambitious and designing courtier, who by a hypocritical affectation of piety had obtained the favour of Theodosius, and had risen to high rank and power by his wicked deeds and horrible crimes, governed the eastern empire, which stretched its uncertain boundaries from the Lower Danube to Persia and Ethiopia, and included Dacia and Macedonia; and in the west there ruled, in the name of the youthful Honorius (495–523), the warlike and diplomatic Vandal, Stilicho, whose father had been commander of a German troop of





STILICHO NEGOTIATING WITH THE GOTHs.

horsemen. His residence was first at Milan, and then at Ravenna; and his rule extended over all the countries of the Adriatic Sea as far as the mountains of Caledonia, and from the Alps to the southern boundaries of Mauritania and Numidia, with the exception of the provinces of Noricum, Pannonia, and Dalmatia. The extensive and warlike Illyrian governorship was divided between two kingdoms, but fell practically into the possession of the West Goths, under the bold and crafty Alaric, of the royal race of the Balthians.

While Rufinus, by avarice and extortion, brought on himself the hatred and curses of the people, and, by his inhuman cruelty against all who stood in the way of his ambition and love of power, made his name a terror and an abomination, Stilicho, a warrior of tall stature and majestic presence, contrived to obtain the respect and affection of the army and people. The powerful upstart in the east flattered himself with the hope of giving firmness and

stability to his power by marrying his daughter to the young emperor; but while in Antiochia he was slaying new victims as sacrifices to his avarice and revenge, the chamberlain Eutropius, the chief of the eunuchs at the Byzantine court, succeeded in forcing the affections of his master on the captivating Eudoxia, the orphaned daughter of Bauto, a Frankish chief. Eudoxia had found shelter and protection in the family of the general Promotus, who had been persecuted by Rufinus. The entrance of Eudoxia into the imperial palace, as the wife of the youthful ruler, prepared the way for the fall of the Gallic favourite. When he summoned the troops, who were still under the chief command of Stilicho in Italy, from the east to Constantinople, he was murdered before the gates of the capital, at the secret instigation of Stilicho, by Gainas, the commander of the auxiliary troops of the Goths in the Roman legions. Eutropius also succumbed, after a disgraceful reign of four years, to palace intrigues, which the same Goth, Gainas, knew how to contrive against the powerful favourite, by means of the empress Eudoxia. Protected at first by the interposition of Chrysostom and the right of asylum of the Church—a right which he himself had formerly attacked—he was soon afterwards delivered over to the executioner by a judicial decree, and put to death, to the great joy of the people. But Gainas did not long survive the overthrow of his rival. In the following year he fell in a battle against a horde of Huns. The irresolute and indolent Arcadius was succeeded on the throne by his feeble son Theodosius II. (401–450), whose pious sister, Pulcheria, was the real ruler during his time. His weak reign is important by the compilation of laws known as “Codex Theodosianus.” When Theodosius II. died, in 750, by a fall from his horse, Pulcheria ruled under the name of her husband, Marcianus.

#### WEST GOTHs.—BURGUNDIANS.—VANDALS.



THE division had completely weakened the empire, which was already governed for the most part by foreign officials, and protected by foreign soldiers. The spirit of antiquity had altogether vanished. Envy and jealousy of Stilicho impelled the malicious Rufinus to incite Alaric, king of the West Goths, to invade the provinces of the western kingdom. The Goths consequently marched, murdering and plundering, through Thessaly, Bœotia, Attica, and the countries of the

Peloponnesus (396), trampling beneath their feet the last relics of Hellenic culture and art, until, surrounded by Stilicho's armies in the country of Elis, they were compelled to retreat. Thirsting for revenge, Alaric, who had been appointed governor and protector of Illyria by the Byzantine court, marched into Northern Italy, and carried devastation along the banks of the Po, but sustained such losses in two bloody and doubtful battles against Stilicho, near Pollentia and Verona, that he retired to Illyria



to await more favourable times (403). Soon the fate of the eastern and western empires, who each sought to secure his services, lay in the hands of the heroic German youth, whom the Goths had raised aloft on the shield as their king. Scarcely had Alaric reached the frontier of the empire, before powerful troops of barbarous Germans, Vandals, Burgundians, Suevi, Alani, and others, under the duke Radagais, invaded Italy, destroyed towns and villages, churches and temples, spreading everywhere the horrors of murder and devastation. But these warlike bands were defeated near Fæsulæ, not far from Florence, through Stilicho's martial skill, and the bravery of his German auxiliaries (406). Their commander, Radagais, died in imprisonment; thousands fell under the sword of the conqueror or fell victims to hunger and disease; others entered the Roman service. The remains of the



FLORENCE.

army, with other troops of German tribes (Allemani, Heruli, etc.), invaded Gaul, through which they spread devastation and murder from the Alps to the Pyrenees and Ardennes. The Roman bulwarks on the Rhine and in the interior of the country were overthrown, the ancient city of Argentoratum (Strasbourg), was razed to the ground, and the supremacy of the cowardly Honorius, who concealed himself among the marshes and behind the walls of Ravenna, was entirely destroyed in that part of the empire.

The Gallic race, once so brave and valiant, had now only the strength of endurance; a gloomy foreboding that the ancient world, with its virtues and crimes, its culture and effeminacy, was doomed to destruction, had penetrated all minds, and paralysed every effort. The general despondency sought and found consolation in religion and solitude. After long wanderings, the Burgundians at length established themselves in the beautiful and fertile plains on the Rhone, the Jura, and the Upper Rhine, and erected the kingdom of Burgundy, which included the countries of the Jura, and the Lake of Geneva,

Eastern Gaul, and the Allobrogian mountainous district now called Savoy, and extended from the Mediterranean to the Vosges (Vasgau). A branch of the Burgundian race, which had its chief seat on the Middle Rhine near Worms and Mentz, some thirty years afterwards received a crushing blow from the Huns. Traditions of this calamity have been preserved in the old German popular poems, the *Walthari-lay* and the song of the *Nibelungen*. Devoted to war and the chase, the German Burgundians settled chiefly in the mountain regions, while the plains and the towns were still occupied by the old possessors. The Vandals, Suevi, Alani, etc., after hard battles, conquered the western half of the Pyrenean Peninsula, where the Suevi established themselves in the north-west (Galicia), the Alani in Lusitania (Portugal), the Vandals in the south (Andalusia or Vandalusia). After a score of years had passed away, the two latter, under the crafty and warlike Genserich, king of the Vandals, exchanged their Spanish possessions for North Africa; while the Suevi, in course of time, became incorporated with the kingdom of the West Goths in Spain (429).

Thus Spain, weakened and sunk in effeminate luxury and crime, by its long peace under Roman supremacy, fell into the power of barbarous tribes, who knew no mercy, and whose incessant raids and warlike incursions were only stopped by the waves of the Atlantic. The descriptions given of the fate of the country are horrible. Romans and Spaniards were alike robbed of their property, and town and country were devastated with an equally deadly hatred. As no seed was sown, and the existing products of the soil were rather destroyed than enjoyed, such a terrible famine broke out, that the inhabitants were compelled to support their miserable lives by devouring the flesh of the dead. The wild animals, accustomed to feeding on human flesh, by preying on the numerous corpses which lay unburied, fell on the living and tore them to pieces; and to fill up the measure of suffering and calamity, pestilence, the usual accompaniment of hunger, broke out, and carried off both oppressors and oppressed by thousands.

In his dire necessity, the valiant Stilicho had concluded a pacific alliance with Alaric by payment of an annual tribute. This was made use of by his enemies—by the crafty courtier Olympius in particular, who concealed his crimes under the mask of Christian piety—to bring forward an accusation of high treason, which led to Stilicho's execution at Ravenna in 408. Lured away by delusive promises from the sacred altar, where he had sought refuge, he fell under the swords of a band of murderers. He died with the courage and constancy of an ancient Roman; his German mercenaries were either slain or compelled to fly. Then Alaric, angry at the non-payment of the tribute, and appealed to for protection by Stilicho's persecuted followers and the cruelly oppressed Arians, marched into Italy, besieged Rome,—where Stilicho's wife, Serena, the niece of Theodosius, fell a sacrifice to the rage of the people, thus fulfilling the curse pronounced by the priestess of Vesta,—and compelled the terrified and famished people to purchase pardon from the conqueror by a ransom of gold, silver, and costly apparel. Even the statue that represented Roman "Valour" was weighed in as part of the ransom paid to the king of the Goths. Reinforced by 40,000 slaves of German birth, who had burst their bonds, and burned with the desire of exercising retaliation on their former oppressors, Alaric now marched northwards, to seek the emperor in his capital, Ravenna. But when the court in that city haughtily rejected all proposals of peace, the chief of the Goths appeared repeatedly before the walls of the city that had once been the ruler of the world, stormed it in the night,





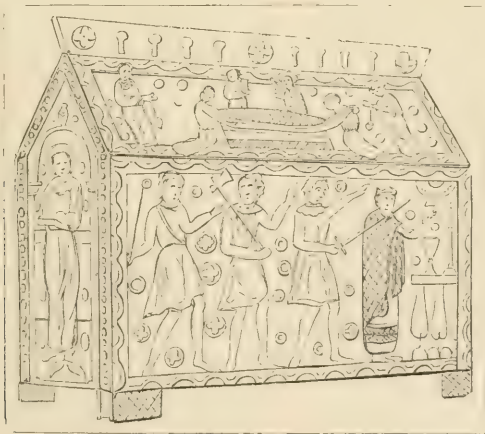
THE BURIAL OF ALARIC.

time, and permitted his army and the bands of slaves who had rallied round him to satiate their vengeance in a three days' plunder, in the year 410. Nevertheless, they left untouched the rich decorations and the golden vessels of the Christian churches. In the same year the hero died, in the prime of life, in Southern Italy. Tradition tells that his coffin and his treasures were sunk in the bed of the little river Busento, which skirts the walls of Consentia, and which had been turned out of its course for the purpose ; and then all the prisoners who had been employed in the work were put to death, that none might know where the great king lay buried, and that Roman revenge and avarice might not desecrate his resting-place. His brother-in-law Athanaulf (Adolphus), a handsome and brave chieftain, concluded a treaty with Honorius, whose noble-minded and pleasing sister Placidia he had married. By this compact the departure of the Goths into Gaul, which was devastated by foreign troops, and distracted by rebellions caused by perfidious governors and generals, was stipulated for. Here Athanaulf, and after his death, in a campaign in Barcelona, his successor Wallia, established the capital of the "country of the Goths," Catalonia, founded the kingdom of the West Goths, which first extended from the Garonne to the Ebro, and had Tolosa or Toulouse for its

capital; but soon after the retirement of the Vandals and Alani to North Africa the kingdom of the Western Goths gradually included the other provinces also; while the southern strip of Gallic territory, in course of time, fell to the Franks.

Placidia, who was dishonourably treated by her husband's enemies, returned to the court at Ravenna, where she bestowed her hand on Constantius, an aristocratic Roman commander. After the death of Honorius, she succeeded, with help from Byzantium, in placing the cowardly and effeminate son of her second marriage, Valentinianus III., on the imperial throne of the west, and she ruled with wisdom and power until her death.

The expedition of the Vandals to Africa, under Genserich's leadership, in 429, resulted from a league with Bonifacius, the Roman governor. In the reign of Valentinian III. (425-455), who, after the two years' sovereignty of the secretary John, had ascended the throne of the western empire, Bonifacius had been irritated into revolt by the envy and malice of his enemy Aetius, the general and influential minister of the emperor. To strengthen his position, Bonifacius appealed for help to the Vandals, to whom he promised to make over the third part of the territory. On the advent of the Germanic hordes, however, he repented of his rash step, and advanced against the invaders with his army. But the warlike Vandals, supported by the oppressed natives and the heretic Donatists, overcame all resistance. Completely defeated, Bonifacius fled to Ravenna, where he met with a gracious reception. But when he was soon afterwards attacked by Aetius, who was supported by the Huns, he received his death-wound, in the year 432. The Germanic conquerors forced the court of Ravenna to yield them North Africa, where they established the kingdom of the Vandals, with Karthage as its capital. They conquered Sicily, Sardinia, and the Balearic Isles, and made themselves dreaded by all the islands and coast countries by their marauding expeditions. The Vandals proved a severe rod of correction for the enervated Roman empire, and thus exercised vengeance and retribution for the ancient wrongs inflicted by Rome upon Karthage. Threatened at last with war by the Romans and West Goths, Genserich induced the Huns to make an attack on the Roman empire of the west.





## ATTILA, THE KING OF THE HUNS (450).



ATTILA, THE SCOURGE OF GOD.

ABOUT the middle of the fifth century, Attila, called the "scourge of God," a powerful man, of sagacious mind, strong will, and resolute courage, marched forth from his capital of wooden huts on the Theiss, to subjugate the west Roman empire with the edge of the sword. After he had long been the terror of the East Romans, and had extorted from the Byzantine court an annual tribute, humiliating the embassies sent to him, impelled by anger because Valentinian withheld from him against her will the imperial bride Honoria, and allured also by the rich presents and promises of Genseric, he turned his arms against the western countries. More than half a million of wild warriors, partly consisting of Huns and Bastarui, partly of subjugated or allied Germans, who were compelled to render armed service, extended their devastations over the kingdom of the east (Noricum), Bavaria (Vindelicia),

and Allemania, as far as the Rhine, where they destroyed the kingdom of Burgundy and the palace at Worms. Wherever the hoof of Attila's horse trod, said an ancient popular proverb, no grass would ever grow again. They destroyed the Roman towns on the Rhine and in Gaul (Metz, Treves, etc.), and carried murder, pillage, and devastation as far as the Loire, where they laid siege to Orleans. Then the brave and active Aetius, who in his utmost need had concluded a league with the German tribes in Gaul and Spain, succeeded at the head of a powerful army, consisting of Romans, Burgundians, West Goths, Franks, and others, in arresting the victorious Attila's course of conquest, by the bloody "battle of the nations" in the broad Catalaunian Plain around Chalons, on the Marne, in 451. One hundred and sixty-two thousand corpses, among them the heroic Theodorich, king of the West Goths, covered the battlefield, where Germans fought against Germans under foreign banners; and the long-remembered popular tradition, that the spirits of the slain, unreconciled by death, fought on for three days in the air, bears witness to the fury and animosity of the savage troops of warriors. Behind his waggon fortification the Hun defied the onslaught of his enemies, "like a lion attacked by the hunters;" and then, freed from his most formidable opponents by the retreat of the West Goths under the proud Thorismund, he retired to Pannonia (452).



ATTILA AT THE BATTLE OF CHALONS.

In the following year he invaded Northern Italy, through the unguarded passes of the Julian Alps.

The destruction of Aquileja, which was the occasion of the founding of Venice on the rocky and sandy islands of the lagunes, was followed by the storming of Milan, Pavia, Verona, Padua, and other towns, and the devastation of the plains of Northern Italy. Attila was already advancing on Rome, when the Roman bishop, Leo I., succeeded, by remonstrance and entreaties, in inducing him to conclude a peace with Valentinian, and to draw off his forces.

The feeling of joy and thankfulness at the unexpected deliverance was so powerful, that pious credulity attributed the retirement of the "devastator of Italy" to the supernatural apparition of the apostle Peter, who was declared to have been seen standing with threatening sword unsheathed at his successor's side. Soon after his retreat the great conqueror died suddenly in his fortified camp in Pannonia (453), either from the breaking of a blood-vessel, or murdered by the revengeful Burgundian bride, with whom, on the evening before his death, he had celebrated his brilliant nuptials. His death arrested the further development of the kingdom of the Huns. After fierce battles, in which Attila's eldest son, Ellah, was slain (454), the Eastern Goths,



Longobardi, Gepides, and other tribes, reconquered their independence, and formed settlements on the banks of the Danube, and in the extensive plains of the Theiss; while the last remnant of the Huns withdrew to the rich pasture plains of the Volga, where they were absorbed among other nomad tribes, Bulgarians, Avari, Chazari, etc. As a ball of fire sometimes shoots down from the sky at night, lighting up the obscurity far around, and outshining even the stars themselves, and is then suddenly extinguished, leaving behind no record of its appearance, except the astonishment and wonder of mankind; so Attila's power sank suddenly back into nothingness, and no trace remained of it on the earth;—but in song and tradition his name has resounded through the ages, and alike in the year-books of the Romans, and in the German heroic songs, his renown has endured even to the present day.

#### DESTRUCTION OF THE WESTERN EMPIRE OF ROME.



THE Roman Empire was now rapidly drawing towards its fall. Valentinian slew with his own hand the brave Actius, the last support of the empire (454), from fear of the influence of that valiant soldier, and from vexation at his frankness. Soon after, however, the cowardly voluptuary himself lost his life, at the instigation of Petronius Maximus, whose honour he had disgraced. While he was watching the manœuvres of his troops on the field of Mars at Rome, he was murdered with his favourite, by two conspirators, before the eyes of the people. Petronius, who was appointed Valentinian's successor, sought to obtain the hand of the imperial widow, Eudoxia. The empress, however, proudly conscious of her high birth, regarded with loathing the idea of union with a man whom she suspected of being the author of

her husband's murder; and it is said she determined to summon the Vandals as the instruments of her revenge.

Geiserich landed with a large squadron at the mouth of the Tiber, and advanced to the gates of Rome (455), where he decreed a fourteen days' pillage of the helpless town. The works of art in Rome were either carried away, or ruthlessly mutilated (hence the term Vandalism); in the meantime Maximus was slain in the tumult by the angry populace, as he was attempting to escape, and his body was thrown into the waves. Capua, Nola, and other towns also experienced "the Nemesis of Karthage." Laden with booty, treasures, and prisoners—among whom were the empress and her two daughters—the Vandals returned to their splendid capital on the coast of Africa, and left the tottering throne to its fate. But Rome no longer possessed the power to protect itself. It either received its rulers from Gaul, where the West Goths held the chief power, or from the Byzantine court, where the authority over Italy was claimed as a legitimate inheritance. The real power, however, lay in the hands of the Suevian, Ricimer, the brave and crafty but cruel and faithless commander-in-chief of the barbarous auxiliaries. He at last obtained such influence, that until his death in 472, he arbitrarily ruled the kingdom, without being invested with the imperial purple. The



ODOAKER COMPELS ROMULUS AUGUSTULUS TO RENOUNCE THE IMPERIAL DIGNITY.

Arvernian, Avitus (455-456), a gentle and cultured prince, was expelled, and killed during his flight; Majorian (457-461), an earnest and brave warrior, met his death during an expedition against the Vandals in Spain; and while the feeble Libius Severus (461-465) bore the imperial title, without emerging from the obscurity of private life, the Suevian ruled according to his will and pleasure. And of so little importance had this nominal emperor been, that his death was scarcely remarked, and Ricimer carried on the government for two years without any further change, until the dangerous condition of the empire made the appointment of a new emperor appear advisable. For more effectual defence against the Vandal pirates, who during the disturbances in the west had carried their depredations with impunity among all the islands and coasts of Spain and Asia Minor, Ricimer agreed that Anthemius, a



connection of the Byzantine imperial house, should be proclaimed ruler of the West in 467. During his reign, the East and West Romans at last united in an expedition of vengeance. But the fleet, fitted out at most enormous expense, was destroyed not far from Karthage (468), partly through the treachery and mistakes of the leader, Basiliskus, partly through the skill of Geiserich.

This result made the pirate king once more the tyrant of the Mediterranean and the scourge of the West, and at the same time destroyed the good understanding between Ricimer and Anthemius. The haughty Suevian removed his residence to Milan, and from thence advanced at the head of the German troops to the gates of Rome, to establish his client Olybrius as Augustus. After a short resistance the city was stormed, the noble emperor was dragged from his place of concealment, and put to death at the command of Ricimer, his own son-in-law (472). With this dishonourable deed Ricimer's blood-stained career came to an end. Forty days afterwards a destructive pestilence carried off the powerful leader, and a few weeks later he was followed by his favourite Olybrius. The commander of the German troops now raised Glycerius, a brave soldier of obscure birth, to the tottering throne (472), while the Eastern Roman court appointed Julius Nepos as Augustus of the West (474-475). The latter immediately advanced to the gates of Rome. Glycerius, feebly supported, renounced the sovereignty, and contented himself with the dignity and title of bishop of Salona. But the new emperor was also fated to have but a short reign. A rebellion of the troops of Barbarians compelled him to take flight to his Dalmatian home. Upon this the ambitious general Orestes conferred on his son Romulus Augustulus (475-476) the inglorious crown. But as the cession of the third part of the Italian territory, demanded by the German troops, was not duly made, the bold Herulian, Odoaker, who had once entered Italy as a common soldier, and had then for his bravery been appointed leader of the Germans in the Roman service, caused the captured Orestes to be put to death, allotted to the inoffensive emperor a residence in Campania, and a pension; and assuming the title of a king of Italy, in accordance with the wishes of the German troops, brought the Western Roman Empire to an end (476).

Ten years later, the last Roman governor in Gaul, Syagrius at Soissons, was vanquished by the sword of Clovis, the leader of the Franks, and a new system of things, founded on Christianity and on German institutions, was brought about in Europe.

Thus did the empire of Rome fall beneath the attacks of the German warriors. All the tribes had taken part in the great event, yet without plan and agreement,—as it were, accomplishing the decrees of destiny without any preconcerted effort or union. But the remembrance of the mighty struggle that shook the world was embodied in the wealth of legendary lore, from which the German poets of every race have taken their subject-matter, as the Greeks took their heroic lays from the Trojan war. Thus the German heroic legends, which became expanded and enlarged from generation to generation, constantly springing forth in new songs, have their roots in the great conflict of the nations with Rome.



## THE TRANSITION PERIOD, AND THE MIDDLE AGES.

### THE FOUNDATION OF NEW EMPIRES.



THEODORICH THE OSTROGOTH.—HIS CONQUESTS AND TREATIES.—PERSECUTION. — BOETHIUS. — THE FRANKS AND CLOVIS.—CONQUEST OF GAUL. — THE ARIANS AND THE LATIN CHURCH.—FIERCENESS OF CLOVIS.—HIS SUCCESSORS.—THE MEROVINGIAN KINGS AND THEIR RULE. — DEGENERACY. — THE SLUGGARD KINGS. — MAYORS OF THE PALACE.—GRADUAL TRANSFER OF AUTHORITY.—PEPIN THE SHORT AND THE CARLOVINGIANS. —THE ANGLO-SAXONS IN BRITAIN. — THE HEPTARCHY. — MANNERS AND CUSTOMS. — ESTABLISHMENT

OF CHRISTIANITY.—IRELAND AND ST. PATRICK.



## THEODORICH THE OSTROGOTH.



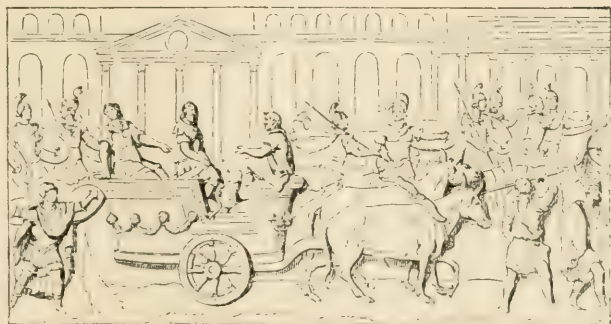
ALBOIN.

**D**URING twelve years Odoaker had ruled, not without fame, as a Roman patricius and German commander, when with the approbation of the Roman emperor of the East, who regarded the western territory also as his legal possession, Theodorich, king of the Eastern Goths, advanced into Italy from Pannonia and Mœsia. Two hundred thousand soldiers, with their wives and children and all their belongings, followed him in a long procession. This mighty force Odoaker could not resist. Defeated by Theodorich near Verona (Bern), he took shelter behind the walls of Ravenna, which he only surrendered, under honourable conditions, after three years' spirited defence. A few days after the entry of the Goths, Odoaker was slain by Theodorich himself at a noisy banquet (493), either from fear of the powerful rival to whom he had promised an equal share in the government, or to be free from his probable machinations. Yet this bloody deed was followed by a long reign of peace and justice. Recognised as "king of Italy" by the Byzantine emperor Anastasius, Theodorich governed the empire of the East Goths at Ravenna

with wisdom and power (493-526), and so extended it,—more by successful negotiations than by warfare,—that in course of time it stretched from the southern point of Sicily as far as the eastern territory of the Danube and Illyria, and included the south-east of Gaul (Provence) in the west. He concluded treaties with the Vandals and Burgundians; he established the Allemanni, who were flying before the sword of the Franks, in the Alpine country of Rhætia, and with Clovis and the prince of the Thuringi he made alliances by marriage. Full of veneration for the old Roman constitution and the Imperial sovereignty, for which the German commanders had always experienced a certain feeling of allegiance, Theodorich respected the old laws and institutions, but limited the Roman inhabitants of the country to the pursuit of commerce, trade, and agriculture, which flourished under his patronage, while he conferred exclusively on the Goths the bearing of arms and the duties of warfare; in consideration of which he granted them a third portion of the land, with the obligation of paying taxes. Culture and learning also received his protection, although he was ignorant of the art of writing; and learned Romans, such as the historian Cassiodorus, "Senator," who described in twelve books "the history of the Goths in a collection of their successful exploits," were advanced by him to the highest offices in the State.

Theodorich's reign was a remarkable attempt to unite the new elements with the old, and to carry on the government in the ancient forms; at his

court the heroic songs of the Goths were still heard, but there were also assembled there the surviving representatives of ancient culture. In Constantinople, where he had lived many years of his youth as a hostage, he had learnt to know and love civilization and a well-ordered civil government. He caused to be prepared from the Roman law a short legal code, which was valid both for the Goths and the old population; and established judicial officers, called Goth-judges, as coadjutors of the Roman judges, to promote impartiality. They were to have residences in the capitals of the provinces. In every way he devoted great attention to the administration of justice. He was tolerant in religious matters. The memorable words, which Cassiodorus quotes of Theodorich, show most distinctly his political aspiration: "Other kings may seek to gain by battles the plunder or the destruction of conquered towns; but it is our intention, with God's help, so to conquer that the vanquished may consider themselves unhappy that they did not sooner fall under our sovereignty." Theodorich's influence abroad was so great that conflicting kings brought their disputes before his judgment-seat, and all the nations of the west showed him respect. The chief aim of the great and wise king was to bring about a peaceful union of the German princes under his government, and to draw all the German tribes into one great confederacy of nations—an undertaking that had only partial success. Shortly before his own death, he was betrayed into severity against the Arian Goths, from suspicion of a treasonable conspiracy between a few aristocratic Romans and the Byzantine Court; when, roused to anger by Roman ingratitude and Italian treachery, he caused the senator Boethius, who was famed for his philosophical writings, and Boethius' father-in-law Symmachus, to be executed, in 524. The work of Boethius, entitled "The Consolation of Philosophy," which was written in prison, afforded comfort and tranquillity to many susceptible minds, and made all the greater impression, as the author had been suddenly plunged from the height of human and earthly prosperity into the depths of misfortune, through the jealousy of courtiers and the suspicion of Theodorich. This act of severity excited the irreconcilable hatred of the orthodox Romans against the great king of the Goths. Soon after his death, in 525, the ashes of the "accursed heretic" were disinterred from the gigantic tomb at Ravenna, and scattered to the winds; but the empty mausoleum is in itself a speaking memorial, and in the wise "Dietrich of Bern," who has been perpetuated from generation to generation in heroic song and legend, we recognise the grave and noble figure of the great German prince, the lover of peace.





## THE FRANKS, AND CLOVIS.



IN the Maas and the Sambre there had dwelt for several generations the Salian Franks of German origin. Among their most ancient kings, who as a sign of their dignity and birth wore their fair hair flowing in curly locks on their shoulders, the names of Pharamund (meaning captain or duke) and Merovæus are mentioned. Doornik was the central point of their kingdom;—and the destruction of the Roman towns of Treves and Cologne bore witness to their savage temper. When the warlike and crafty Clovis came to the throne (481–511), he extended the boundaries of the kingdom by subjugating the last remains of the

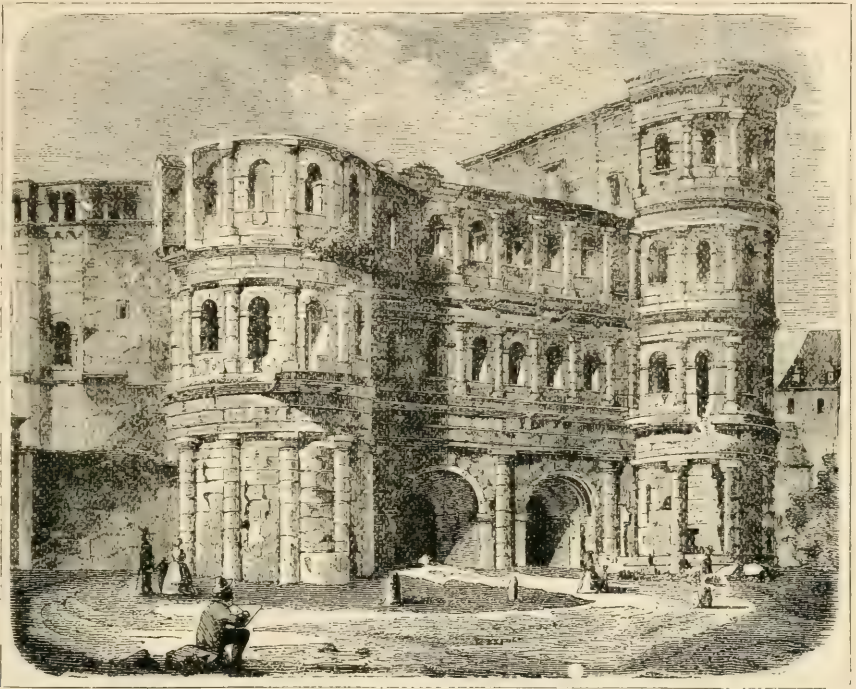
Roman Empire on the Seine and Loire; he caused the brave governor Syagrius, who had been given up to him by the West Goths, to be beheaded, and made first Soissons and then Paris his capital.

After this brilliant conquest he advanced, with the kindred tribes of the Ripuarian Franks (from *Ripa*, the bank), on the Lower Rhine, against the Allemanni, who had spread themselves abroad on both sides of that river, and inflicted on them a decisive defeat in a bloody battle in the old Ubian territory. This battle, fought in 496, is usually called the battle of Zülpich (Tolbiacum). By it, Clovis subjugated the district on the Rhine and the Moselle, and from the Lahn through the Maine territory as far as the Neckar. In the heat of the struggle, Clovis vowed that if the doubtful victory were decided in his favour, he would embrace the religion of his Christian wife Clotilde, a princess of Burgundy; and in the same year the “proud Sicambrian bowed his head,” and received the baptism according to the Athanasian faith, with three thousand nobles from among his followers, from the hands of the bishop Remigius at Rheims. But Christianity awoke no feelings of clemency in his savage heart. He remained faithful to his wild nature, which was made up of rude strength, crafty dissimulation, and barbarous cruelty.

The districts which extended northwards, from the Rems Valley, over the central territory of the Neckar, Kocher, Jaxt, and Tauber to the Maine, were given up for settlements to the Franks, and the name of Frank in this region permanently ousted that of Allemannian. The identity of religious belief between the Franks and the Gauls was the strong bond that held the kingdom of the Franks together. Clovis and his soldiers regarded it as their duty to render to the Son of God the full homage which the Arians had denied Him. Consequently the Burgundians, whose strength had been broken by dissensions and bloody family feuds, were compelled in the time of King Gundobald (500) to pay tribute, and to accept the Catholic faith; and the territory of the West Goths, whose king, Alaric, had been thrown from his horse in the fierce battle of Vouglé, not far from Poitiers, and slain by Clovis himself, was confined within the boundary of Gaul.—For such services

the first Christian king of the Franks received the blessing of the Church as a reward for his orthodoxy. "Day by day God overthrew his enemies before him," says Gregory of Tours, "and increased his kingdom, for that he walked with a pure heart before Him, and did what was pleasing in His sight."

After Clovis had thus extended the kingdom of the Franks eastward as far as the Rhone, westward over the peninsula of Brittany, and southward to the banks of the Garonne, he endeavoured by the cruel murder of the Frankish



THE PORTA NIGRA AT TREVES.

chiefs, such as Ragnachar of Cambrai, Chloderich of Cologne, and others, to secure to himself and his successors the sovereignty of the whole kingdom. In consideration of his zeal for the propagation of Catholic doctrine among the Arian Germans, he was extolled by the priesthood as "the most Christian king," and as a second Constantine; and the Byzantine emperor, by awarding to him the rank of a Patricius and consul, conferred on him a legal title, and made his sovereignty legitimate. In this period probably arose those Salic laws which were founded for the most part on ancient custom and prescription. Nevertheless, the kingdom of the Franks in Gaul retained in most of its legal regulations, both in government and Church institutions, the practice of the Roman period. The warlike Frankish kings, with their fair curling hair, took the position of the Roman imperators and governors; and in administration of affairs, in taxation, and matters of jurisdiction,—and throughout the whole range of public life,—the old ordinances, customs, and forms remained in force. Romans of the old type surrounded the new court, controlled the finances, and were invested with the principal offices. Thus even in the



Franco-Gallic territory the Roman system, with all its outward appurtenances, soon obtained the upper hand ; the more completely, as the temperament of the German Franks disposed them principally to a life of warfare.

#### THE MEROVINGIAN KINGS AND THEIR RULE.



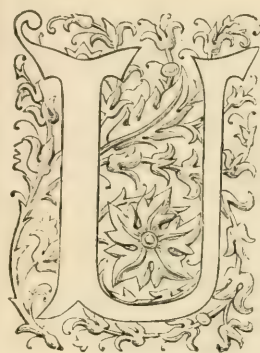
THE warlike spirit and the fierce, cruel nature of Clovis were inherited by his four sons, who, after their father's death, in 511, shared the Merovingian kingdom of the Franks among them. Theodoric, the eldest, established his capital at Rheims, and ruled the eastern territory, called Austrasia; while Chlodomir at Orleans, Childebert at Paris, and Chlotaire at Soissons, united the country of the West Goths and the Burgundian kingdom with the western portion of the territory of the Franks, which subsequently bore the name of Neustria. The nation, however, remained united, and from time to time

the government also was combined under one hand, as, for instance, under Chlotaire I. in the year 558, and under Chlotaire II. in 613.

In 530 Theodoric vanquished Hermanfried of Thuringia ; and when, on one occasion, at Zülrich, they were both walking on the ramparts of the town, the Frank having invited his opponent to a conference, the Thuringian was suddenly flung from the wall into the depth below. "Who was the doer of the deed," says Gregory of Tours, "remained unknown ; yet it was generally believed to have been instigated by the craft of Theodoric." This Theodoric thereupon united the kingdom of Thuringia, with the exception of the small tract by the wooded mountains, with the Frankish territory, and gave the northern portion to the Saxons as a reward for their warlike help. The remainder of the Allemanni also, who still maintained a certain independence, were completely incorporated with the kingdom of the Franks ; and their eastern neighbours on the Middle Danube as far as the Alps, and from the Lech to the Enns—a mixed population, combining under the comprehensive appellation of Bozovarii, or Bavarians, migratory Heruli, Rugians, Turcilingians, and the remains of old Celtic and German nationalities—were also unable to maintain themselves against the Franks, who from three different directions invaded their land. Their dukes of the noble house of the Agilolpingians accepted a position of dependence or confederacy with the Franks. Gundobald's son, Sigismund, was captured in the guise of a monk in the cloister of St. Moritz, and was flung into a deep well, with his wife and children, at Orleans, in the year 534 ; after which the Burgundians on the Rhine and in the Alps were reduced to complete submission, though they were allowed to retain their national laws and institutions ; and finally, in the south also, the possessions of the Austro or East Goths on the Rhone and the Mediterranean, and the fertile countries between the Garonne and Pyrenees (Aquitania) also fell under the supremacy of the Franks. Many bloody feuds had already occurred regarding the possession of this beautiful country, with its old Roman towns of Toulouse, Narbonne, Carcassonne, etc., between the Franks and West

Goths ; until at last Amabrich, king of the Visi- or West Goths, who in his Arian zeal had ill-treated his wife, to compel her to adopt his own belief, was defeated by her brother, Childebert, of Paris, and in his flight was killed by the lance-thrust of a Frank, whereupon the devastated country became the booty of the conquerors, in 531. Chlotaire's son, Chilperich, was dispossessed by his brothers of the sole government of the kingdom, which he had sought to hold, and compelled to agree to a new division, according to which Charibert established his capital in Paris, Guntram at Orleans, Chilperich at Soissons, and Sigbert at Rheims. After Charibert's death his country was divided ;—and thus the separation of the kingdom into three principal divisions, Austrasia, Neustria, and Burgundy, was brought about.

#### THE MAYORS OF THE PALACE.



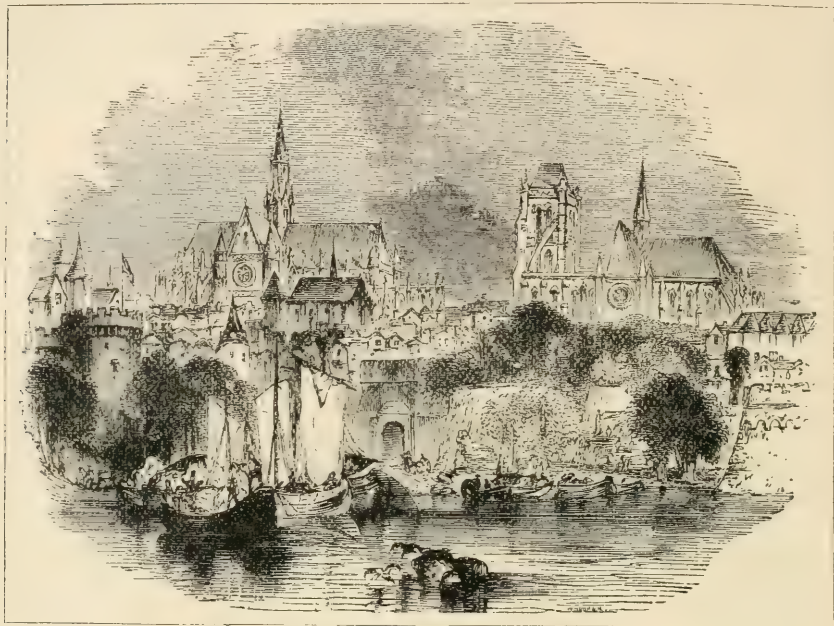
UNDER the sons of Chlotaire, the Merovingian royal family, like the wicked house of the Atridæ, presented a horrible picture of human depravity. Murder and fratricide, bloody civil wars, polygamy, and ferocious outbursts of ungovernable and passionate hatred fill the chronicles of its history, in which the student encounters only the signs of decline and ruin, without the germs of new life. Especially horrible are the savage deeds of wickedness, perpetrated chiefly out of revenge for family wrongs, by the Queens Brunhilda and Fredegunda. Sigbert of Austrasia had chosen a wife of a royal race, Brunhilda, the daughter of Athanagild, king of the West Goths ; she was beautiful and wise, and received a rich dowry from her father. Sigbert's good fortune induced King Chilperich of Neustria, who had been ensnared by the wiles of his mistress Fredegunda, to imitate his brother's example. He wooed Brunhilda's sister Galswintha, and obtained her in marriage, upon his promise to put away from him all his women and mistresses.

But the cunning and wicked Fredegunda soon regained her former sway over Chilperich. Galswintha, who on her husband's breach of faith desired to return home, was found one morning dead in her bed ; and a few days afterwards Chilperich married Fredegunda. Brunhilda, deeply indignant, meditated revenge. She induced Sigbert to commence hostilities, and thus a terrible war of extermination, originating in and fanned by female anger and hatred, brought a flood of crime and desolation on the country and the royal house. Sigbert and Chilperich both fell by the hand of a murderer ; and the sons of the latter were slain by their ruthless stepmother, Fredegunda, who was determined to procure the kingdom of Neustria for her own son, Chlotaire. And that prince, on succeeding through the choice of the nobles to the sovereignty over the whole kingdom of the Franks, took terrible revenge on his mother's rival. Treacherously deserted in a battle, the aged Brunhilda was dragged to death by a wild horse, in 613.

Chlotaire's son Dagobert was a prince of immoral life ; but from anxiety for the health of his soul, he enriched the abbey of St. Denis, which he appointed to be the burial-place of the Frankish kings. Savage crimes and vices at last destroyed all moral and physical power in the race of Clovis, so that after Dagobert's death, in 638, the Merovingian rulers are designated in history as "the sluggard kings" (*rois fainçants*). After Brunhilda and



Fredegunda have passed away, "even crime loses its grandeur in the royal house of the Merovingians, and the degenerate race drags itself on for yet another century and a half through the pages of history," while the administrator of the royal domains, the major domus,—or mayor of the palace,—gradually usurped all the power in the government, and acquired the command of the army. To appear at the annual assemblies of the people in the



ORLEANS.

"March-field," in a chariot drawn by four oxen, was at last the only public duty fulfilled by the feeble Merovingian kings, whom the nobles finally even deprived of the power of appointing the major domus, by themselves electing a candidate for this important office, which they handed over to the most powerful for life, so that from that time this official ceased to be the servant or nominee of the kings. At first each of the three kingdoms had its own major domus; nevertheless, under Chlotaire II. and Dagobert, Pepin of Landen established an overpowering supremacy in Austrasia (639), which, after his death, was still further increased by his son Grimvald. The nominal head of the State from that time became a mere symbol of rule—he might still be the object of a certain prescriptionary reverence and regard, but had no real connection with the government.

When Grimvald attempted to set his son on the throne, the Franks rose against him, put him to death in prison, and gave the sovereignty back to the Merovingians, in 656. Ebroin of Neustria also, a man of great power of will and of unusual energy, paid the penalty for his attempt at despotism, suffering death by the hand of an assassin. The son of Pepin's daughter, Pepin of Heristal, through the victory of Testri on the Somme (687), united the dignity of the mayoralty of Neustria and of Burgundy with that of Austrasia, and made it hereditary in his family. From that time the Frankish empire remained under the rule of the Pepins, whose ministerial castle stood on the

Maas, near to Liege. The successors of Pepin of Heristal, distinguished as the dukes of the Franks, held the royal power, while the Merovingians had only the empty title of king.

Pepin's death, in 714, was the signal for fresh disturbances in the empire. Charles, the valiant son of Pepin, to whom the surname of Martel, or the Hammer, was afterwards given, was kept in prison by his stepmother, Plectrudis, who wished to secure the inheritance for her grandson, Theudvald. But Theudvald fell in battle against the Neustrians under the mayor of the place, Raginfried; and Charles Martel, freed from imprisonment, vanquished the Neustrians at Vincy in 718, whereupon peace was restored. From the year 720 Charles was sole major domus and ruler of the Frankish empire. He put down insurrection in the interior, saved Christendom from the Arabs, and subjugated the Frisians. He died in 841, and was succeeded by the younger of his two sons, Pepin the Short, who put an end to the Merovingian Empire and founded that of the Carolingians.



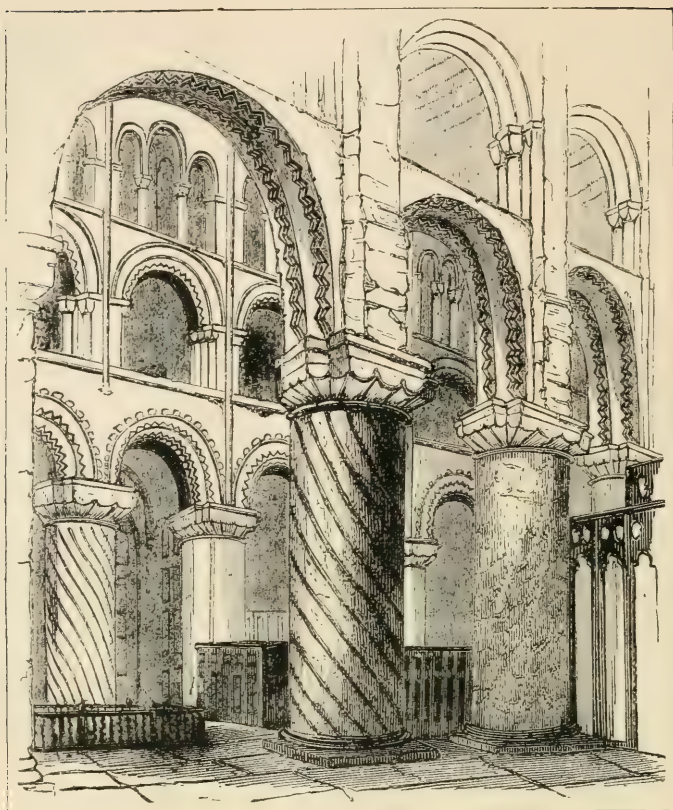
ELEVATED AND ORNAMENTED ANGLO-SAXON SEAT

### THE ANGLO-SAXONS.

**A**BOUT the middle of the fifth century the Roman armies quitted Britain, which they were no longer able to defend. The population, who, under Roman rule, had become unused to arms, and were therefore too weak to withstand the impetuosity of the wild Picts and Scots of Caledonia, sought assistance from the German tribes on the Lower Elbe, who at that time were known and feared as wild freebooters, ravaging the coasts in light-oared boats. Vortigern, a prince who had some power in Kent and the south of Britain, and his counsellors, who had been instructed in Roman diplomacy, according to tradition, despatched an embassy to the German maritime people, appealing to them for help against their enemies in the north.







WALTHAM ABBEY.

The wandering and adventure-loving Saxons, Angles, Jutes, and other tribes on the coast, under the command of Hengist and Horsa, responded to the appeal (449), but soon turned their victorious swords from the Caledonians in the north against the Britons themselves, who, destitute of union and public spirit, were not able to offer a strong national resistance; consequently the Angles, reinforced by fresh hordes, conquered Britain, which from that time was called England, after a long and terrible war of extermination.

Heathen barbarism and German institutions now supplanted the civilization, laws, and language of Christian Rome; the old Roman towns fell to ruins or disappeared; the ancient Church of the Britons, with the doctrines and institutions of Eastern Christianity, gave way to the worship of Odin; and a state of nature, in which, except war and hunting, the only occupations were agriculture and cattle-rearing, gradually spread itself over the country. The Celtic inhabitants were, for the most part, put to the sword; those who were able escaped to Gaul, and increased the number of British settlers in Armorica, hence called Brittany. Only in the mountainous districts of Wales, and on the south-west coast in Cornwall, did the Celtic inhabitants maintain their independence until the thirteenth century; and even to this day their language, songs, and national characteristics bear witness to their separate origin. The rest of England, after a struggle of more than half a century, fell into the possession

of the Anglo-Saxons, who founded seven small kingdoms, called the Heptarchy; namely, Kent, Sussex, Essex, Wessex, East Anglia, Mercia, and Northumberland. These kingdoms remained separate; and incessant wars, armed conflicts, and family feuds continued among them until the ninth century, when Egbert of Wessex united the seven kingdoms, and declared himself king of England, 827.

In the seventh century German heathenism had already yielded to Christianity, when the Benedictine monk, Augustine, who had been despatched with a band of missionaries by Pope Gregory the Great, administered baptism to Ethelbert, king of Kent, and his nobles, and laid the foundation of the Archbishopric of Canterbury. Under the influence of the royal ladies, who showed themselves more ready to adopt the doctrines of the suffering and crucified Saviour than the enterprising kings, Christianity soon obtained the victory in the other states of the Heptarchy also. The Anglo-Saxons, who, out of hatred towards the Celtic character, had offered an obstinate resistance to the ancient Christianity of Britain, with its freer forms and conceptions, entered willingly into a league with the Church of Saint Peter, paid to the Pope the "Peter's penny," and made devout pilgrimages to the eternal city. As they were taught that Saint Peter possessed the keys of the heavenly portals, they did not wish to be rejected when their time should come to knock there for admission. In Ireland, where the Celtic population and Christianity had not been driven away by the Anglo-Saxons, Saint Patrick had already, in the middle of the fifth century, proclaimed the gospel according to the Roman dispensation, and had laid the foundation of the monastic system, which soon was also represented in Scotland by the hermitages of the Culdees, who thus concealed themselves from heathen persecution. From that time the Church system and the number of priests and monks increased to such an extent in the British Isles that the State threatened to become lost in the Church, and many kings and nobles sought to obtain rest for their souls either in the quietude of a cloister cell or in distant pilgrimages.



GREAT SEAL OF EDWARD THE CONFESSOR.





THE EMPRESS THEODORA AND HER ATTENDANTS; FROM A MOSAIC IN ST. VITALE, AT RAVENNA.

## THE BYZANTINE EMPIRE AND ITS FOES.

THE AGE OF JUSTINIAN.—HIS PREDECESSORS.—HIS BRILLIANT REIGN.—CHURCH AND ARENA.—FALL OF THE KINGDOMS OF THE VANDALS AND GOTHs.—BELISARIUS AND HIS VICTORIES.—HIS FALL.—THEODORICH THE GREAT.—THE LONGOBARDI OR LOMBARDS.—ALBOIN THE FOUNDER OF THEIR KINGDOM.—THE BYZANTINE COURT AND THE WAR OF THE IMAGES.—ORIGIN AND RISE OF THE SCLAVONIAN NATIONS.

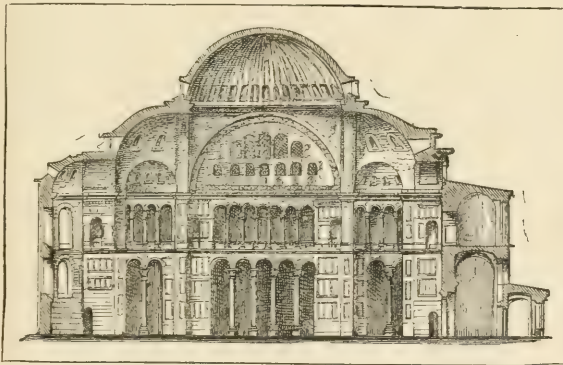
### THE PARTIES OF THE CHURCH AND THE ARENA.



WHILE the West was gradually recovering from the confusion of the migration of the nations, and, in the religious and national union of the different popular elements, laboured for the realization of new and healthy forms of life, the east Roman empire remained in the condition of deterioration and decline on which it had entered at the time of the founding of the new capital. A court, surrounded by splendour and luxury, and distracted by dogmatic party questions, where women and favourites by crimes and intrigues elevated and overthrew the weak or vicious emperors, and influential court theologians invested politics with a religious and ecclesiastical tendency; a presumptuous body-guard, which played as audacious a game with the throne as the Prætorians had formerly played at Rome; an excitable populace, which pursued merely

sensual pleasure, lived on alms, and amused itself with the rude pleasures of the circus games in the arena ; while the provinces lay under the pressure of taxation and the tyranny of officials, agriculture declined, trade and industry were destroyed by tolls and monopolies, and the towns were plunged more and more deeply into poverty and slavery. Such was the mournful picture which the Byzantine kingdom presented in the sixth and seventh centuries. The populous countries of the great empire were the seats of art and learning, luxury and wealth ; and the inhabitants, who had preserved or assumed the language and customs of the Greeks, considered themselves the most enlightened and cultured of mankind ; but, notwithstanding, the empire was falling to irretrievable ruin. Passionate disputes over insoluble problems as to the point of union and mutual relationship of the Divine and human nature in Christ, divided court and empire into hostile parties (monophysites, monotheletes, and others), whose hatred and rage of persecution could only be equalled by the animosity with which the political parties of the blues and greens, named after the colours of the charioteers in the arena, attacked each other. On account of the warm temperament of southern nations, and their lively imagination, in which even the intellectual assumes a visible form, such subtle speculations penetrated the practical life of the people ; and leaders and champions were not wanting among the great numbers of indolent monks and priests, both in town and country, in the crowded streets and the distant solitudes.

#### JUSTINIAN AND HIS PREDECESSORS.



SECTION OF THE CHURCH OF ST. SOPHIA AT CONSTANTINOPLE.

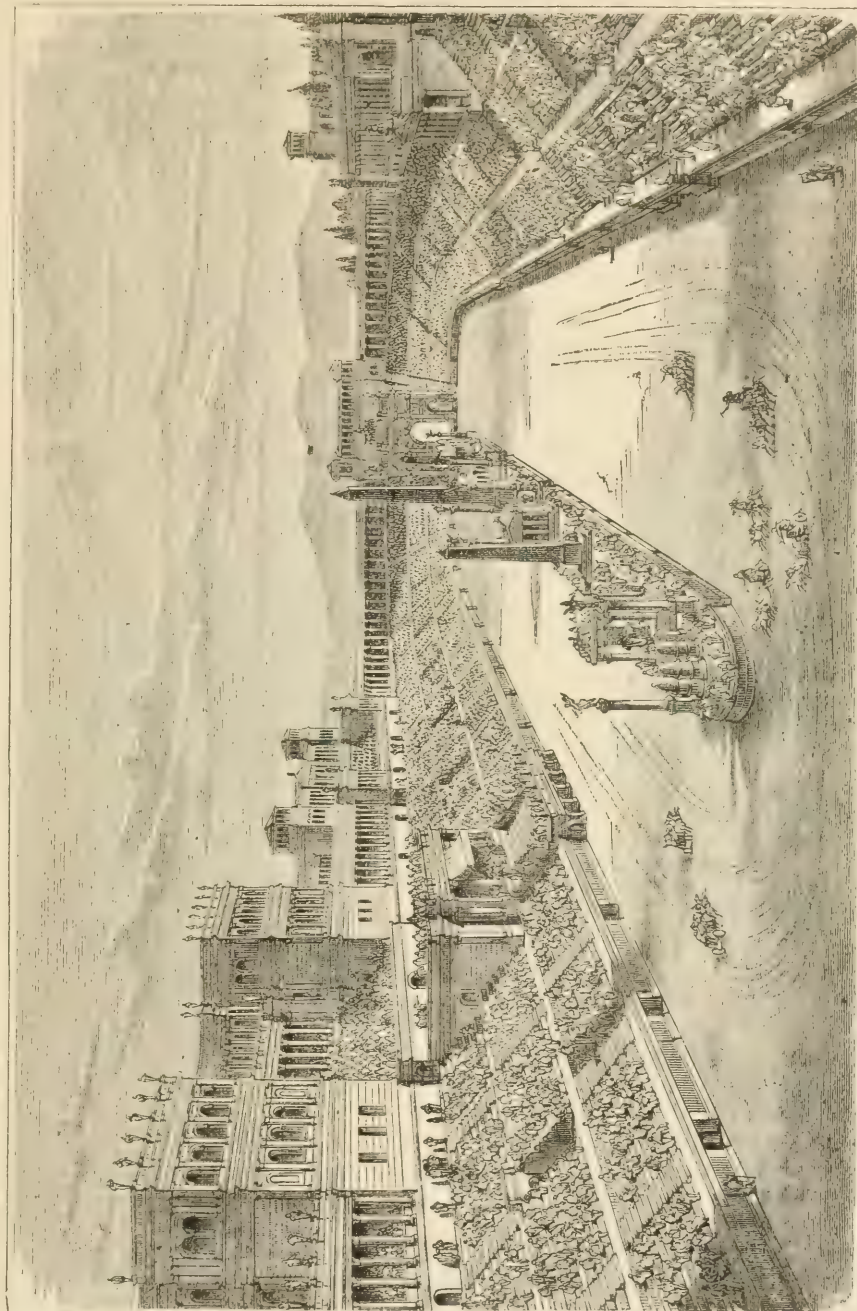
IN the reign of the Emperor Leo I. (457-474), the successor of Marcianus, three peasant youths, each with a wallet with provisions on his shoulder, wandered forth from the devastated country of Dardania, the present Bulgaria, on the great high-road to the capital, Constantinople, intending to devote themselves to warlike service. Their tall, slender forms and powerful build procured them admission into the body-guard of the emperor. One of them was called Justinus. He was entirely destitute of education, being even ignorant of reading and writing ; but he had a quick perception for the arts of intrigue and the secret by-ways of court life. Under Leo's successors Zeno (474-491), the contemporary of Odoaker, and Anastasius (491-518), the founder of the long "stone bulwark," which extended from the Sea of Marmora for sixteen leagues over hill and valley as far as the Black Sea, and was intended to protect the capital with its wealthy environs from the inroads of the Barbarians, Justinus speedily attained to riches and honour, by successful expeditions against the rapacious Isaurian mountaineers, the Persians, and Bulgarians, as well as by the faithful service which he rendered to the emperor during insurrections and civil wars. He held the office of a senator, and the chief command of the body-guard.



On the death of Anastasius, a frugal circumspect prince, Hypatius, the eldest of his three nephews, hoped to succeed him; but Justinus, who was prefect of the guard, and at that time sixty-eight years of age, by deceit and bribery effected his own elevation to the throne (518). With the assistance of the body-guard, the Dacian peasant was decorated with the purple robe. The army, nation, and priesthood joyfully recognised his appointment, for Justinus was a brave soldier, and was highly esteemed as an orthodox Christian; and though he lacked every kind of culture, and, like his contemporary Theodoric of Ravenna, placed his signature to documents by means of a small wooden tablet with letters cut into it, yet by economy, strictness of morals, and warlike discipline, as well as by the choice of good counsellors, he contrived to bestow security and order on the kingdom at home, and strength and influence abroad.

As Justinus was old and childless, he appointed his nephew Justinian (527-565) as his coadjutor in the business of administration; the latter had made himself so beloved by his judicious demeanour towards senate and people, army and priesthood, that the public voice universally urged him to become his uncle's partner in the government, and, on the death of the latter, his elevation to the throne was greeted as a joyful event. Justinian now married Theodora, who had formerly been an actress noted for her dissolute character in Cyprus, but who united intelligence and wisdom with beauty and love of power, and endeavoured to cast her former shameless life into oblivion by outward piety and orthodoxy. Over her husband,—who not only had her crowned as empress, and in public announcements caused her to be proclaimed as “his highly honoured wife who had been conferred on him by God,” but even appointed her his co-ruler,—she always exercised a great influence, so that she had a large share in the direction of the government, and the administration of public affairs. The most important decisions in matters connected with the Church, laws, and government proceeded from her; the prostitute of former days settled the forms and laws of orthodoxy, and compelled the members of the senate on solemn occasions to touch her feet with their lips. Her revenge and displeasure were terrible. Not unfrequently she caused the object of her recent hatred or former favour to disappear suddenly in the subterranean sepulchral dungeons of the palace, there to languish slowly and painfully to death.

Justinian's reign was the most brilliant period of Byzantine history after the days of the great Constantine. Bent only upon satisfying his love of power, his pride, and his ambition, he sought to confer on the imperial throne all the power and authority; one State, one Church, one law was to rule the world. He destroyed the last traces of republican institutions, such as the consulship; and as his love of splendour and extravagance, as well as his wars and system of government, caused immense expenditure, he introduced the most extended and oppressive taxation, without regard to the welfare or necessities of the people. He caused the collection of laws and judicial regulations, known under the title of *Corpus juris*, to be drawn up by his minister, Tribonian, aided by a number of distinguished lawyers, in 529 and 534; he put an end to the insolent pretensions of the factions who had raised a fearful rebellion against him, by causing 30,000 of the insurgents, chiefly belonging to the party of the Greens, to be cut down on the celebrated Nika day, January 20th, 532, by his general, Belisarius, and closed the circus for an indefinite time; he procured silkworms by stratagem from China, and introduced the cultivation of silk into Europe; he increased trade and industry by laying out



ANCIENT ARENA RESTORED—SHOWING A CHARIOT RACE.



roads, and by the promotion of intercourse and activity ; he built churches, such as that of St. Sophia, and splendid edifices, strengthened the empire by fortresses, or castella, along the Danube, and protected the Catholic doctrine regarding the nature of Christ in opposition to the views of the Monophysites, Arians, and other heretics, whom he persecuted. In Procopius, the secretary of Belisarius, who, in his description of the wars of the Persians, Vandals, and Goths, in his secret history of the court, called *Anecdota*, has written successively "the history, eulogy, and satire" of his age, the period of Justinian's reign has found an excellent expounder.

#### FALL OF THE KINGDOMS OF THE VANDALS AND GOTHs.

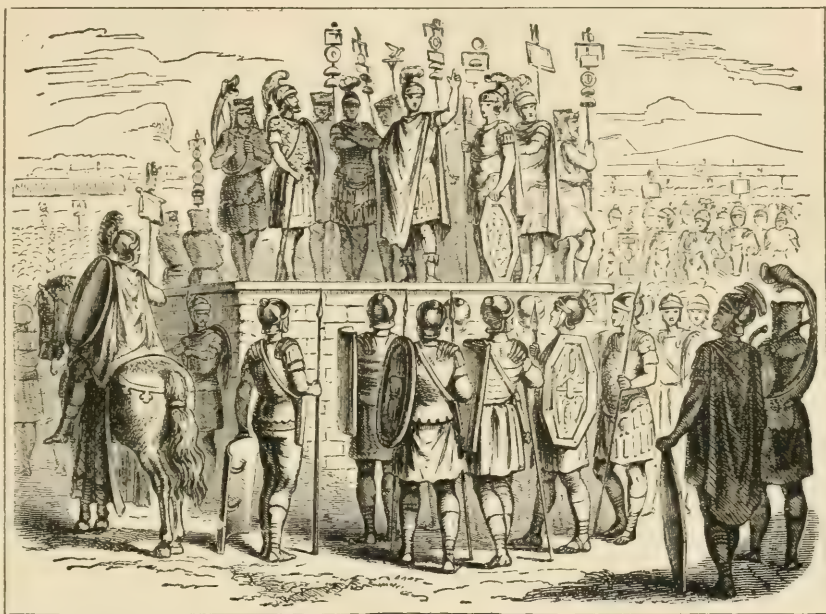


THE disturbed condition of the kingdom of the Vandals in Africa and of the East Goths in Italy, afforded a pretext for expeditions of conquest. Justinian therefore conceived the design of making war, and subjugating both countries, to restore to his empire the extent it had possessed in the reign of Constantine, and at the same time to repress Arianism, which was the religion of these two races. Belisarius, the first warrior of his time, in a few months conquered the kingdom of the Vandals (533), which, since the death of Geiserich, had been distracted by a religious war. He carried in triumph to Constantinople the last king, Gelimer, as a prisoner. Gelimer had driven his peaceable relative Hilperich, an ally of Justinian, from the throne, and had slain him in prison, with several of his followers. Gelimer had long and

bravely defended himself in a mountain fortress in Numidia, until famine compelled him to surrender. Thus ended the empire of the German Vandals, after an existence of a hundred years. The country was placed under an East Roman governor, Arianism was exterminated, the fair-haired Vandal youths were distributed in the Byzantine armies, and mingled with the Romans, and the pillaged treasures and many prisoners were carried off to the Byzantine capital, in 534.

About this time Theodoric's noble daughter Amalasunta, whose preference for Roman habits and culture displeased the rude Goths, was treacherously murdered by her cousin Theodat, with whom, to tranquillize the people, she had decided to share the throne after her son Athalarich had fallen a sacrifice to his own excesses. Justinian, to whom she had appealed for help against the brutality of the aristocratic Goths, as well as against the ambition of her unprincipled associate in the government, now came forward as her avenger, and despatched Belisarius to Italy. That general conquered Sicily, and carried Naples by storm. Rome, which had been taken with the co-operation of the Roman Catholic population without striking a single blow (537), he defended

for a full year by martial skill and heroic courage against Vitiges, the king of the Goths, who, after the unworthy descendant of the Amali, Theodat, had been slain by the enraged Goths during his flight, had been raised on the shield by the popular choice, according to the German custom. Full of admiration for the bravery of Belisarius, the Goths offered him the sovereignty of Italy, and surrendered to him their capital, Ravenna, in 539. But though he betrayed their confidence and took possession of the kingdom in the name of the emperor, he did not escape the envy and detraction of the Byzantine courtiers. In the midst of his victorious career he was recalled; and, as obedient and faithful as he was brave, he took ship with his booty, his trophies of victory, and his noble prisoners, among them Vitiges and his wife, to Constantinople (540), and after loyally laying the rich treasures of



GENERAL ADDRESSING THE SOLDIERS.

Theodoric the Great at the feet of the ungrateful emperor, he proceeded to protect the eastern boundary against the Persian king Kosrus or Chosroes Muschirwan. Vitiges joined the orthodox church, and obtained, besides rich domains in Asia, the rank of a senator or Patricius. In the meantime the Franks, who had been called to the aid of the Goths, ravaged the fertile plains of the Po, laid Milan in ashes, and slew all the male population. Similar horrors were perpetrated by the Burgundians in Genoa.

After the departure of Belisarius, the remainder of the Gothic army at Pavia and Verona first of all proclaimed Ildebald their ruler, and after he had been murdered by an injured body-guard, elevated the brave Totila on the shield as their king. Totila subdued the East Roman commanders, and in a speedy and victorious expedition subjugated the whole of Italy. The art treasures, memorials, and buildings of Rome were then for the most part destroyed, so that thenceforward Italy's ancient splendour and civilization could only be beheld in its ruins. Belisarius appeared once more; but being badly

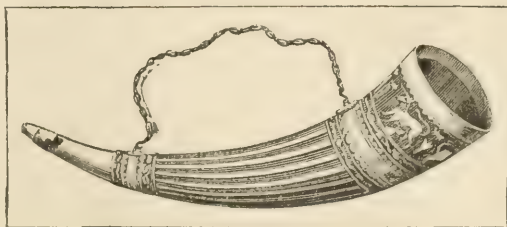




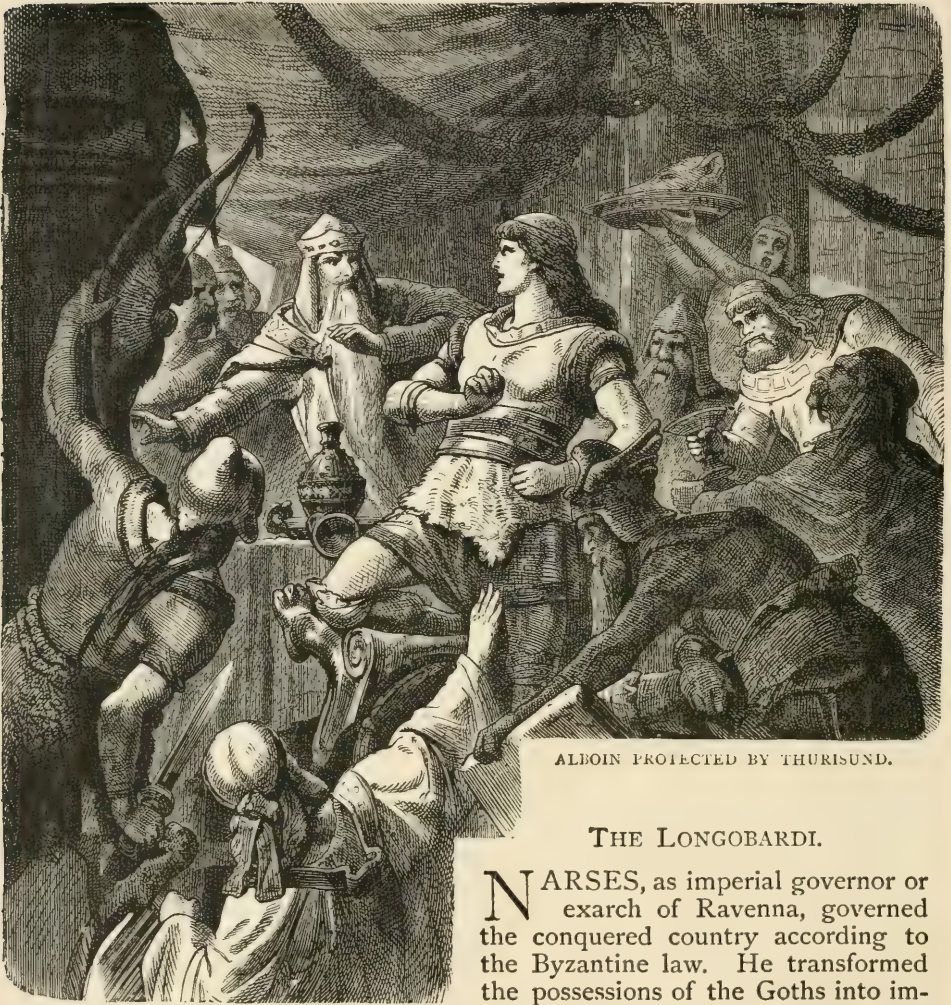
BELISARIUS LEADS THE ROMAN ARMY AGAINST THE GOTHS.

provided with troops and money by the suspicious emperor, he was not able, in spite of all his martial valour and warlike skill, to re-conquer what he had lost. Like a fugitive, he was compelled for several years to wander about the coast from place to place, without venturing on a decisive battle. He was consequently angrily recalled by Justinian, who visited him with his displeasure. But the tradition that he was deprived of his sight, and reduced to poverty by the confiscation of his property, and that as a blind beggar he was compelled to implore alms "for the general Belisarius," is an invention of later times. His heroism and noble qualities were only obscured by one fault—the weakness with which he allowed himself to be ruled by his wicked wife, Antonina, a friend of the empress Theodora. His successor was the eunuch Narses, a skilful courtier, in whose small, weakly body dwelt an heroic character, like Belisarius, a man whose mind had been trained to tread the by-ways of court intrigue. He had exercised his warlike talent on the battlefield and in the camp. Having, by a masterly advance along the coast of the Adriatic, united his forces in the capital of Ravenna, he marched inland to meet the king of the Goths, to decide the fate of Italy by a great battle. At the foot of the Apennines, near the village of Tagina, where the Romans had once obtained a victory in the war of the Samnites, and where many mounds still mark "the graves of the Gauls," the armies encountered each other, in 552. The decisive battle, which both leaders were anxious to bring about, soon took place. After an heroic conflict, Totila, with his bravest warriors, fell beneath the sword of the stronger enemy. Stabbed in the back by a soldier belonging to the tribe of the Gepides, he was carried in a dying state by one of his faithful followers to a neighbouring country-house. Here, a few hours afterwards, he died, a brave warrior and a noble prince; and his sorrowful comrades buried his body in a humble grave.

The east kingdom of the Goths now went rapidly to destruction. In vain did the remainder of the Gothic army proclaim the valorous Tejas as king; after many bloody battles on the Sarnus, which flows by Nuceria into the Bay of Naples, and near the ancient city of Cumæ, where his brother Aligern guarded the royal treasure, he also was slain at the head of his nobles, and only a small band, whom Narses allowed to withdraw in freedom, in recognition of their bravery, sought for themselves obscure settlements on the farther side the Alps, where they became lost among other tribes. Thus ended the kingdom of the Goths, after a glorious struggle; on beautiful Italy, however, which, during this decisive war, had been terribly devastated, until the bloody battle on the Voltturnus in the Campagna (554) sank army and leader into a common grave, the long war had inflicted wounds from which it never entirely recovered. The ancient world, with its art and splendour, had fallen into ruins.







ALBOIN PROTECTED BY THURISUND.

## THE LONGOBARDI.

NARSES, as imperial governor or exarch of Ravenna, governed the conquered country according to the Byzantine law. He transformed the possessions of the Goths into imperial domains, maintained discipline

among the savage troops, and imposed on the inhabitants the same system of taxation under which the other nations of the empire groaned. But his character was marred by avarice. Consequently, after Justinian's death, his enemies and detractors took occasion to prejudice the conqueror of the Goths in the eyes of the new emperor, Justinus II. (565-578), on whom his proud wife exercised great influence. They declared that if Narses were allowed to govern the country any longer, the people would seek another ruler for themselves. The weak-minded Justinian thereupon recalled the governor, and, according to tradition, the empress added that "the eunuch should leave the business of war to men, and return home to spin wool in the women's apartments with her maids." To this Narses replied that "he would spin her a web that it would take her the rest of her life to unravel." He then went to Naples, and summoned the Longobardi from Pannonia into the country. The restless and change-loving Germans, who had learnt to know the attractions of Italy

since the war of the Goths, willingly responded to the call, and under the leadership of the warlike king Alboin,—who shortly before had conquered the Gepidæ, and slain their king, whose daughter Rosamund he carried off as his bride,—advanced into the district of the Po, in 568. Narses now repented of his rash act, and commenced preparations for resistance; but his death freed the Longobardi from a powerful and dangerous enemy, and rendered easy the subjugation of the country, which obtained from its conquerors the name of Lombardy. Pavia surrendered in 572, after a three years' siege, and was made the capital of the Lombard kingdom. The rude Longobardi, chiefly occupied with war and hunting, treated the natives with great harshness. They possessed themselves despotically, and not by treaty as the Goths had done, of great tracts of country, and, moreover, claimed the third part of the produce of the soil. The inhabitants of the kingdom of the Longobardi were then divided into two great classes—the German Longobardi, in whom the State, which rested on a constitution of kings, nobles, and popular assemblies, may be said to have lived and had its being,—for they alone enjoyed perfect civil rights and political liberty,—and the Roman population, who had also personal and civil freedom, though they cultivated, as tributary dependants, the property of others, but who possessed no political rights. There were, besides, the half-free, called “Aldien,” among whom will be recognised the “old” Germans, who had for a long time become settled in Italy; and actual slaves, whom the conquerors had captured in the country or brought with them. The two nations of the Germans and Romans at first remained side by side without intercourse or amalgamation, especially as the difference in religious creed existed side by side with the difference of descent. Mixed marriages seldom occurred, even where no legal impediment existed. Not only was there no community of law, the Romans being judged by the Justinian code, the Germans by their traditional popular law, but the attempt was not even made to bring about any approximation by writing down the laws of the Longobardi. Only in the later revision by Grimwald (662-672), and especially in the extended version by the kings Luitprand, Rachis, and Aistulf, at a time when the national diversities had been smoothed away by long intercourse and religious union, was the Roman law, with its overmastering power, able also to penetrate the life of the Longobardi, without however wiping out the peculiarities of the German traditions of justice, which were especially remarkable in the regulations of fines for murder.

Thus, in the first ten years of their settlement in Italy, the Longobardi established a separate warlike state, not unlike that of the Vandals in Africa. The king, chosen or ratified by the Longobardian armed assembly, was the chief of the military state, to whom the other free confederates among the people had to render armed service, under the leadership of “dukes” and “counts.” In course of time the conditions became more favourable. The population of Lombardy diminished rather than increased. Incessant expeditions and wars of conquest brought many a brave man to his grave; the nearly independent position which the dukes of Spoleto, Beneventum, Friuli, and Tuscany obtained, probably with the help of the Romans, weakened the whole power of the nation, and gave rise to revolt, divisions, and party struggles. Soon, also, the pleasures and luxuries of the southern clime, at all times the most powerful ally of the beautiful peninsula against the force and rude passion of the north, exercised their enervating effect on the wild sons of Germany, and this was by no means the least insignificant factor in the process of blending the popular elements. Thus in later generations a healthy assimilation was brought





about ; the possessions and qualities of both divisions of the nation became mingled, and from their union there sprang up a fresh and vigorous national life. By the careful cultivation of the fields and the judicious husbandry of the German settlers, the fertile plains of Lombardy were soon brought to a state of renewed and luxuriant cultivation ; the use of weapons, which the old inhabitants had learnt from their conquerors, from the time when the free Romans had been permitted or commanded to do military service, brought back courage, love of freedom, and the joy of life to their hearts. In intellectual gifts and acquirements also an exchange was brought about. But here the Germans were the losers : the language, customs, and popular poetry of their ancestors disappeared ; the Arian faith, for which their fathers had fought, lost in them its last confessors. The Longobardi therefore appropriated the culture and knowledge of the Roman population, learnt from them the arts and sciences of peace ; and as they devoted themselves more and more to trade and the industrial life of towns, they gradually relieved the old inhabitants of the "shameful sign of a conquered people," and by their judicious co-operation in the development and reform of the common constitution, invested the languishing municipalities with a new and vigorous spirit. Thus they contributed essentially to the subsequent prosperity of the towns of Lombardy.

#### EXPLANATION OF PLATE ON PRECEDING PAGE.

1. Emperor in his robes.—2, 3. Weapon-bearers.—4. Throne, with canopy.—5. The Emperor Justinian I.—6. The Empress Theodora (from Mosaics in the Church of St. Vitale at Ravenna, consecrated in 547.—7, 8, 9. Christ, the Virgin Mary, and an angel.—10. Embossed book cover.—11. Cornerpiece of figure 26.—12. Sculpture from the Agia Sophia at Constantinople.—13. Crown of Charlemagne.—14. Crown of Constantine Monomachos.—15. Crown of St. Stephen of Hungary.—16, 17. Sceptre and cloak of the Hungarian regalia.—18. Shield.—19. Sword.—20. Spears of different patterns.—21. Consular garb ; shoulder scarf.—22. Toga picta of the 4th to 6th century.—23. Sceptre.—24. Episcopal throne of Maximianus in the Church of St. Vitale at Ravenna. The original consists of many pieces of carved ivory.—25. Chalice adorned with precious stones ; from the years 508–527.—26. Book cover of a copy of the Gospels, adorned with gold and precious stones.—27. Hunting horn, of a carved elephant's tusk.—28. Capital from the Agia Sophia at Constantinople.—29. Double capital from St. Vitale at Ravenna, belonging to the year 547.







BYZANTINE EMPEROR SURROUNDED BY HIS HOUSEHOLD TROOPS.

## THE BYZANTINE COURT AND THE WAR OF THE IMAGES.



HE splendour which Justinian had conferred on the eastern Roman empire soon paled. Under his immediate successors, Justinus, Tiberius, and Mauritius, most of the possessions in Italy were lost; the country was invaded by the Persians on the east, and by the Bulgarians and Avari on the north; and internal religious disputes, persecutions, and oppressive taxation excited angry passions, and fostered treason and revolt. The victorious campaigns of Heraklius against Chosroes II., a prince of the Sassanides, form the only brilliant period during the lapse of half a century, and saved the Roman martial honour from complete contempt. The remaining history of the Byzantine court and empire affords a picture of moral degradation and corruption that can hardly be equalled. By means of hideous crimes the wicked princes ascended the blood-stained throne, to yield it, after a brief and

doubtful possession, to a successor more favoured by fortune. Putting out of eyes, mutilation of the nose and ears, and poisonings were among the everyday events of this godless court. The cold cruelty of a Phokas and Justinian II. surpassed all the evil deeds of Nero and Domitian, and the rapacity of Constans was more destructive to the art-treasures of Rome and Syracuse than the campaigns of Alaric and Geiserich. This miserable uniformity of turpitude was only interrupted by the vices and pleasures of a demoralized, over-civilized capital, by the criminal intrigues of arrogant women, courtiers, and eunuchs, and by violent religious contests over inscrutable questions. While theories as to the single or dual nature of the will of Christ were debated with passionate heat, the latter conception being finally declared the orthodox one, wild hordes of Bulgarians and Slavonians conquered the countries on the Hæmus, established themselves in Mœsia and Macedonia, and destroyed the last traces of Hellenic culture in Greece and the Peloponnesus. The very names of the countries and towns disappeared, and the night of barbarism threw its dark shadow over the seats of ancient civilization and humanity. At the same time the boundaries of the empire were threatened on the north by the Tartar race of the Avari, on the east by the warlike Persians, and on the south by the Arabs, zealous for the spread of Islam, as far as the walls of the capital.

When the increasing veneration for images and relics, which had been introduced into the churches as the "books of the immature," threatened to establish a new idolatry,—for the uncultured people, who clung to outward representations, took the sign for the substance itself, and in their blind superstition offered their prayers and adoration to the images themselves,—Leo the Isaurian (718–741), a wild warrior, without culture or sentiment for art, issued a decree that all images should be removed from the churches. This command, in consequence of which the images of Christ, the Virgin, and the saints were broken in pieces,—or when they were depicted on the walls, were painted over with brilliant colours,—excited a storm which shook the empire and throne for over a century, led to the revolt of the portion of Italy which, with Rome, was still subject to Byzantine rule, and produced repeated outbreaks of the wildest passions. Two parties—the Iconodules, or image-worshippers, and the Iconoclasts, or image-breakers—stood opposed to each other. Numberless memorials of piety were destroyed, and art itself was denounced as the handmaid of idolatry. Neither the representations of the Roman bishop, nor the "Apologies for the Images," which John of Damascus, the last of the Greek Fathers of the Church, issued from his cloister cell, made any impression on the severe emperor. He continued to persecute the disobedient bishops and monks, and allowed the devotees of the images to increase the number of saints and martyrs by adding new names to their roll.

Leo's energetic but violent son Constantine (741–775), whom the partisans of the images called Kopronymos, the defiler, followed the same course. He caused the worship of images to be condemned by an assembly of the Church as "an invention of the devil," punished those who rebelled with death, imprisonment, and banishment, and prevented the extension of the monastic system and of celibacy. At the same time he made war successfully on the wild Bulgarians, an Asiatic nomad people, who had advanced by the roads that had been opened up by the Huns into the countries of the Danube, and had adopted the language and customs of the neighbouring Slavonian tribes, and opposed their invasions by building strong fortresses, or castella, on the frontiers. His son, Leo IV. (775–780), is also to be reckoned among the num-



ber of Iconoclastic emperors. But after his untimely and sudden death, his widow, the passionate and ambitious Athenian, Irene, who acted as the guardian and regent of her young son, Constantine VI., caused the earlier decrees to be annulled by a new Church council at Nicæa, and gave back their decoration of images to the churches. Ten years later this wicked woman caused her own son, who on attaining his twentieth year desired to occupy the throne, to be cruelly blinded in the same purple hall in which he first saw the light (797), and then left him to pine away to death in misery. Irene rewarded the perpetrator of this horrible deed with dignities and marks of favour ; and for five years she ruled over the empire with splendour and arro-



TAKING REFUGE IN A STRONG FORTRESS.

gance. It is said that Charles the Great contemplated a marriage with her in order to unite the Christianity of the east with that of the west. But a conspiracy, headed by the chief treasurer, Nikephoros, soon put an end to every scheme, and hurled the proud empress herself from the height of power into the depths of misery. She was banished to Lesbos, where she maintained herself by spinning, until death released her from her woes. But though condemned by the world, Irene obtained glory from the Church. The grateful monks of the orthodox faith rewarded the restorer of image-worship, the bounteous dispenser of pious gifts to the cloister, by enrolling her among the saints. Nikephoros, the leader of the conspirators, became her successor (802-811)—a ruler whose avarice and wickedness soon made the reign of

Irene appear, in comparison, in the most brilliant colours. He met his death in a war against the Bulgarian prince Krum, the "second Sennacherib."

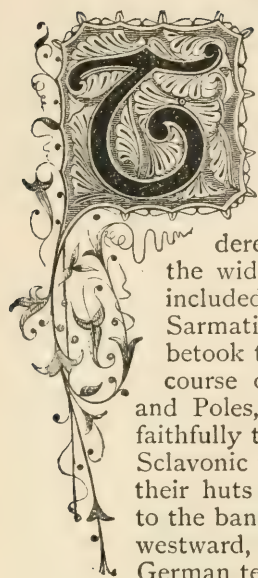
After the two successors of Nikephoros, Staurakios and Michael I. Rhau-gabe, had, after a short possession, exchanged the throne for the cloister cell, the vigorous Leo V., the Armenian (813-820), succeeded to the throne, and terrified the image-worshipping party by new decrees. The same course was taken by his next successor, Michael the Stammerer (820-829), whom the murder of Leo at matins in a consecrated building on Christmas Day released from prison and impending death by fire, and brought to the throne; and by his son, Theophilos (829-842), a zealous patron of architecture, science, and school education. But when his wife, Theodora, during the minority of her son, Michael III. (842-867), from devotion as well as policy, once more permitted the worship of images, the storm was gradually allayed. Michael III., who was not behind the worst of his race in frivolity and wickedness, at last fell a sacrifice to a conspiracy headed by his favourite, Basilios the Macedonian. With this ruler, who by the justice, strength, and wisdom of his subsequent reign endeavoured to make the world forget the bloody crime by which he had obtained his power, a reigning family now gained possession of the throne, who ruled with slight intermission for upwards of two hundred years; and, principally by the admission of foreign mercenaries into the Greek armies, once more conferred on the empire strength, order, and martial courage.

In the west the decrees against the images were not recognised. The pope expostulated with the emperor in a letter on his error in believing that the pictures themselves were adored by the faithful: "they are only useful to awaken our remembrance, to animate our indolent senses, and to raise our eyes, by the contemplation of heavenly forms, to heaven itself." But the exaggerated image-worship of the eastern Church appeared to the west in the light of idolatry; and a Church council summoned at Frankfort by Charles the Great declared for mediation, with a view to reconciling the extreme tendencies. The "Carolinian Books" opposed the principle of a worship of God in the spirit only to the decisions of the second synod at Nicæa.





## RISE OF THE SCLAVONIAN NATIONS.



THE Slavs, who, next to the Germans, Romans, and Celts, formed the chief race among European populations, had dwelt for many centuries on the forest-covered heights of the Carpathians, whence, pressed forward by great popular migrations, and combining with Asiatic hordes, they penetrated into other countries to seek out new settlements. Some wandered northwards, and gradually established themselves in the wide plains and steppes, where numberless shepherd tribes, included by the ancients under the name of Scythians and Sarmatians, led their monotonous nomadic life; while others betook themselves to the south and west. While the former, in course of time, appear in history under the name of Russians and Poles, and among the roving shepherd tribes preserved most faithfully the language, customs, and national peculiarities of the Slavonic nation, extending gradually on all sides, and establishing their huts and tents in the broad flat country from the Vistula to the banks of the Volga and Dnieper, the tribes who wandered westward, called by the Germans Wends, took possession of the German territory left deserted by migrations of the people, stretching from the southern shore of the Baltic and from the mouth of the Elbe to the Fichtel mountains and the Bohemian range, and others penetrated southwards as far as the boundaries of the eastern empire. Not only did the people on the Oder and Warthe and the inhabitants of Bohemia (Czechs) and Moravia belong to the Slavonic race, but the nearest to the Germans on the Elbe,—the Havel and Gaale, the Hevelli and Ukrani in Brandenburg, the Dalmincians and Sorbs in Saxony, and the inhabitants of the countries of the Baltic, the Prussians (Borussi), the Wilcians (Liutici), and Pomeranians in Pomerania, the Obotrites in Mecklenburg, the Linones in the Lauenburg territory,—are of Slavonic origin, and in Lusatia, on the Fichtel mountains, and in districts of the Maine and Regnitz Wendian tribes established themselves. Yet in course of time, through the influence of the Germans dwelling among them or near them, these tribes lost their Slavonic language and characteristics, and became almost entirely Germanized. Other bands of settlers took possession of the tracts of country between the Danube and the Adriatic Sea, the Slovenes and Karatanes establishing themselves in the eastern Alpine districts, which at the present time bear the names of Styria, Carinthia, and Carniola. Others settled, sometimes with, sometimes without, the permission of the Byzantine emperors, in the countries of the Danube,—Illyria, Dalmatia, Bosnia, Servia, Slavonia, and Croatia, which still bear names derived from them; while others, again, peopled Macedonia, Greece, and the Peloponnesus. All these Slavonic nationalities were closely allied in language, customs, and descent, but were split up into a number of great and small nations, sometimes united among themselves, sometimes separated from each other.

The Slavs are more lively and excitable than the Germans, and possess many domestic virtues and amiable social qualities. Cheerful, fond of song, and obliging, they pass with a light heart through the troubles and difficulties of life; but in times of excitement they easily overstep the bounds of moderation, and during the years of their pressing forward and conflict, they showed

themselves bloodthirsty, revengeful, and faithless. Proud of their nationality, they long resisted all foreign intruders ; nevertheless, by reason of their variable temperament, they were always able to appropriate foreign characteristics without much trouble. Possessing no true sentiment of liberty founded on self-respect, they showed themselves arrogant to the weak and cringing and servile towards the mighty. Aspiration for a higher culture, and for intellectual and moral improvement, was much less identified with their nature than with that of the German and Roman races. The provinces of the Roman empire which they possessed became mere devastated countries, and never recovered ; while the Roman territory conquered by the Germans soon unfolded a new prosperity. Oppressed and treated as slaves by the Germans,

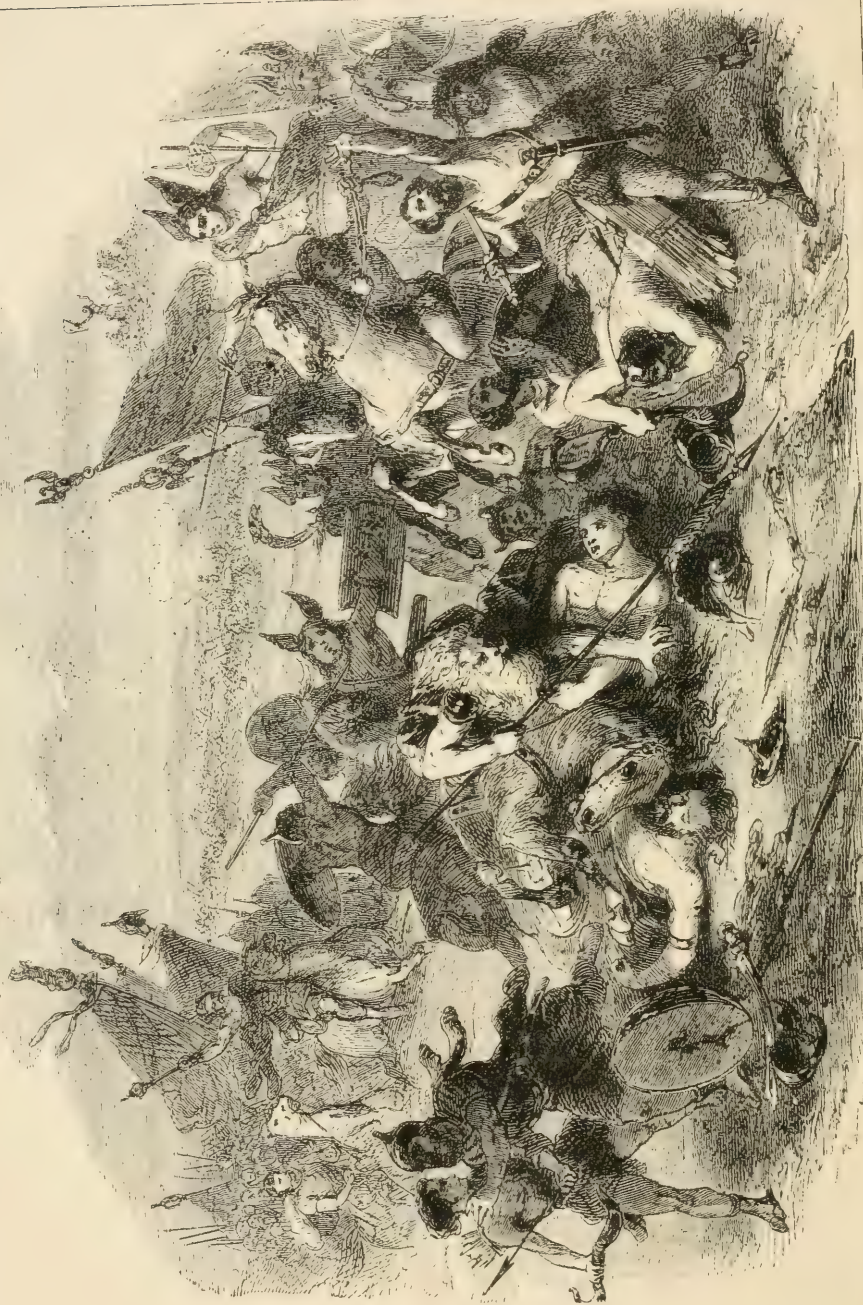


YOUNG GERMAN NOBLE, OR ATHELING, WITH HIS TRAIN.

they revenged themselves for the contempt to which they were subjected, by an invincible hatred of their masters. More devoted to peaceful pursuits, cattle-rearing, fishing, and agriculture, they at first only distinguished themselves in war as skilful horsemen. They affected in their customs the fashion of the East, consequently women did not hold such a high position among them as among the German nations of the West, and their family life was formed on a lower standard. Living originally in a state of democratic equality, the heads of families choosing the common representatives, and public matters being settled on days of public meeting, the Slavs in course of time adopted the feudal forms of life of neighbouring peoples, in consequence of which a powerful landed nobility and a class of peasant serfs soon formed two opposite classes in every country.

For a long time the southern Sclavonian tribes were obliged to recognise





DEFEAT AND SLAUGHTER OF THE HUNS.

the supremacy of the Avari, but at last they shook off the heavy yoke (627), and, under their leader, the Frank, Samo, they established their own kingdom, the centre of which was Bohemia, and which spread southward as far as the Styrian Alps, eastward as far as the Carpathians, and northward to the Havel and Spree. For seven-and-thirty years Samo maintained his supremacy,—not only against the advance of the Avari, but also against the arms of his own allies,—and during this period he contributed much to strengthen the power of the Slavs in the east of Germany for all future times. In possession of the coast countries of the Baltic, the Slavonian nation for a long time engaged in great commercial activity. Many wonderful things are still related of the traditional splendour of the Wendic town, Julin or Wollin, the “Venice of the north,” which, lying in a favourable position on an island in front of the mouth of the Oder, must have been in the early middle ages a rich mart of trade and commerce for the distant East. Handsomely built wooden houses in great numbers have borne witness to the wealth and splendour of the Wendic trading capital.

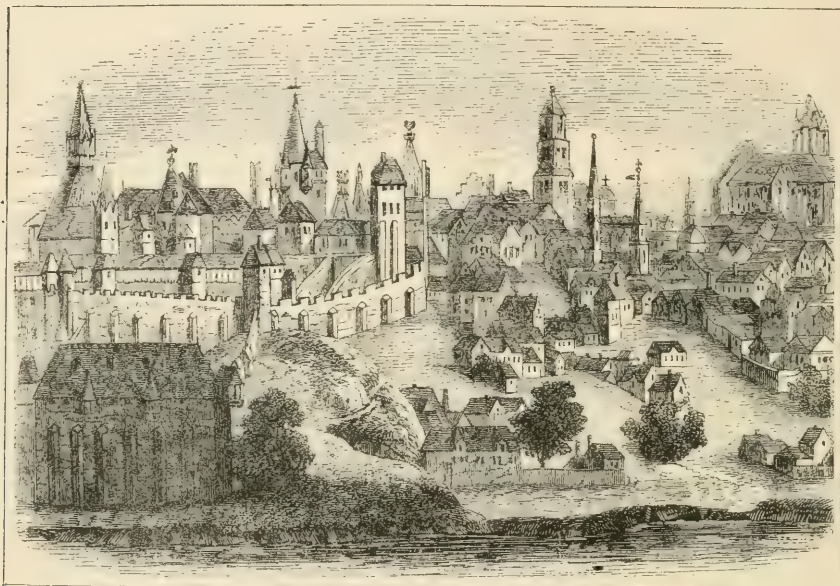
#### RETROSPECT AND SUMMARY.



WHILE the Slavonian nations on the Oder and the Elbe, the Danube and the Eastern Alps, attained, through the influence of the Germans, to the rudiments of a comprehensive state-life, and, in course of time, for the most part exchanged their national habits, language, and characteristics for those of the Germans, the German tribes who had left their own land lost their native characteristics and peculiarities in the foreign countries which they had conquered with the sword, and adopted the language, civilization, and laws of the subjugated nations. Though this fact, on the one hand, bears testimony to the power of intellectual culture, which confers even on the weak and oppressed a superiority over the rude and untutored, yet it is, at the same time, a proof of the susceptible and yielding nature of the Germans, that they could not forcibly enough resist the foreign influences. The most beautiful provinces of the west Roman Empire had fallen to German populations in the stormy period of the migration of nations; the remembrances of the old alliance under the supremacy of Rome had not yet entirely disappeared; a German western empire might readily have been created by an alliance of tribes, and might have been opposed to the Byzantine kingdom of the East. But far from becoming united into one whole, and seconding the efforts of Theodoric the Great, the German states fell more and more asunder, shaped their existence separately in limited circles, and thus gave the victory to their enemies. The Longobardi in the plains of the Po became Italians, the West Goths and Suevi in the Pyrenean peninsula became Spaniards, the Franks adopted the Gallic language and culture, though the country and nation have since borne the name of the Frankish conquerors. And not merely did the races, forgetting their common origin and their kinship of blood and race, shape their separate existence independently of each other; even the different nations were split up again into separate states and kingdoms, and



not unfrequently weakened their power by wars, tribal feuds, and deeds of vengeance. The Anglo-Saxons, who had so completely gained the mastery over the Celtic population of the British Isles that there alone the German language and manner of life, law, and religion had been victorious over Roman culture, separated into seven kingdoms; the Franks were divided into three or four states; in Spain the national severance was early brought about, which at a later period gave rise to several kingdoms; and in Burgundy internal dissension and schism weakened the strength of the nation. Nowhere did a law of hereditary succession oppose this breaking up of nations; the lands were divided like private estates among the sons of the rulers.

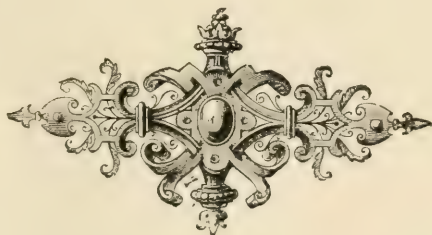


ANCIENT CITY OF BUDA

When Charles the Great, in the eighth and ninth centuries, endeavoured to unite the German states into one whole, the Vandals and the noble race of the Ostro-Goths had already been vanquished by the sword of the Byzantines; and among the other nations, by the mingling with the Roman population, a marked and peculiar national character had already been developed and strengthened.

Differences of religious belief also contributed to widen this separation of the nations; for, among the German races, those who had been first converted to Christianity espoused Arianism, while the Franks and Anglo-Saxons, on the other hand, adopted the Roman doctrine and worship, and endeavoured to propagate it with fanatic zeal. And when, as under the influence of the Roman clergy in the sixth and seventh centuries, all heathen and heretic doctrines gradually disappeared, and the Roman Catholic Church obtained a footing throughout the entire Western world, a certain bond of union was made to unite the nations; but a bond of such a kind that it rather impeded than promoted national and popular development, procured for Romanism the most complete supremacy, and kept back the workings of the German

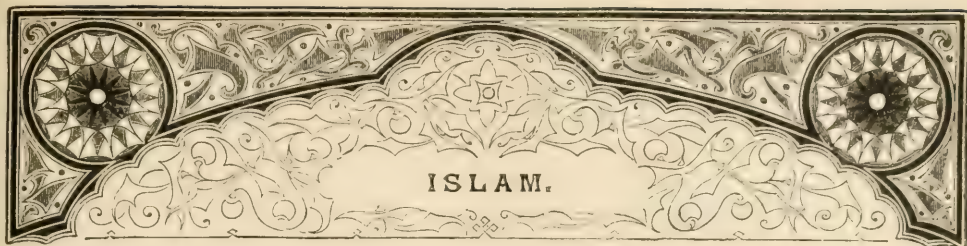
national character by the common stamp of Church uniformity which was impressed on all nations. Though the German races long retained their peculiar system of justice, and their laws, which were based on usage and tradition,—though the old assemblies were still held for the administration of justice—and the most important German nations, the Longobardi, Burgundians, Franks, and West Goths, endeavoured to save their inherited judicial institutes from destruction and falsification by compiling collections and records of them, hoping thus to preserve them to their posterity ;—yet, about the same time—a memorable coincidence—there was drawn up at Byzantium the Justinian code of laws, which was destined, no less than the Church, to bend the German people under the Roman yoke. Roman culture and language, Roman law, and the Romish Church were all too powerful factors in active public existence for simple, uncultured, honest races of people not to yield to their influences. Still the national manners and the innate warlike courage, which were rooted in the original character and mental constitution of the Germans, remained unbroken, and soon exercised a beneficial influence on the degenerate Roman world. German fidelity, the honest, truthful “yea” and “nay,” the feeling of reverence for woman and personal honour, became recognised virtues and characteristics, and served to ennoble social and domestic life. But however much of noble strength the German nation may have lost by the great migration of the nations, that event nevertheless remains the pride and glory of German history ; and the destruction of the Roman Empire is still the great achievement of German races. This is recognised also by the popular instinct, which connects the oldest and grandest poems with that deeply agitated, eventful period. The heroic age of the migration of the nations towers in the German history like a glorious Alpine range, where, as in a mighty mountain system, different lofty peaks project bathed in sunlight, and unite in their golden summits the glory and splendour of a whole national race. The period of the migration in German history is as the Alpine mountain where the Roman and the German world unite and separate, mingle and part, and where it is often difficult to decide to which system the various sun-illumined heights belong. It is the last common home of all German nations, before they departed in the most different directions, and forgot in their new settlements their old bond of kinship. In the hero-forms of the old German poetry there lingers the last memorial of former relationship and national unity.







MOHAMMED THE PROPHET OF ISLAM.



## MOHAMMED AND HIS PEOPLE.

THE ARABS AND THEIR COUNTRY.—NATURE OF ARABIA.—MANNERS CUSTOMS, GOVERNMENT, AND RELIGION OF THE INHABITANTS.—MECCA AND THE KAABA.—MEDINA.—MOHAMMED; HIS BIRTH AND PROFESSION.—THE NEW FAITH OF THE EASTERN WORLD FOUNDED.—THE HIDSCHRA, OR HEGIRA, IN 622.—RETURN OF MOHAMMED.—ESTABLISHMENT OF HIS RELIGION.—NATURE OF THE MOHAMMEDAN FAITH; ITS ADAPTATION TO THE EASTERN CHARACTER.—ELEMENTS OF JUDAISM AND CHRISTIANITY.—THE KORAN AND ITS NATURE.—THE CALIPHS THE SUCCESSORS OF MOHAMMED.—SPREAD OF THE RELIGION.—CONQUESTS; FALL OF KTESIPHON AND THE EMPIRE OF THE SASSANIDES, ETC.—OMAR AND HIS CONQUESTS.—ADVANCE OF THE KORAN IN THE EAST.—ESTABLISHMENT OF CAIRO.—OTHMAN.—DAMASCUS THE EYE OF THE EAST, THE CAPITAL OF THE CALIPHS.

### THE ARABS UNDER THE INFLUENCE OF ISLAM.



THE interior of the peninsula of Arabia is a wide, sandy desert, traversed by hordes of Bedouins—a region where no shade affords protection from the glowing heat of the sun, where a spring, a brook, quickly choked up with sand, or a grassy oasis covered with palm-groves, seldom breaks the monotony of the endless plains; where only by means of the camel, which can endure hunger, thirst, and sleeplessness, and is the most precious gift of nature in the sandy desert, can communication be maintained. On this animal, and the swift and noble horse,

depends the wealth of the desert population, called Bedouins and Saracens.



The south-western strip of coast (Jemen), intersected by fruitful valleys, is called, on account of its fertility, Arabia Felix.

Here, in the tropical atmosphere, which is cooled by the mountain heights and by the winds which blow across the ocean, flourish noble and precious fruits. Here is the land of incense, the sugar-cane, the coffee-plant, the pomegranate, figs and date-palms, rice and dhurra-fields; and a noble people, capable of civilization, dwells here in proud independence. Not very far from the coast of the Red Sea, in the province of Hedjas, stand Mecca and Medina, the towns of the Prophet. Only the northern province of Arabia Petrea, intersected by bare granite rocks, with the old capital of Petra, the Hebrew Sela, had been trodden by the Romans. The inhabitants of Arabia Felix, through the extended caravan and sea trade, which they carried



ARABES PRAYING.

on even in the most ancient times, were wealthy, and given to luxury and ease, while the nomads of the desert led a simple, temperate life under their hereditary chiefs of families and tribes (the Emirs and Sheiks). Surrounded by the council of the elders, the fathers of the tribe maintained peace among their comrades, adjusted quarrels, led the youth of the tribe on expeditions of pillage and warfare, and shared the booty. The sons of the desert were a frugal, simple people, hardened by a wandering life and the hot sun of the desert plains, hot-tempered in love and in hatred, and swift to revenge. With the high virtues of fidelity, veneration for their chieftains, manly steadfastness to their given word, courage and noble hospitality, they have also violent passions and vices, among which are cruelty and blood-thirstiness, rapacity, love of quarrelling, and a thirst for revenge, which continues from generation to generation, and indefinitely prolongs feuds among the tribes. The lively

imagination of the Arabs delights in descriptions and tales, and they extol in lyric songs the exploits and achievements of their ancestors. Their religion, originally a worship of nature and the stars, had become, through the introduction of Jewish statutes and of garbled Christian doctrines, an obscure combination of the elements of various faiths.

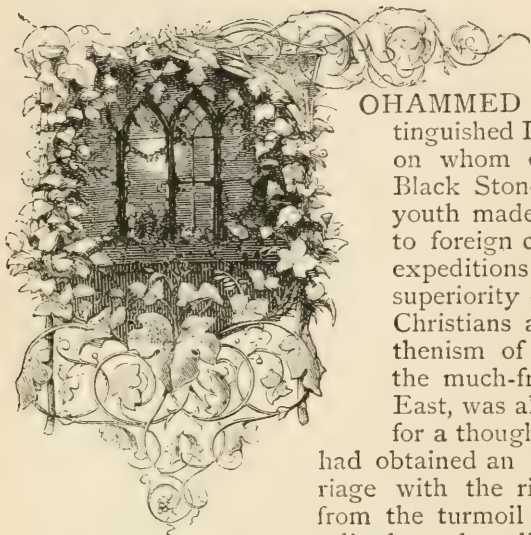
The most important national sanctuary of the Arabs was the Kaaba at Mecca, a temple with a square black stone in the outer wall. According to sacred tradition, Ishmael, the common ancestor of the Arabs, and the founder of the national sanctuary, received this stone from the angel Gabriel.



MEDINA ; THE MODERN CITY.

The stone, which without volition of its own follows the laws of gravity, was a symbol of the blind necessity of nature and of faithful steadfastness to treaties of alliance. To the Kaaba, where, besides the one highest god, Allah, every tribe set up its own particular gods or genii, pilgrimages were made every year, during which wars were discontinued, vengeance was intermitted, and friends and enemies peacefully took part together in sacred customs and observances. A great commercial fair and poetic contests marked the celebration of the holy festival in the consecrated place, which thus became a centre and bond of union for the many tribes, otherwise so scattered and separated by enmities and jealousy.





### THE FOUNDATION OF THE NEW EASTERN FAITH.

**MOHAMMED** (571-632), belonging to the distinguished Ishmaelitish tribe of the Koreishites, on whom devolved the guardianship of the Black Stone in the Kaaba at Mecca, in his youth made caravan journeys as a merchant to foreign countries, and it was during these expeditions that he became convinced of the superiority of the monotheistic religion of the Christians and Jews over the idolatrous heathenism of the Arabs. The city of Mecca, the much-frequented resort of pilgrims in the East, was also an instructive school of culture for a thoughtful young man. As soon as he had obtained an independent position by his marriage with the rich widow Chadidja, he withdrew from the turmoil of the world into retirement and solitude, and meditated as to how he should deliver

his people from their degradation. The longing of the Jews for a Messiah, the promise of Jesus to send to those whom He loved a Comforter or Paraclete, who would lead them to all truth, operated on his powerful imagination, and awakened within him the conviction that it was himself for whom the world was looking. Epileptic fits, to which he was subject, favoured his declaration that he was in communion with angels, and he had lofty inspirations and visions.

In his fortieth year he came forward with the doctrine that "Allah is God, and Mohammed is his prophet." But beyond his wife, his friend Abou Bekr, his subsequent son-in-law and relative Ali, and a few other connections and friends, no one at first believed in his mission; indeed, a formidable tumult compelled his followers to migrate to Abyssinia, and he himself was at last obliged to escape from the pursuit of his enemies by flying from Mecca to Medina, to gain protection from the pilgrim-band of allies (Ansar), with whom he had already made a compact of union in a nocturnal meeting at the "hill of adoration." With this flight, the date of which was subsequently fixed as the 16th of July, 622, of our era, commences the Hidschra, the era of the Mohammedans or Mussulmans (the obedient). In Medina the Prophet found confederates, kinsmen, and believing followers, with whom he made attacks on the heathens and Jews; and at last, after several successful encounters, especially the victory of Bedr (624) over the enraged Koreishites, he was enabled to return to Mecca. Even the unfortunate battle of Ohod against the fiery and revengeful people of Mecca, in which Mohammed received an almost fatal wound in the face, was not sufficient to destroy his own conviction of ultimate victory. After having made a pilgrimage to the holy temple, under protection of a peace, he advanced with an armed band of soldiers against the capital, and compelled it by force to surrender (630). After the conquest of Mecca the inhabitants beheld with bitter but concealed indignation the destruction of their idols; but terrified at the threatening attitude of the conqueror, who, with the Koran in one hand and the sword in

the other, demanded obedience, they humbled themselves; and in the end they found in his success a reason for belief in his divine mission.

Thus Mecca recognised the victorious warrior as a prophet; and in a short time all Arabia worshipped Allah, the one God, who revealed himself through Mohammed. In the eleventh year of the Hidschra era the Prophet died. His



AYESHA LED AWAY CAPTIVE BY ALL.

grave at Medina, like Mecca, the city of his birth, was from that time considered a holy place of pilgrimage.

Mohammed united earnestness and dignity in his conduct and demeanour with a cheerful, engaging disposition, and a prepossessing appearance. He was benevolent, of simple habits, and not destitute of domestic virtues, though too much addicted to the love of women. Of a fiery, excitable temperament, with a tendency to fanaticism, pursuing his path more as one in a dream than



with open eyes and a clear insight into the future, Mohammed was a child of impulse, in whose soul the varying phases of his outward condition were faithfully portrayed. A thought, the truth of which was directly evident to him, could master him entirely, and excite him to high poetic inspiration ; but he lacked the calmness and concentration of mind necessary for slowly elaborating and elucidating it from its first fermentation into a clear and transparent conception.

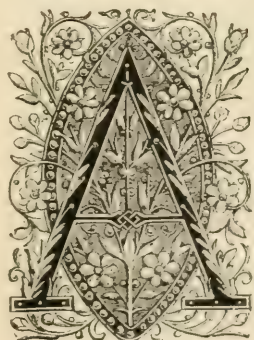
While Mohammed regarded Moses and Jesus as prophets whose law found its completion in himself, he also adopted the principles of Judaism and Christianity, but veiled them in a number of maxims singularly adapted to appeal to oriental imaginations. His revelations, imparted to him, according to his own statements, by the angel Gabriel, were oracular inspirations, frequently adapted to the circumstances of the moment ; and, two years after his death, there were collected into the sacred book, or Koran, the foundation of the religion and law of the Mohammedans ; for the Koran, which is divided into "Suren," or books, includes, besides doctrines of belief and morals, directions for ceremonial observances and the principles of civil law. It proclaimed an eternal God, the creator and preserver of the universe, who was declared to be thereby revealed by Mohammed ; inculcated a belief in the resurrection of the dead, and a life beyond the grave, where the believers and the righteous should behold the face of God, and the unbelievers and the sinful should be punished. It upheld the old custom of pilgrimages to Mecca, and the practice derived from Abraham of the circumcision of newly born male children ; commanded, according to oriental custom, frequent ablutions, five daily prayers with the face turned towards Mecca, fasts in the month of Ramadhan, and the giving of alms ; it forbade the use of wine, and of swine's flesh, which was condemned by Eastern nations as unclean, and permitted polygamy. The principal commandment of the Koran was an injunction to propagate Islamism in every possible manner, and to compel heretic nations by fire and sword to accept that creed ; and in order to inculcate bravery and a contempt for death in the Mussulmans, the duration of life and the destiny and fate of mankind were represented by the doctrine of Fatalism to be irrevocably pre-ordained by Divine decree, and those who fell in the sacred combat were promised a paradise full of sensual enjoyments, where black-eyed maidens (houris) would minister unto them. To prevent any reaction towards idolatry, Mohammed prohibited all representations of the human form in painting or sculpture ; a prohibition which acted as an insuperable obstacle to the development of plastic and pictorial art.





AN EASTERN HAREM.

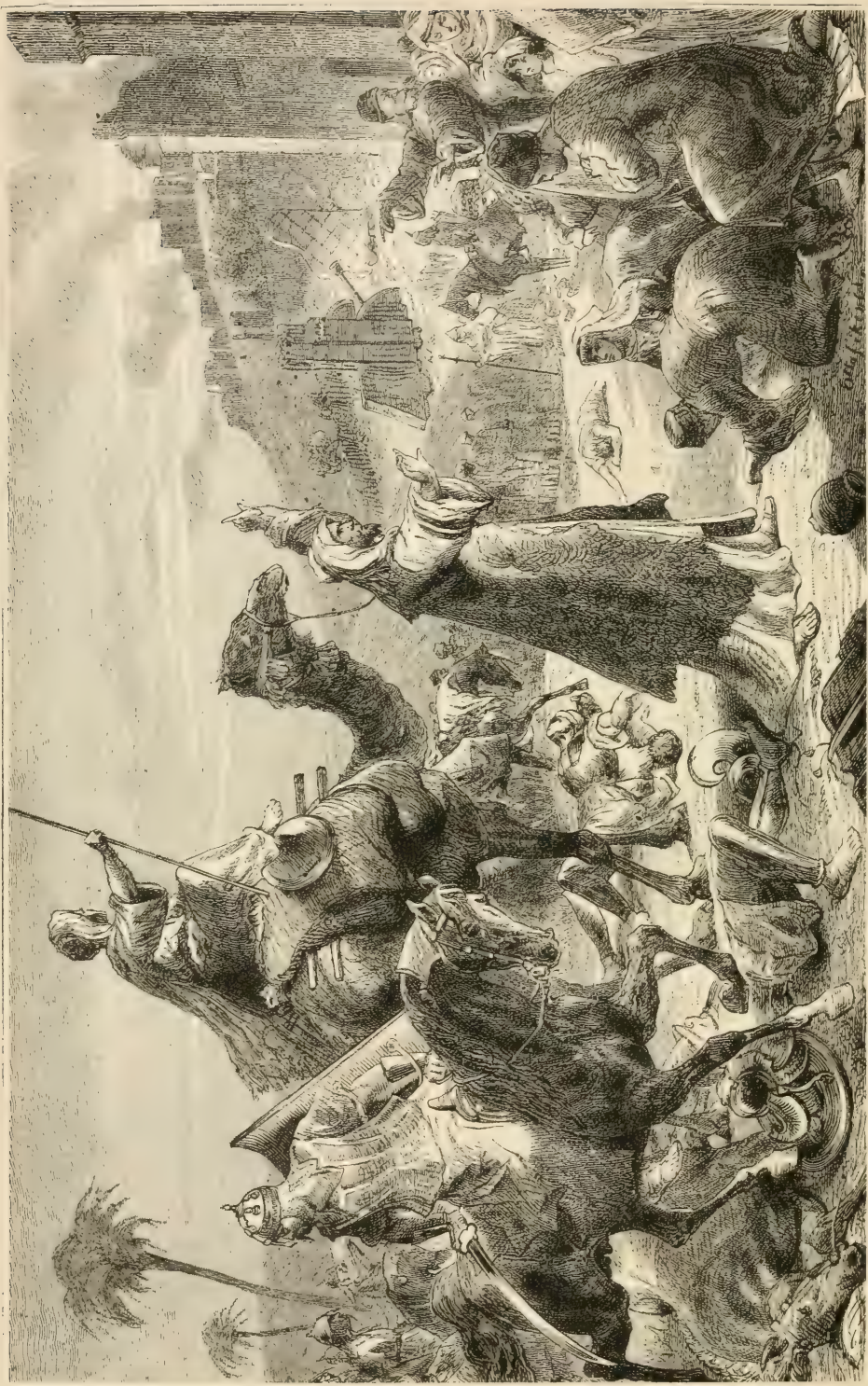
## THE CALIPHATE.



LI, the husband of Fatima, the prophet's favourite daughter, hoped to become Mohammed's successor, the Caliph, in the spiritual and temporal office; but through the activity of the elder associates of the prophet, Abou Bekr (632-634), the father of Mohammed's intriguing wife, Ayesha was raised to this dignity; though at one time she fell into the hands of Ali, and was carried away a captive by that bold and ambitious man.

She was presently succeeded by Omar (634-644), who was remarkable for his simplicity, energy, humility, and moderation. Under his government the hardy Mussul-





ENTRY OF OMAR INTO JERUSALEM.

mans, who were inspired by the new faith to heroic courage and contempt of death, carried their victorious arms over the frontiers of Arabia, after having overcome in a violent conflict the last attempts at resistance on the part of their old religious associates. Palestine and Syria were conquered in the first outburst of the "holy war," and Mohammed's enthusiastic soldiers took possession of the Christian cities of Jerusalem, Antioch, and Damascus.

On the spot where once Solomon's glorious temple had stood, Omar caused a Mohammedan mosque to be erected. Those who were not converted were placed in a condition of servitude, and were compelled to pay tribute. Calid, the "sword of God," Saad, and the cunning Amru led the troops of the warlike shepherd people, who were directed to one fixed object, by a single strong will and a single arm, wielding alike the spiritual and the temporal authority. After a succession of bloody battles near Kadesia, the Persian kingdom, which was distracted by contests for the throne, was reduced to submission in 636. The last king, Jezdegerd, fled, as Darius had once fled before Alexander, carrying with him the sacred fire into the mountainous highlands, where, after a second disastrous battle, he met his death by the hand of an assassin. His residence at Madain, the ancient Ktesiphon, with the white palace and immense treasures, fell into the hands of the conquerors, who now subjugated the ancient civilized countries of Media and Persia as far as the primitive settlements of the Iranians, passed in their victorious march over the Oxus and Jaxartes, and carried the doctrine of Mohammed to the Upper Indus.

The old Zend language now passed away, the religion of the Magians was displaced by the Koran, and only among an oppressed sect, the Ghebers, were traces of the ancient religion preserved. A small Parsee community on the mountain still retained for a time the faith of their fathers, until persecution reached them; then they wandered to India, where, after many vicissitudes, they formed permanent settlements in the peninsula of Guzerat. Before long the wild inhabitants of Chorasan, of the unknown Bochara, and distant Turkistan became believers in the mission of Mohammed; and in Armenia also, the Christians entered into the condition of a tributary sect, sometimes tolerated, sometimes oppressed. From that time forth Islamism remained the prevailing religion of the East. The new towns of Basra, Cufa, and a little later Bagdad on the Tigris became centres of trade and commerce, and famous seats of culture, science, and art, and of oriental splendour and luxury. Even in the distant East new seats of government arose on the ruins of the old Iranian sites, and developed to a high prosperity, as, for instance, Nischabur in Chorasan, Bochara, Balckh, and the charming town of Samarcand in the territory of the Oxus, Gasna in the present Cabul, and others.





## ADVANCE OF THE KORAN IN THE EAST.



FROM Syria Amru advanced towards Egypt, which was distracted by religious party conflicts. He conquered Alexandria, when the remains of the library (partly destroyed in the time of Cæsar by the burning of the museum) are said to have been demolished, and stormed the ancient city of Memphis at the entrance of the rich delta of the Nile.

Their enemies made for the island of Rhodes, while the Mussulmans transformed the tents of their encampment into permanent habitations and connected them with the deserted towns, thus laying the foundation of Old Cairo (Misra), which subsequently, as an extensive city, developed into a whole in combination with the new capital, Cairo (Kahira).

The Gospel was thus exterminated, in the East, by the Koran. The Copts, the ancient inhabitants of the country, who, as believers in the doctrine of the unity of Christ's nature, were exposed to severe persecutions, voluntarily submitted to the new rulers, and bore the yoke of servitude and tribute. Soon afterwards Omar fell by the dagger of a Persian slave, and Othman (644-656), the collector and arranger of the Koran, obtained the caliphate. Partiality towards his relatives led to his murder in the palace at Medina by a band of conspirators; and then Ali ascended the sacred throne, which he had long coveted, as next due to himself. But Muawia, the governor of Syria, a relative of Othman, and belonging to the family of Omeijades, which had at first been so hostile to the Prophet, rose up against him, and with Amru's help, and after long and bloody civil wars which resulted in the murder of Ali and the abdication of his eldest son Hassan, obtained the dignity of the caliphate (656). For his seat of government he chose the luxurious Damascus, the "eye of the East," lying in the midst of a forest of fruit orchards and orange groves. Ali's second son, the high-minded, gentle Husein, who, in opposition to the counsel of his wife, aspired to the caliphate after Muawia's death, perished in an unequal conflict against Muawia's son, Jezid I., who ruled from 679 to 683. Husein died a hero's death, covered with many wounds, after his youngest son and his grandchild had been slain in his arms by the arrows of the enemy; and with him fell the noblest and most courageous of the Mussulmans. His descendants, however, were held in high veneration among Moslem believers.



## THE CALIPHATE.

### THE OMEIJADES AND THE ABBASSIDES.

CONTINUED CONQUESTS OF THE ARABS.—INVENTION OF GREEK FIRE.—MERWAN I. AND HIS SUCCESSORS.—TRIUMPHS IN ASIA MINOR.—CONQUEST OF NORTHERN AFRICA.—THE BERBERS.—TARIK'S INVASION OF EUROPE.—GIBRALTAR.—END OF THE GOTHIC KINGDOM IN SPAIN.—TAKING OF CORDOVA AND TOLEDO.—GOVERNMENT AT OVIEDO, ETC.—THE SARACENS IN FRANCE, SICILY, ETC.—ROME MENACED BY THEM.—CULTIVATION OF THE ARTS OF PEACE.—DESTRUCTION OF THE RACE OF THE OMEIJADES.—ESTABLISHMENT OF THE ABBASSIDE CALIPHS.—HAROUN AL RASCHID, OR AARON THE JUST.—HIS POWER AND RENOWN.—ARCHITECTURE, MUSIC, POETRY, AND THE OTHER ARTS CULTIVATED.—FOUNDATION OF SCHOOLS AND INSTITUTIONS.—SPREAD OF CLASSICAL WRITINGS OF THE GREEKS THROUGH ARABIC TRANSLATIONS.—SPREAD AND DEVELOPMENT OF COMMERCE.—NEW PRODUCTS INTRODUCED INTO EUROPE.—DEGENERACY OF THE CALIPHS.—LOSS OF POWER.—THE EMIR AL OMRA.—SPAIN UNDER THE OMEIJADES.—THE AMIR AL MA.—GROWTH OF CASTILLE, ARAGON AND PORTUGAL.



UNDER the Omeijades, the Arabs, in spite of their internal dissensions and civil wars, continued their expeditions of conquest by land and water. Cyprus, Rhodes, and Asia Minor felt the force of their arms. The capital of the Byzantine empire had undergone seven attacks and sieges, and had only been saved by its strong position and by the use of the "Greek fire," invented by the Syrian Greek Kallinikos. This formidable preparation consisted of an ingenious combination of inflammatory material, which would continue to burn even under water, and operated in a terribly destructive manner. When the fire-ships with their copper funnels, whose wide mouths spit forth the fluid and consuming fire, which was prepared in great cauldrons in the hold of the vessel, approached the enemy's fleet, the crews of the threatened ships were seized with violent terror and dismay, which was not a little increased by the mystery surrounding the





SHIPS DESTROYED BY GREEK FIRE.



nature of the preparation, which was preserved as the strictest state secret and to which tradition ascribed a sacred origin.

Merwan I. (684-685), the successor of Jezid's son Muawia II., who died prematurely, had to fight chiefly with internal enemies, and at last perished by the hand of his own ambitious wife; when, however, his terrible son Abd-Almalik (685-705) had, by means of his blood-thirsty general Haddjadi, subdued the rebellious tribes and chieftains, and had obtained supremacy over all the believers, he successfully prosecuted the war against the Byzantines in Armenia and Asia Minor. At the same time the north coast of Africa was conquered as far as the straits by the brave Okba the Fahrite, and in the course of a long war Christian culture and religion were destroyed. Kairawan, in the territory of Tunis, surrounded by smiling pastures and groves of dates, grew from a mere camping-place into a prosperous capital, and became the centre of the caravan trade. Carthage sank once more into ruins, and the Christian inhabitants were destroyed by the sword, to give the supremacy to Islamism. The nomad tribes of Berbers, the descendants of the old Numidians and Mauretanians, entered into a close compact with their conquerors, whom they resembled in habits, character, and mode of life. From that time forward, North Africa, once the seat of Roman culture and civilization, fell away from the ranks of civilized countries. Well-mounted Bedouin tribes established Mohammedan robber states on the ruins of ancient civilization and splendour, and the light of the Gospel that in the days of the holy Augustinus had shed its warming and vivifying rays over the whole West, was extinguished and superseded by the faith in the divinity of Mohammed, and by oriental pharisaism and ceremonious service of prayers.

While Welid, the Omeijade (705-715), the successor of the blood-thirsty and warlike Abd-Almalik, was caliph in Damascus, and his governor, Musa, led the armies into Africa, it happened that the Visi-Goth Rodrigo wrested the Spanish throne from the powerful but violent king Witiza, who had endeavoured by suitable reforms to elevate the limited elective monarchy, and to break the power of the clergy and of the turbulent nobility. Thereupon, the sons of the banished king, in conjunction with their uncle, the archbishop of Seville and the duke Julian, governor of Ceuta, summoned the Arabs to revenge. Tarik, Musa's sub-commander, immediately crossed the straits, established on the steep rock of the promontory of Calpe the foundation of the strong town, the name of which, Gibraltar (Gebel al Tarik), still recalls the memorable event and the bold general, and overcame the West Goths in the great battle of Xeres de la Frontera (711), which was hotly contested for seven days with great bravery on both sides. On beholding the flower of his knighthood covering the field of battle, Rodrigo threw aside his royal mantle and took to flight. But he only escaped death on the field of valour to perish in the waves of the neighbouring river.

In the following year Cordova was taken by storm, and Toledo, the capital of the country, came by treaty into the hands of the unbelievers. With a rapid march of victory, the Arabs (Moors) thereupon penetrated through the whole of Spain as far as Asturia, which was shut in by mountains, where the bravest of the Western Goths gathered round the Christian hero Pelayo, or Pelagius, whose name has been immortalized by tradition, and in course of time they founded the royal seat of Oviedo, situated amid pleasant forest-covered hills.



## THE SARACENS IN FRANCE, SICILY, ETC.



THE Saracens crossed the Pyrenees, conquered Southern Gaul as far as the Rhone, and threatened the Frankish kingdom and Christianity with destruction. Then Charles Martel (the Hammer), the heroic natural son of the majordomus Pepin of Heristal, conquered them a hundred years after the death of their prophet, in the bloody battle between Tours and Poitiers (732),—where, as at Xeres, the combat was waged with doubtful result for seven days,—and compelled them to retreat to Spain. Six years later he obtained fresh victories over them at Nismes, where they transformed the old Roman amphitheatre into a fortress, at Avignon, and at Narbonne in Provence. Thus Charles Martel became the preserver of German Christianity in the west. But it was left to his son Pepin of Heristal to conquer the fortified town of Narbonne (759), and to drive the Saracens back over the Pyrenees.

The Spanish Christians, who, 125 years earlier (under Recarred), had exchanged their Arian doctrine for the Roman Catholic faith, were leniently treated by the Arabs. In consideration of a moderate tax, they were allowed to retain their laws, religion, and customs; the government alone was in the hands of the conquerors. The governor, Musa, also fell a sacrifice to jealousy. The new caliph, Suleiman, or Solymon (715–717), caused him to be thrown into prison, and beheaded the son whom he had left behind in Spain.

In Sicily, also, the Arabs obtained a firm footing; for a treacherous officer of the Byzantine emperor had invited them to leave their African possessions and come to the beautiful island (827). They conquered Messina, Palermo, and most of the other towns in quick, successive victories (831), and made marauding expeditions into Southern Italy, where they obtained secure positions in Tarentum, among the mountains of Calabria, in the Papal States, and in Liguria. They even advanced as far as Piedmont and North Burgundy, and to the peaceful shores of Lake Leman, “which the Alps in vain protected.”

Then they brought their fleet into the Tiber, swarmed up to the gates of Rome and plundered St. Peter's, until Pope Leo IV. succeeded, with the assistance of the citizens of Naples and Gaeta, in destroying the ships of the unbelievers near Ostia, and thus saving the eternal city (849). For the protection of the holy see, he established a colony at Portus, and conferred on it lands belonging to the Papal crown and monastery property. “For,” it is written of him, “he loved his country, and the preservation of the people entrusted to him, more than perishable possessions.” But for a long time the Saracens maintained their footing in the sunny Campagna, with its golden fruits and luxurious vegetation; even the classic region of Pompeii bears traces of their presence. The possession of the island of Sicily, which was accomplished by the fall of Syracuse (878), facilitated their invasions, and afforded them safe retreats. Here, on the ancient, renowned island, Arab

races established their dominion on the ruins of a past world, which ever remained to them strange and unintelligible. Under the Fatimites and their governors, the arts of peace, architecture, and poetry, as well as warfare and piracy, found protection and favour ; so that the plains of Syracuse, the hills of Agrigentum abounding in ruins, and above all the "golden shell of Palermo," were raised to new prosperity. Water-wheels poured fertilizing streams over the valleys, and the soil, thus irrigated, abounded with the cotton-plant and the sugar-cane, saffron and bananas, the myrrh-bush and the date-palm, as well as vines and oranges.



CHARLES MARTEL AT POICTIERS.

The Omeijades ruled not without renown. The domestic virtues and just government of Omar II. (717-720), and the genial court of Jezid II., enlivened by love, poetry, and joyful festivals, have been greatly extolled. The Omeijades derived from the Byzantines the art of government, and Roman-Greek culture ; and summoned physicians, architects, and mathematicians to their capital. But they were hated by many of the faithful, and dissensions, rebellions, and family strife weakened their authority. Welid II. (743-744), the voluptuous nephew and successor of the caliph Hisham, who was hated for his avarice and covetousness, met his death in a bloody civil war ; and Jezid III. enjoyed only for a few months his succession to the throne. Amid these disturbances, the Abbassides, who were descended from



Abbas, an uncle of Mohammed, succeeded, in 750, in overthrowing the power of the Omeijades. The brave caliph Merwan II. (744-750), after a short and disturbed reign yielded, on the great Zab River in Turkestan, to the prowess of his fortunate rival Abul-Abbas, the "shedder of blood" (750-754), and to his cruel uncle Abdallah, and was killed during his flight by a fanatic of Chorasán. Terrible was the bloody vengeance to which the whole race of the Omeijades fell a sacrifice. Ninety members of this ruling family died a violent death at Damascus, by the hand of the inhuman Abdallah, who then celebrated a horrible banquet over the bodies of the murdered men. The graves of the caliphs were desecrated, and their ashes cast to the winds. Old men and



AN EASTERN CALIPH AND HIS GUARDS.

babes were alike slaughtered without compassion. Only Abderrahman, a grandson of the caliph Hischam, escaped with the assistance of faithful Bedouins along dangerous desert paths through Egypt and North Africa to Spain (755), where he was proclaimed king by the tribal chiefs of the Arabs, and established an independent caliphate at Cordova. The Abbassides chose the wealthy and brilliant Bagdad, built by the "liberal-minded" caliph Abu Diafar (Mansur), for their capital, where Charles the Great's contemporary Haroun al Raschid (the Just) (786-809), the son of the splendour-loving and extravagant caliph Mohammed I., Almahdi, ruled so powerfully, and with such renown, that his name was long celebrated in narratives and tales. The fame of his brilliant reign was shared by his vizier Djafar the Barmecide, who

belonged to the old Persian royal family; until Haroun al Raschid, out of distrust and envy of the vizier's greatness, caused him to be executed.

The collection of tales called the "Thousand and One Nights," dating from the time of Haroun, are for the most part derived from India, and still form a favourite book for the young. At the brilliant caliph's court at Bagdad, the game of shuttlecock and the game of chess, the invention of which belongs to the distant East, were favourite amusements.

Haroun al Raschid and his successors, Emin, Mamun, Mutassim, the cruel persecutor Mutawakkil, Muntassir, and others, turned their attention more to the arts of peace than to war. Mosques, palaces and gardens, libraries, observatories and various similar institutions were established in all the Arab towns; industry and brisk trading brought great wealth, which produced love of luxury, splendour, and also effeminacy and self-indulgence. Sobicide, Haroun al Raschid's wife, did not hesitate, in defiance of Mohammed's command, to wear silks and jewellery, to introduce into the harem ointments and perfumes, and to dress her female attendants in boys' clothes. The Caliph himself maintained a harem of 4,000 female slaves, who daily appeared before him, to exhibit their talents as dancers and singers, performers on the lute, reciters of narratives and poems. Poetry and other arts, such as architecture, music, and ornamental painting (arabesques), flourished in the Arabian capitals; in Damascus and Bagdad, Cairo and Cordova, Nischabur and Samarcand, famous educational institutions were established, where, on the foundation of Greek works, from which Arabic and Syrian translations were made, learned men gave instruction in all branches of knowledge—mathematics, astronomy, natural science and medicine, philosophy and languages. Many of the writings of Aristotle, which were especially studied and revered by the Arabs, and of Theophrastus and other Greeks, first became known to Western nations by means of Arabic translations; and in general, the influence of Arabic literature and culture on the development of the Christian middle ages was very great. The civilized nations of the West derived from the Arabs their knowledge of rhyme as well as of different important forms of verse construction; and the extent to which mathematics and the art of calculation were fostered at the hands of the Arabs, is testified even at the present day by the science of algebra, which if not invented was at least perfected by them, and by the Arabic numerals, whereby the inhabitants of the West were made acquainted with the remarkable device of giving a value to figures by their position. The Arabs enlarged geographical knowledge by voyages of discovery, and by measurement by circles of longitude and latitude. At the same time they enriched the countries of the West with new articles of commerce; and by the introduction of the silk-worm, indigo, saffron, the sugar-cane, and other products in Spain and Sicily, they gave a powerful impetus to industry. Like the old Phœnicians, the Arabs were the commercial factors between the East and Western world.





## DEGENERACY OF THE CALIPHS.



**AMID** the occupations of peace, enthusiastic heroism and warlike courage disappeared ; luxury and self-indulgence undermined the strength and martial skill of earlier years ; religious quarrels produced dissentious factions and sects, and weakened the energy which had formerly impelled the fiery and fanatical warriors to victory ; faithless governors and unruly chiefs revolted, and established independent sovereignties ; divisions of territory, contests for the throne, and insurrections destroyed unity and undermined the energy and strength of the people. Nowhere else were the crimes and vices of the East—the oriental voluptuousness and effeminacy which have become proverbial—so openly exposed to view as in the court of the caliph of Bagdad. Without shame the frivolous

poets sang the praise of revolting vices to the ear of the Commanders of the Faithful.

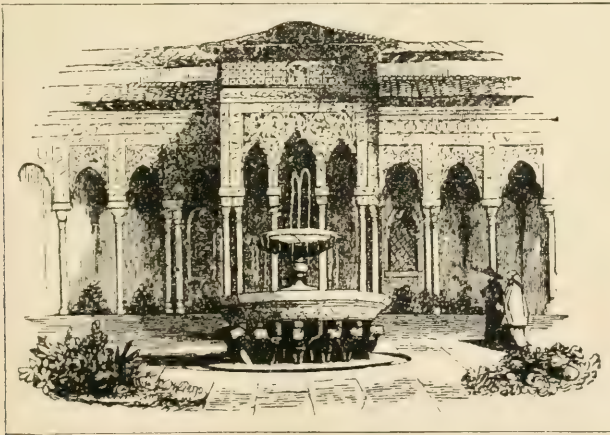
The growing wickedness of the degenerate race was shown in the indulgence of the forbidden enjoyment of wine at the sumptuous tables, surrounded by companions, dancers, and beautiful slaves. The caliphs of Bagdad soon became mere puppets in the hands of their Turkish body-guard, which, like the Prætorians in Rome, disposed of the empire of the Prophet, and shrouded the spiritual rule in the splendour of a military despotism. One chief official, the Emir al Omra, like the Frankish major-domus, held all the temporal power in the state and army, and left the caliph only the empty dignity of a spiritual chief. Instead of the Turks, the Persian princely race of the Bujides, who were descended from Deilem, became, about the middle of the tenth century, the protectors of the throne of the caliph, and allowed the ruler of the Faithful nothing but the *Chutbah*, or the honour of being named in prayer, and the right of coinage. They themselves ruled the kingdom not without glory, and besides warfare cultivated the sciences and arts of peace. But the civil and religious unity which had in the beginning conferred such great power on Islamism was gone ; the Emir al Omra met with only so much recognition as his sword could enforce.

In the eleventh century the Arabic sovereignties of the East fell a prey to the Seljukian Turks, who were converted to Islamism ; they had formerly dwelt as nomads round Lake Aral. Their sultan forced the caliph of Bagdad to give him the dignity of an Emir al Omra, which he bequeathed to his successors (1063). Soon the Seljukians, who selected the beautifully situated Bochara as the splendid royal seat of their dynasty, became the rulers of anterior Asia, while the power of the caliph declined to a shadow. The office still continued in existence for two centuries longer, until Hulagu, the grandson of the Mongolian Dschengis-Khan, stormed Bagdad (1258), and the last of the caliphs, the luxurious Mostassim, who passed his existence in indolent pride and sensual enjoyment, met his death in the general slaughter, through the treachery of his ambitious grand vizier, Ibu Alkami. The history of the Arabs affords yet another proof of the fact “how quickly the decline, even of highly gifted nations, follows when once corruption has attacked the moral fibre of the people.”



MOSQUE OF AHMED KHIAGA AND MARKET PLACE, AT BAGDAD.

### SPAIN UNDER THE OMEIJADES.



SPAIN under the rule of the Omeijades rejoiced in great prosperity. Populous towns covered the land ; commerce, agriculture, and cattle-breeding were promoted ; mines were opened ; a considerable trade in the products of nature and industry, such as wool, silk, oil, sugar-canes, etc., brought riches ; beautiful villages, prosperous farms, superb palaces, as, for instance,

the royal citadels Alkazar and Azzähra at Cordova, surrounded by luxurious gardens, and the world-famed Alhambra at Granada bore witness to the flourishing condition of the country. The capital city, Cordova, is said to



have possessed 113,000 buildings, among them 600 mosques and several extensive palaces; the arts and sciences were zealously promoted, and a cheerful sociality gave a zest and a pleasure to life. Especially brilliant was the nearly fifty years' reign of Abderrahman III. (912-961), a second Solomon, who gathered round him all the enjoyments, splendour, and culture of the world; and that of his son, Alhakem (961-976), who, surrounded by philosophers and poets, devoted himself to the arts of peace, and raised the kingdom of the caliph to a rare degree of prosperity, happiness, and splendour. Spain, indeed, was said at that period to have possessed seventeen universities, and seventy large libraries.

At the same time the use of weapons was not forgotten. For numerous battles against the Christian Western Goths saturated the banks of the Douro and the plains of Leon and Castille with the blood of the brave warriors; and in maritime affairs also the Moorish kings were not wanting in activity. A naval commander, *Amir al ma*, whence is derived the word admiral, was placed over the whole fleet. The energetic Abderrahman extended the sovereignty of the Omeijades over the quarrelsome Arab tribes of North Africa, and out of the captured booty caused the great mosque at Fez to be erected. He was, moreover, held in the greatest esteem on account of the gentle and lenient temper which he showed towards Christians and Jews. But when, under the weak Hachem II. (976-1013), who passed his days in pleasant idleness in the gardens of his palace, the royal greatness of the Omeijades began to decline, the chief power gradually passed into the hands of the warlike viziers. The most famous name in Spanish-Arab history is that of the vizier Almanzor, who, ingenious and wise as he was brave and powerful, directed the State both at home and in the field of battle with unlimited power, destroyed the capital of Leon and the sacred place of pilgrimage at St. Iago, and vanquished the Christian warriors in many bloody battles, until he at last died at Medinaceli, on the borders of Castille, in the arms of his son, Abdelmalik Modkaffer, from the wounds which he received in the bloody battle by the "Eagle's nest," not far from the sources of the Douro. Soon after his death, violent conflicts for the throne, and bloody civil wars took place, which resulted in savage crimes, the weakening of the kingdom, and the destruction of the royal house of the Omeijades. After the extinction of this race, the Moorish government in Spain was also split up into a number of small states, Cordova, Toledo, Granada, Seville, Saragossa, Valencia, Murcia, etc., which, weakened by hostilities and wars among themselves, were gradually vanquished by the Christian Western Goths of the north. The latter had at first, under Pelayo's successors (Pelagians), extended the kingdom of Oviedo from Asturia and Galicia, and had founded over the grave of the apostle James the holy city of pilgrimage of St. Iago di Compostella, conquered Leon also in the tenth century, and by successful wars extended their frontiers still further towards the south.



## GROWTH OF CASTILLE, ARAGON AND PORTUGAL.



IN the eleventh century Sancho Mayor, or "the Great," of Navarre (970-1035) made over the kingdom of Castille, which had originated out of the dukedom of Burgos, to one of his sons, the brave and chivalrous Ferdinand, who regarded the contest with the Arabs as a work of faith. "Men would hear him in the church of St. Isidore, which he himself had built, joining loudly in the singing of the priests, and then he would rush directly from the altar into the field of battle to attack the unbelievers." He carried devastation through the countries on the further side the Tagus, and made a permanent conquest of Lamego and Coimbra for Christianity. His son Alphonso VI. (1072-1109) added the city of Toledo

to the paternal conquests. The kingdom of Castille absorbed in time the other north-western states, while the north-eastern kingdom of Navarre (which, however, became again independent in the twelfth century), and Catalonia or the Margravate of Barcelona, were by degrees united with the kingdom of Aragon, which was held by Ramiro, another son of Sancho. Ramiro's chivalrous son, Sancho Ramirez (1063-1094), deprived the Moors of the strong town of Barbastro; and when he received his death-wound at the siege of Huesca, his son Pedro (1094-1104) followed in his footsteps, and took up the holy war as a sacred legacy. After the conquest of Huesca, the fall of Saragossa was only a question of time. With these two kingdoms there was erected about the time of the first crusade the governorship of Portugal, which the Burgundian prince Henry transformed, by successful wars with the Moors, into an independent kingdom, and bequeathed for extension to his successors.

These three states, Castille, Aragon, and Portugal, remained independent of each other through the Middle Ages amid constant wars with the Arabs of the south, whose strength and warlike courage dwindled with increasing civilization, luxury, and effeminacy in the same degree as the martial spirit of the West Goths was called forth and developed by zealous faith, desire for fame, and love of freedom. The exploits of the enthusiastic warriors, especially of Don Roderick de Bivar, the great Cid Campeador, who died 1098, were handed down to posterity in heroic songs or romances, and kept alive in the Spanish nobility courage and martial feeling, while the citizen class was encouraged by rights and liberties (*fueros*) in a thorough participation in the government, as well as in warfare against the enemies of the State. In vain did the Spanish Arabs call the Morabethes or Almoravides from Morocco to their aid (1086); the fruits of the conquests of the powerful Morabethic ruler Jussuf Ibn Tachfin, who repulsed the Christian soldiers in the battle of Salaca, but then conquered the Andalusian princes themselves, were once more lost under his successors; and even the new sect of fanatical Mussulmans, the Almohades, who, after the conquest of the kingdom of Morocco, crossed over into Spain (1212), could not long resist the victorious sword of the Christians. The victory obtained by the united forces of the Christians near Tolosa in the Sierra Morena (1248) destroyed for ever the supremacy of the Moors. After a few decades had passed away, Cordova





LEARNING OF THE ARABS; SCHOOL AT CORDOVA.

and Granada also recognised the sovereignty of Ferdinand III. of Castille. From that time forward the Moors sank into a dependent position, and resigned the power of government to the Christians.





AMBASSADORS OF HAROUN AL RASCHID BEFORE CHARLEMAGNE.

## ERA OF THE CARLOVINGIANS.

THE SUCCESSORS OF CHARLES MARTEL.—PEPIN THE SHORT ELECTED KING.—HIS POWER CONFIRMED BY THE POPE.—CHILDERICK III., THE LAST OF THE MEROVINGIANS.—THE FOUNDATION OF THE TEMPORAL POWER OF THE PAPACY LAID BY PEPIN.—REIGN OF CHARLES THE GREAT, 778-814.—VARIOUS CONQUESTS OF CHARLES.—HIS LONG AND GLORIOUS REIGN.—CHARLES AT ROME.—FOUNDATION OF THE GERMAN EMPIRE.—VARIOUS COUNTRIES ANNEXED TO THE EMPIRE.—THE BAVARIANS.—THE SAXONS.—THE SARACENS.—SYSTEM AND CHARACTER OF CHARLES THE GREAT.



PEPIN THE SHORT, 752-798.

HE Austrasian dukes, who always appointed the most capable and warlike of their sons as head of the family, had by their warlike deeds obtained the confidence of the nation, and by their zeal for the propagation of Christianity they enjoyed the favour of the priesthood. Both these



causes conduced to the elevation of Pepin to the throne of the Franks, in 752. Charles Martel having left two sons, who after their father's death shared the dignity of governor, the elder, Carloman, retired to the monastery of Monte Casino, and Pepin, subsequently entitled "the Small," or "the Short," was declared king by an assembly of temporal and spiritual chiefs summoned at Soissons; and after he had been consecrated and anointed by the bishop of the country according to the Old Testament rite, was raised on the shield and the throne, to receive, in compliance with the ancient custom, the homage nobles and people. Thus the governorship in the Frankish kingdom was finally abolished.

The last Merovingian, Childerick III., was shorn of his long regal locks, and sent into a Frankish cloister, where he and his son ended their days unheeded. The Pope had previously approved of this step, in order that in his dangerous position between Aistulf, the warlike, ambitious king of the Longobardi, and the Greek Exarch, he might find a support in the Frankish ruler. In return for assistance rendered and for the blessing and royal consecration of the Church, which Pope Stephen III. himself repeated two years later in a solemn manner on the "king by the grace of God," in the cathedral of St. Denis (754), the latter obtained by two victorious campaigns in Italy, the independence of the Roman See from the iconoclastic emperors, and conferred on the Pope, by the gift of Pepin, the territory of the Exarchate on the Adriatic Sea, from Ravenna to Ancona, which had been wrested from the Longobardi. Thus was laid the foundation of the temporal power of the Pope. Nevertheless, the Papal See, during the whole period of the Middle Ages, never came into the full and actual possession of the districts and towns belonging to it, though it continually asserted its claims to them.

In grateful recognition of the service rendered, Pepin, who was designated by the mysterious and far-reaching title of a "Patricius of the Romans," constantly rendered the Pope active protection and assistance, both against the rebellious population of the capital, the Longobardi, and the "godless and heretical" Greeks. For sixteen years Pepin reigned with power and renown over the Frankish kingdom, which he extended and completed by conquests in the south, Aquitaine, and in the north, Friesland. He restrained the disobedient nobles by the superiority of his intelligence and by the strength of his arm. The Saxons in Westphalia he compelled to pay tribute; he abolished the dignity of duke among the rebellious Allemanni, and caused the country to be governed by chamberlains, and the duke was obliged to recognise the Frankish king as his master, and to swear fidelity to him.

#### CHARLES THE GREAT, OR CHARLEMAGNE, 768-814.



At his death Pepin divided the kingdom between his sons, Charles obtaining Austrasia and the countries of the north, and Carloman, the younger, receiving the southern territory from the frontier of Bavaria to the Pyrenees. As, however, the latter, who had become the enemy of his brother during a war against Aquitania, died at the end of three years (771), Charles became sole ruler of the Franks by a decision of the States of the kingdom, the two sons of Carloman being passed over, and for many years he ruled powerfully abroad, and justly and gloriously at home.

Like a star in a dark night, his noble form shines forth, and history has pre-eminently entitled him "the Great." Greater gifts for government have rarely been united in one man, and perhaps genius never found a more favourable time for immortal exploits. Yet traces of old German barbarism still clung to his nature; and however much his intelligence, his strong will, and enterprising spirit are to be admired as a whole, a harsh and cruel temper can be discerned in certain of his actions. Charlemagne first subjugated the restless population of the southern country, Aquitania, who desired to withdraw themselves from the domination of the Franks, and put on one side the native ruling dynasty. Then for thirty-one years he carried on bloody wars, partly from zeal for his religion, and partly to secure his kingdom from devastating invasions, against the Saxon league, which consisted of several heathen populations on the Weser and Elbe (Engrians and East and Westphalians), and lay near the borders of the Franks and Frisians. The national league of the Saxons had extended towards the south and west during the great wandering, and after it had conquered the powerful kingdom of the Thuringians in conjunction with the Franks, had penetrated into the vicinity of the Harz mountains. In spite of various attacks from the Merovingians and their major-domus, and regardless of the tributary condition to which Pepin the Short had reduced the western district, the flower of the nation still maintained its ancient freedom. As free heathens, the Saxons were the natural enemies of the Franconian-Christian constitution. They had never had kings, but lived, like the ancient Germans, in free communities, under their counts and nobles; in war only they united together under dukes freely chosen. There were as few towns in their country as in the rest of Germany, but fortresses were here and there to be seen. A universal ruler for the whole nation did not exist. On the general meeting-place at Marklo on the Weser, where delegates from the free classes of the people presented themselves, the general affairs of the country were discussed, and questions of war and peace were decided.

#### CONQUESTS OVER THE HEATHENS, ETC.; CHARLES IN ROME.

THE Saxon war was a truly national war, indeed a holy war; the Saxons fought for their god Wodan and their freedom, the Franks for Christ, the Redeemer of the world, for the civilization which had its root in Christianity, and for the sovereignty of the world. The resistance of the Saxons, who clung with tenacious energy to German heathenism, was all the more enduring as they could rely on the help of all the heathen world in the north-east. In the south of the Teutoburg Forest, "amid mighty memorials of antiquity," stood the fortress of Eresburg with the Irminsul (Hermann's pillar), on the frontier of the free heathen country, about five miles from the former "Thunder oak" which Bonifacius had felled. Charlemagne gained possession of Eresburg, destroyed the national sanctuary, that gigantic tree which according to the belief of the people supported the universe, compelled the Saxons to submit, and to promise that they would not disturb the Christian messengers of religion, who accompanied the Frankish army, in their work of conversion, and secured their conquests by garrisons. Soon, however, the Frankish king was compelled to leave the devastated country of Saxony, to protect Pope Adrian against a hostile attack of the Lombards. To please his mother, Charlemagne had formerly married the daughter of the Lombard king Desiderius; as, however, this union threatened to cause a breach with the



Roman See, he subsequently separated from her. He thus established a good understanding with Rome, but deeply offended the Lombard king, who received the widow of Carloman at his court, recognised her sons as kings of the Franks, and endeavoured to obtain their consecration from the Pope by armed force. The latter, however, remained steadfast in his refusal,—though Desiderius had already seized most of the towns which had been presented to the Romish See by Pepin,—and sent an appeal for help to the king of the Franks. Charles quickly crossed Mont Cenis with an army collected near Geneva, stormed the Alpine passes, and conquered Pavia (774). Desiderius ended his days in a Frankish cloister. When his brave son Adelchis was also vanquished at Verona, Charles caused himself to be crowned with the Lombard crown at Milan, and joined Northern Italy to the kingdom of the Franks. He, however, allowed Lombardy to remain a separate kingdom and to retain its own rights, with the exception that the Frankish army and judicial system was introduced, and the country and town districts were placed under Frankish counts.

The Easter festival of 774 was celebrated by Charles in Rome, where he renewed the league with the Pope, and not only confirmed the gifts of Pepin, but subsequently added to them Spoleto also. The Lombard duke of Beneventum, who was in alliance with Adelchis, did homage to the victor, and was left in possession of his office. The historian Paul Warnefried (Diaconus), belonging to a noble Longobardi family in Friuli, who, in the preparation of his History of the Lombards until the death of King Luitprand, kept in view the ancient German popular legends and heroic songs, found favour with Charles, who esteemed knowledge and learned men. Paulus even exchanged for a time the quietude of Monte Casino for the court of the Frankish king.

During Charles's absence the Saxons had driven out the Franconian garrisons, secured once more their former frontiers, and carried fire and devastation into the neighbouring country (774–777). Thereupon the king marched once more into the field against the “faithless and perjured” Saxon people, overcame them in two campaigns, secured the Weser fortresses, and then made an agreement with the national leaders at the Imperial Diet at Paderborn (777), in which they swore submission, gave hostages, and promised not to resist the establishment of Christianity. As a proof of their good faith, many received baptism, and the nobles and freemen promised unhesitatingly to obey the commands of the king. But their warlike duke Witukind had escaped to the Danes, and did not ratify the treaty. In the two following years Charles carried on war in Spain, where the Arab governor of Saragossa had appealed to him against the encroachments of the caliph Abderrhaman of the Omeijades. He vanquished the Moors, conquered Pampelona and Saragossa, 778, subjugated the whole country as far as the Ebro, with the town of Barcelona, after having again reinstated the banished governor, and received from him the homage of a vassal. But on his return journey, after a battle which has been sung over and over again by the epic poets of the Middle Ages, the rear of the army, led by the mighty Roland, experienced a decisive defeat from the warlike Basque mountaineers, on which occasion the bravest heroes of the Franks met their death. Not till a considerable time afterwards did Charles avenge the slaughter of his knights on the rapacious Basques, and compel them to submission. After many bloody battles the country beyond the Pyrenees was definitely conquered, and annexed as a “Spanish march” to the kingdom of the Franks.

## REVOLT OF THE SAXONS.—HEAVY PUNISHMENT.—WITUKIND.



THE Saxons took advantage of this withdrawal of their enemies, to combine in a new insurrection, having been united by Witukind into an armed league, and being supported by the Danes and Frieslanders. They devastated Thuringia and Hesse with fire and sword, compelled the monks of Fulda to fly from their peaceful abode in the beechen shades, and carried their depredations as far as the Rhine. Charles hastened at once to meet them, inflicted on them repeated defeats,—for in the open field their small troops of soldiers could not resist the onslaught of the Franks,—and subjugated the country as far as the Elbe; he endeavoured to secure this frontier river by

fortresses (780). The Frankish military and judicial system was now introduced, the country was divided into earldoms or *gravates*, and Frankish lords or Saxon nobles who had tendered their submission were put in authority over them. The division of the country into bishops' dioceses was already contemplated, Christian priests were established therein, and the people, when they did not voluntarily accept the doctrines of Christianity, were compelled by force to be baptized, to live according to the rules of the Church, and to pay tithes. A brilliant Imperial Diet near the sources of the Lippe appeared to indicate that the king of the Franks now ruled in Saxony "as in his own house." When, however, he endeavoured to make use of them for service in the army against the Slavonian Sorbs on the Saale, they became enraged at the loss of their liberty and the compelled military duty; they attacked the retiring armies of Franks on the Sental between Hanover and Hameln, and inflicted on it a heavy defeat. This proceeding called for punishment. Spreading devastation before him, the Frankish monarch marched through the country, and then held a rigorous tribunal at Verden, on the Aller, in 782. Four thousand five hundred prisoners were sentenced to death by a cruel court-martial, and were slain without mercy by the weapons of the Franks. Upon this the war burst forth again more violently than ever. Exasperated at the bloody day's work done at Verden, and incited to revenge by Witukind, all the Saxon tribes rose for a last great struggle for liberty, national independence, and the ancient gods. But victory declared for the new faith, and its vigorous and enthusiastic champions. The Frankish troops devastated the country of Saxony from the Teutoburg Forest to the river Elbe; and when the battle on the Hase, in the territory of Osnabrück (783), was decided against the Saxons, their power was broken for ever. In the royal palatinate at Attigny, in Champagne, the dukes Witukind and Alboin swore submission, fidelity, and military service, promised to promote the extension of Christianity, and submitted themselves to the rite of baptism, in 785.

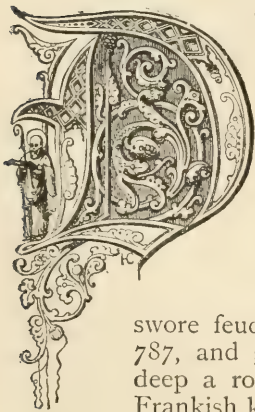
The nation soon followed the example of its leaders. A number of newly appointed bishoprics which were subject to the metropolitan seats of Cologne and Mayence, and soon developed into populous towns, undertook the pre-



servation and extension of the doctrines of the crucified Saviour in the Saxon districts. North Thuringia had its bishopric at Halberstadt ; the bishops of Paderborn and Minden were the pastors of the Engrians ; those of Verden and Bremen ministered to the religious and ecclesiastical wants of the Eastphalians, and in Westphalia the bishoprics of Münster and Osnabrück were established. A few years later, however, an oppressive summons to military service, ordered on the occasion of a great campaign against the Avari, and the unaccustomed tax of tithes to the Church, produced another insurrection (795), which was only completely repressed after three years' warfare, and resulted, according to the historian Eginhard, in the banishment of ten thousand Saxon families, and the establishment of Frankish settlements in their country.

Thus the war, which had lasted more than thirty years, ended with the subjugation of the Saxons to the Franks, and with their submission to Christian institutions. With laws of blood both Christianity and royal rule were forced upon the Saxons ; death was the penalty for refusing the proffered baptism, and for persistence in celebrating heathen customs. When the ecclesiastical and civil institutions had fairly taken root, Charles altered the sanguinary laws ; and to establish a permanent and peaceful government, caused a chronicle to be made of the judicial institutions of the Saxons. A similar fate befel their allies, the kindred race of the Frisians. Both were brought into the same position with regard to the kingdom of the Franks as the other German nations. Nevertheless, the general peace, which Charles is said to have concluded with the Saxon chiefs at his villa at Salz, or Selz, on the Franconian Saale, has been doubted by more recent investigation. The brave Danish king Gottfried contrived, a short time afterwards, in alliance with the Saxons, to expel the Franks from the North-Albingian peninsula, which he then endeavoured to protect by a strong boundary wall, and in a short time rendered the Frieslanders and Obotrites tributary (810) ; but after his assassination by one of his attendants, the Frank king again subjugated the land across the Elbe, and protected it by walls and fortresses such as Esselveldoburg, now called Itzehoe.

#### THASSILO OF BAVARIA.—FURTHER CONQUESTS OF CHARLES.



**DURING** this period Thassilo, duke of the Bajuvari, or Bavarians, whose possessions extended from the Lech to the Enns, and from the Danube to the Alps, attempted to shake off the yoke of the Franks, from whom he held his ducal office in fee. As a nephew of Pepin and a son-in-law of the Lombard king Desiderius, he desired to hold his kingdom as an independent king, and entered into a treaty with his brother-in-law Adelchis, the Byzantine court, and the duke of Beneventum. But when Charles called him to account for this, he did not venture to resist ; he

swore feudal fidelity once more at a General Diet at Worms, in 787, and gave hostages. But hatred and distrust had taken so deep a root, that they still rankled in the bosom both of the Frankish king and of the duke. Thassilo, tormented by a feeling of humiliation, and urged on by his proud wife, who resented the enforced retirement of her father, Desiderius, to a convent, repeatedly broke his oath of fidelity.

At last, with the assistance of the Avari, he endeavoured to obtain his inde-

pendence by force of arms. Then Charles brought a formal charge against



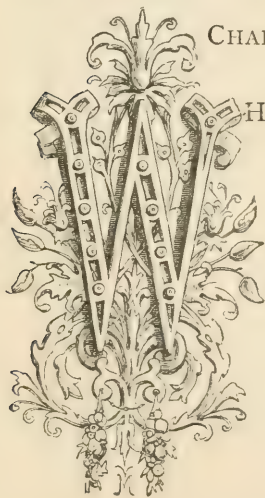
BAPTISM OF WITUKIND, THE SAXON CHIEF.

Thassilo at an Imperial Diet summoned at Ingelheim in 788. The duke was convicted of treason, and sentenced to death ; but this penalty was mitigated



by the Franconian king to imprisonment for life within the walls of a cloister. Thassilo's sons and his wife shared his fate. After this the ducal dignity was abolished, and Bavaria was incorporated with the kingdom of the Franks; and the country of the Allemanni, extending from the Maine to the Swiss Alps and from the Lech to the Jura and the Vosges Mountains, was also subjugated. And to punish the Avari, a wild Tartar race, who, after the destruction of the kingdom of the Huns, had wandered from the Caspian Sea into the territory of the Theiss and Danube, and to put a stop to their rapacious raids, Charles undertook a campaign against them, in 791, with his united forces, drove them back across the Viennese Forest, and annexed the country from the Enns to the Raab, which he had wrested from them, as an Eastern Marck (Austria) to his kingdom. Numerous treasures, which had been pillaged by the Huns and Avari from all parts of Europe, and had been stored behind circular earth-ramparts, or *rings*, in Hungary, fell, after the storming of these strongholds, into the hands of the victorious Franks (796). The conquered country was handed over for cultivation to Bavarian colonists, and was thus gained for civilization and Christianity. Salzburg became the capital of the eastern districts, and from thence the gospel once more spread its influence into the countries of the Danube, where it had long become extinct. In the stillness of the cloister, Thassilo's soul found peace. At the imperial synod at Frankfort, he appeared in a monk's garb, and solemnly surrendered all his rights and claims into the hands of Charles; then he returned to the cloister of Laurisham, or Lorsch, where he ended his days.

As the king had made use of the war against the Avari for the extension of his kingdom in the south-east, so in the north he laid the foundation of the March, or Mark, of Bradenburg, after he had reduced the wild inhabitants to submission. To the Slavonian Obotrites, who had assisted him against the Saxons, he entrusted the settlements on the Lower Elbe and the Baltic (Mecklenburg). Charlemagne's efforts were directed towards uniting the scattered German populations into a single nation, awakening in them the consciousness of a common nationality, and procuring for the German race the dominion of Europe. Thus were the intellectual riches of the ancient world preserved by the Christian Germanic empire of the West.



#### CHARLES THE GREAT AT ROME; RE-ESTABLISHMENT OF THE WESTERN EMPIRE.

WHEN Charlemagne had brought under his dominion all the countries from the Ebro and the Apennines to the Eider in Schleswig-Holstein, and from the Atlantic to the Raab and Elbe, he set out at the close of the century for Rome, to reinstate in the apostolic see Pope Leo III., the successor of Adrian, Leo having sought refuge with Charlemagne at Paderborn from the ill-treatment of a hostile faction. In return for this Charlemagne was crowned as Roman emperor, amid the acclamations and rejoicings of the people, at the Christmas festival of December, 799, in St. Peter's, by the grateful head of the Church, whom he had restored to the papal throne. Thus Charlemagne became the chief protector of the Church and of the city of Rome, and the arbiter of justice and peace



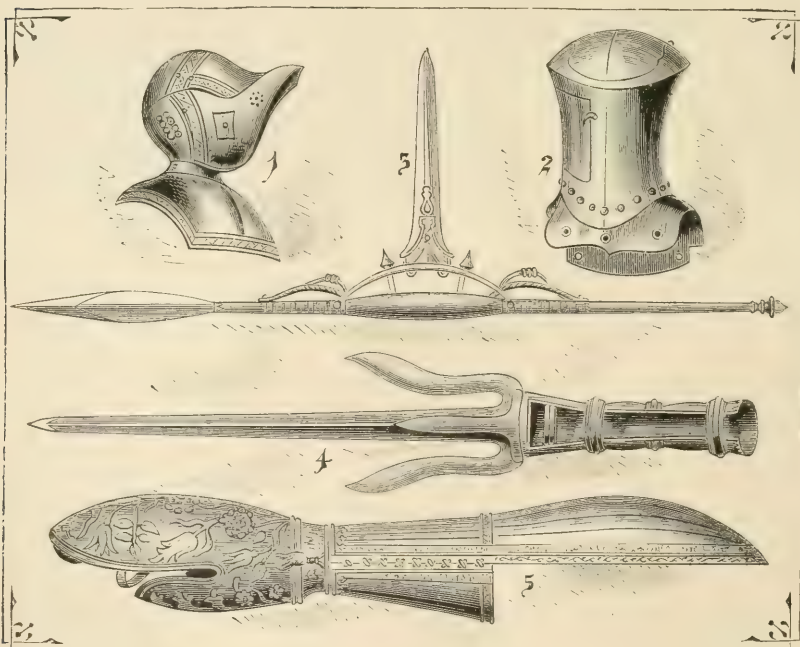
CHARLEMAGNE AND HIS COUNSELLORS AT AIX-LA-CHAPELLE.

throughout Christendom. This imperial coronation at the Christmas festival was regarded as the restoration of the Roman empire, and thus the idea of a sovereignty of the world, a universal monarchy, such as had been connected with ancient Rome, was transferred to the Christian-German empire of the Franks. It was contemplated to establish "a kingdom of God upon earth," a "Christian civil organization" in the German-Roman empire of the West—an idea which in course of time gained ground the more rapidly as the disputes with regard to rank between the Roman bishop and the patriarch of Constantinople, especially the learned Photius, as well as the various views entertained as to the Trinity, the celibacy of priests, and some of the customs of the Church, brought the long-standing dissent to a complete separation between the Western or Roman Catholic from the Eastern or Greek Catholic Church.

Though the "high-priest emperor" was at first regarded as the source of spiritual and temporal legislation, and was venerated as the only vicegerent of God, whose amplitude of power was to prevail alike in State and Church, this theory was gradually modified by the increasing influence of the clergy, so that the rule of Christendom was divided into two parts, the emperor being considered lord in temporal and the pope in spiritual matters. The world



then grew accustomed to divide the idea of imperial rule, as represented by Augustus, and to regard the pope and emperor as the two great suns from whom "light and civilization were spread through the moral world," as the "two swords" which, according to the ordinance of God, were to rule and protect Christianity in Church and State. Both heads of the Christian empire were to stand in the most intimate alliance with each other: while the emperor, as the "first son of the Church," only received consecration and sanction through the papal coronation, so, on the other hand, could the pope only be installed with the sanction of the emperor. But in course of time the theory arose, from the fact of the coronation of the emperors by the popes, that the imperial dignity had its origin and foundation in the Church and its chief, that it was "allied to the world-governing office of Christ," and the imperial dignity was to be regarded as flowing from and subordinate to the papal power—a mystic, hierarchical conception, which contained the germs of future conflicts destined to shake the world. Charles was a patron of learning and learned men. Historians and poets, like the Anglo-Saxon monk Alcuin, who was born at York in 735, and died in 804 as abbot of Tours; the historian Eginhard (770-884) from the Odenwald; the poet Augilbert, who extolled Charlemagne's exploits in an epic, and who bore among the cultured circles of the court the name of Homer,—all rejoiced to a high degree in the favour and patronage of the great monarch.



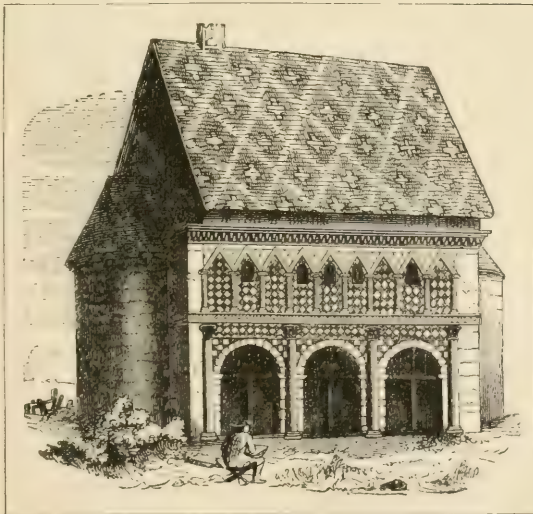
MOORISH WEAPONS.

- 1 and 2. Moorish helmets. 3. Half-pike with dagger. 4. Thrusting weapon with sword blade.  
5. Gauntlet and arm-piece.



PUBLIC PENANCE OF LOUIS THE PIOUS.

## THE SUCCESSORS OF CHARLEMAGNE.



PORCH OF THE CONVENT OF LORSCH.

THE REIGN OF LOUIS THE PIOUS.—DIVISION OF THE EMPIRE.—JUDITH OF BAVARIA.—SECOND DIVISION.—COLMAR, "THE FIELD OF LIES." — DEPOSITION OF LOUIS THE PIOUS. — HIS RESTORATION. — RENEWED REVOLT AND PREPARATIONS FOR WAR.—DEATH OF LOUIS.—THE EMPEROR LOTHAIRE.—STRIFE OF THE BROTHERS. — BATTLE OF FONTANETUM OR FONTENOY.—TREATY OF VERDUN. — THE INVASIONS OF THE NORTHMEN. — REIGN OF CHARLES THE BALD.—THE LATER CARLOVINGIANS. — CHARLES THE FAT AND



HIS SUCCESSORS.—THE WARLIKE ARNULF AND THE HUNGARIANS.—CHARLES THE SIMPLE.—ESTABLISHMENT OF ROLLO IN NORMANDY.—LOUIS IV., D'OUTREMER.—LOUIS V.—ACCESSION OF HUGH CAPET IN 987.

#### THE REIGN OF LOUIS THE PIOUS.

**L**OUIS the Pious (814–840), the youngest son of Charlemagne, who, after the early death of his elder brothers Charles and Pepin, came into possession of the kingdom and of the imperial dignity, did not possess the power of mind necessary for the government of so large an empire, and one principally consisting of warlike races. His character was more adapted for a quiet cloister-cell than for a lofty throne. Exercises of devotion were his favourite occupation; to enrich the clergy (whose demands increased with their opportunities) with property, privileges, and abbacies and other foundations, was his chief care. During his own lifetime Charlemagne had caused the crown to be placed on his son's head at Aix-la-Chapelle, and had thus designated him as his successor in all his power; but when Pope Stephen IV. came across the Alps to greet him in his new dignity, Louis consented to be crowned a second time by the holy Father, at Rheims, in 816. Excepting certain attempts to subdue the independent Bretons and Aquitanians, his efforts were almost exclusively directed to the protection of the frontiers against the Slavs in the east and the Danes in the north, and to the propagation of Christianity among these heathen neighbouring races. With this object, he established the bishopric of Hildesheim for Eastern Saxony, and the archbishopric of Hamburg for the region beyond the Elbe. During his reign the excellent Anskar began his valuable work as the “apostle of the north.”

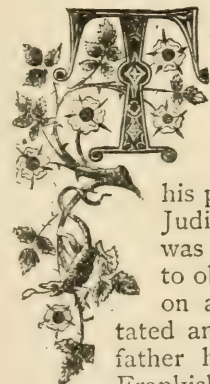
A premature and ill-considered division of the states of his empire among his three sons, Lothaire, Pepin, and Louis, in 817, was the source of much trouble for the well-meaning but feeble emperor, and filled the royal house with strife and bloodshed. First of all, Bernhard, the natural son of his deceased brother, who opposed the commands of the emperor because they threatened to curtail his own claims and rights, was enticed across the Alps from Italy, and he and some of his followers had their eyes put out, and this in such a barbarous manner that they died a short time afterwards from their wounds.

New disasters came upon the imperial house, when Louis, after the death of his wife Irmengard, married, in 819, Judith, the daughter of the Bavarian count Welf, an ambitious, imperious woman, who exercised great influence over her husband, and was not favourably inclined to the sons of the empress Irmengard. She caused Louis to place her favourite, the margrave Bernhard of Barcelona, an intriguing, violent-spirited nobleman, at the head of the royal household, and, in accordance with his advice, to institute a new division of his territory, by which means a fourth kingdom was erected, as the portion of the youngest son Charles, to whom Judith had given birth on the 13th of June, 823, in the palace at Frankfort. The elder sons revolted, in 830, against their father, under the leadership of Lothaire. Bernhard was compelled to quit the court, and Judith was shut up in a cloister. But the attempt to induce Louis voluntarily to abdicate the throne, and to adopt the life of a monk, was frustrated by the resistance of the Saxons and East Franks, who maintained their fidelity towards the emperor. Lothaire implored his father's pardon, and his counsellor, the good abbot Wala of Corbie,

Louis' half-brother, was banished to a rocky fortress on the lake of Geneva, probably Chillon.

But the triumph of Louis and Judith was short. Their preference for their favourite son Charles, who, like Joseph, was raised above his elder brothers, led to fresh disturbances in 832. Pepin and Louis first broke the peace, and Lothaire joined them. Even the Pope, who came across the Alps as a mediator, took part with the rebellious sons. The two armies encountered each other on the crown-demesne near Colmar, at a place called the "red field." Before the final appeal to arms, attempts at negotiation were made. The sons availed themselves of this delay to tamper with the fidelity of the imperial soldiers. The stratagem succeeded. During the night the greater part of the emperor's army passed over into the enemy's camp, so that Louis found himself surrounded only by a small band of faithful followers. The humbled father bade these also go over to his sons, that the citizens' blood might not be fruitlessly shed, and then with Judith and Charles he surrendered at discretion. The spot where this act of treachery, this "disgrace of the Franks," was perpetrated, has since been called, in the popular tongue, "the field of lies." The victors now placed the empress and her son under supervision, undertook a fresh division of the empire, and imprisoned their father in a convent at Soissons. To incapacitate Louis for government in the future, Lothaire caused a heavy penance to be imposed on him by the Church. In the presence of many spectators, the emperor, in the dress of a penitent and kneeling before the altar, made a confession of his sins; and the archbishop Ebbo of Rheims exhorted him to relinquish arms for the future, and to devote himself to the service of God. This humiliation inflicted an incurable injury on the imperial power, the highest in the world, and dimmed the splendour of the throne.

#### RESTORATION OF LOUIS THE PIOUS.—NEW REVOLT.—DEATH OF THE KING.



HE Frankish nations, however, had not sunk so low as to submit quietly to such a degradation. Even the younger sons were moved by feelings of shame and repentance. They earnestly opposed their brother Lothaire, who was striving to obtain the imperial throne, and at a convocation at St. Denis, in 834, caused Louis to be absolved from his penance, and reinstated in his imperial honours. Soon both Judith and Charles joined him again. But the reconciliation was of short duration. The empress endeavoured in every way to obtain a preference for her son Charles, or at least to put him on an equality with his elder brothers. Her efforts were facilitated and promoted by the unexpected death of Pepin, to whom his father had awarded Aquitaine and the southern portion of the Frankish kingdom. Disregarding the interests of Pepin's sons, Louis now made a new division of the empire, by which Lothaire and Charles obtained undue advantages. The western part of the empire was to be theirs alone, while the portion of Louis was limited to Bavaria. Indignant at the weakness and injustice of his father, the younger Louis now took up arms to obtain possession of the eastern Frankish territory. A fresh civil war between father and son already threatened to fill the plains of the Rhine with bloodshed and rapine, when the emperor fell ill, and expired on an island in the



Rhine, near Ingelheim, whither he had caused himself to be conveyed. He died separated from his followers, and unreconciled to the best of his sons, in 840.

This was the conclusion of a reign, lasting six-and-twenty years, which had completely destroyed the fruits of Charlemagne's efforts and achievements. By his vacillation and weakness Louis had undermined the veneration for royalty among the people, and had accustomed his vassals to esteem fidelity and the oath of fealty less than their own advantage, and to place the gratification of selfishness higher than the honour and welfare of the monarchy.

### THE EMPEROR LOTHAIRE.



LOTHAIRE.

BY his father's death matters assumed a more favourable turn for the younger Louis. The ambition of Lothaire, who desired to succeed to the entire authority of the deceased emperor, soon placed him in opposition to Charles. The latter then joined his other brother, who had vanquished his foes in the battle on the "Riesgau," and had thus secured to himself the possession of Allemannia and East Franconia. The younger brothers therefore united in an offensive and defensive alliance against the elder, and desired a division of the empire in which the territory should be arranged in a fair and equitable manner, with a view to the equality and independence of the three kings. As Lothaire would not surrender his idea of a sole imperial power, the "divine decree of battle" had to decide the question. On Lothaire's side stood the adherents of national unity, especially the bishops, who could not reconcile themselves to the idea of a dissolution of the "godly empire."

In June, 841, the two armies stood opposed to each other near the "well of the Burgundians," some miles from Auxerre, at a place which was called Fontanetum by old writers, but which more recent investigation has endeavoured to identify with the present Fontenoy, or Fontenailles. Here a tremendous battle was fought, writes a contemporary, and such slaughter took place on both sides that the people of our time never remembered to have heard of such a destruction of the Franks. But however heroically Lothaire rushed upon the enemy on his war-horse and thinned the ranks of his foes, fortune had deserted him. His soldiers took to flight, and he himself was hurried away by the stream of fugitives.

Lothair's defeat on the plains of Fontenoy was the grave of the Frankish empire. He indeed zealously continued the war, and sought to secure the help of the Saxons, by promising the freemen and vassals the re-establishment of the old conditions "as when they were still idolaters," and summoned them to battle against the dukes and lords, the allies of Louis. But when Charles and Louis renewed their alliance at a conference at Strasburg, and the kings and their peoples united in a solemn oath taken in the German and Roman-French languages, pledging themselves to be true and faithful to each other, Lothaire at last recognised the necessity for a compromise. The spiritual and temporal lords vehemently demanded peace, in order that the increasing confusion within the empire, and the rapacious invasions of the Normans from without, might be vigorously combated. After the royal brothers had at a meeting agreed upon the outlines of the compact, a fresh division of the empire was made by the Treaty of Verdun in 843, a compact which had the most important results on the history of the nations of Europe. In accordance with this treaty, Lothaire added to the kingdom of Italy, which he had already long possessed, the Burgundian territory to the east of the Rhone, the central districts on the left bank of the Rhine and on the Moselle and Maas, which were the head-quarters of the Austrasian family, and which subsequently received the title of "Lothair's kingdom," or Lotharingia (Lorraine); Louis "the German" united with his Bavarian kingdom the German-Franconian territories across the Rhine, Allemannia, East Franconia, and Saxony (where by a terrible decree the "Stellinga," a league for freedom, was exterminated), to which were added the districts of Worms, Mayence, and Spire on the left bank of the river, "on account of the wine"; while Charles "the Bald" annexed to his inheritance of Aquitaine, the Spanish march, as well as Neustria, the countries of Brittany and Flanders, and Burgundy west of the Saone. While, therefore, Louis' portion included only German-speaking races, and Charles's territory was populated only by Romans, in Lothair's kingdom the races were mixed. But though the peoples were not severed in this division treaty by a sharply defined national boundary, the date of this compact can nevertheless be justly termed "the birth-hour of the French and German nations," as the separation in course of time became more definite and complete than was at first anticipated.

The German-speaking nations in the east, related and similar in language, customs, and mode of thought, united more and more into one nation, which, in accordance with its national language, was called "German" in opposition to the population in the west and south; while the inhabitants of the western kingdom, after the separation, developed more strongly and decidedly their Franco-Roman nationality. This severance of races was greatly assisted by the complete separation of the three kingdoms with regard to government.

For though Lothaire retained the title of emperor, and made his headquarters principally in the old imperial city of Aix-la-Chapelle, yet no supreme power was bound up with this dignity. The three monarchs governed their kingdoms quite independently, and the empire of the Franks which Charlemagne had created had been dissolved. From that time forward the nations respectively speaking German and Roman dialects pursued their way along separate paths. Even after the Treaty of Verdun, the three kingdoms of the Franks were distracted by internal and external conflicts. Charles the Bald, a cultured but unwarlike prince, was compelled to conquer the kingdom which had been awarded to him at Verdun. The Bretons and Basques rose in rebellion against him, and the Normans ravaged the unpro-



tected coast-country from the mouth of the Rhine to the mouth of the Garonne. When Charles enticed the proud Margrave Bernhard, who had once stood in such high favour with Queen Judith, into his camp before Toulouse, sentenced him to death and had him beheaded, the war broke out in the south with still greater violence, as the sons sought to revenge their father's death. Amid the continual feuds, the sentiment of fidelity and devotion was extinguished in the Frankish vassals, and they entered into treasonable negotiations, sometimes with Lothaire, and sometimes with Louis the German, against their own ruler, to increase their power and wealth by treachery and breach of faith.

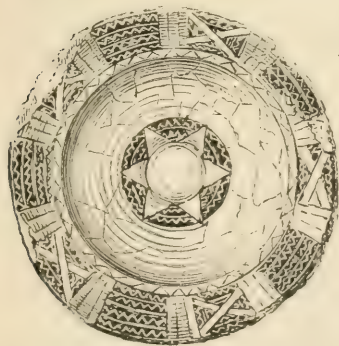


THE TREATY OF VERDUN.

Lothaire, too, at Aix-la-Chapelle, and Louis, who selected the old Roman town of Ratisbon for his capital, had to contend with great difficulties. Lothaire died prematurely. When he felt that his days were numbered, he decided that his eldest son, Louis II., who had been already crowned king of Italy and had received the imperial diadem at Rome, should possess Italy; and that his two younger sons, Lothaire II. and Charles, should divide the remainder of the kingdom. He then entered the convent of Prüm, and assumed the monk's garb; but only six days afterwards he died, on February 28th, 855. The activity of Louis II. was confined to Italy, where the Arabs committed as many depredations as the Normans had done in the countries of the north and west. The reign of Lothaire II. was disturbed by domestic quarrels, which brought him into collision with the Pope. As he left no legitimate successor, as his brother Charles of Provence also died without

issue, and the emperor Louis II. had only a daughter, Charles the Bald thought that he might seize the vacant throne. He quickly obtained possession of Lorraine, but soon found himself compelled by the threatening attitude of his brother Louis to agree to a division. By the treaty of Mersen. in 870, it was agreed that all the territory to the east and north of the Maas as well as the countries and towns on the Moselle, on both banks of the Rhine, and on the Jura, with Friesland, the Ripuarian Frankish territory, the greater part of Lorraine, Alsace, and a portion of Burgundy, should fall to Louis, while the dukedoms on the left banks of the Maas and Moselle, and on the right bank of the Rhone, were added to Charles's kingdom. Five years later, on the death of the emperor Louis II. at Milan, Charles the Bald hastened across the Alps, and succeeded, by means of presents and concessions, in securing his own election as king of Italy, by the Lombard nobles; and the Pope conferred on him the imperial crown in St. Peter's at Rome. It would have been well had Louis on this occasion also frustrated the ambitious designs of his brother; but he had suffered for some time from a painful disease, which caused his death in the following year in the palace at Frankfort. His life had been one of adventure and enterprise. His sons, Carloman, Louis the Younger, and Charles surnamed the Fat, vigorously opposed the efforts of their uncle in the territory of the Rhine, and brought about a new division of the empire, in which Carloman obtained Bavaria and the eastern countries, Louis III. East Franconia, Thuringia, Saxony, and Friesland, and Charles Allemannia and Alsace as his kingdom. But death, which in the following year mowed down many scions of the Carlovingian house, soon rendered every plan and arrangement abortive. Charles the Bald died in 877, as he was returning from Italy to his own kingdom. His nephews, Carloman of Bavaria and Louis the Younger, soon followed him to the grave; and the youngest son of Louis the German, Charles the Fat, obtained possession of the whole of Germany, and also gained the imperial crown. Only Carinthia and the eastern countries were retained by Carloman's natural son, Arnulf, as a paternal inheritance, and this territory Arnulf extended by successful wars against the Slavs. The West Frankish line of the Carlovingian house was also thinned by deaths occurring in rapid succession.

#### THE INVASIONS OF THE NORTHMEN.—REIGN OF CHARLES THE BALD.



ABOUT the middle of the ninth century, Europe suffered heavily from predatory expeditions from three different quarters: Italy was overrun by the Saracens, East Germany by the Wends of Moravia and other Slavic races, and the coasts of the North Sea were infested by the Normans from Scandinavia and the Danish islands of the Baltic. Accustomed from their infancy to the storms and dangers of the ocean, the Normans led the lives of bold freebooters, devastated the coast-countries of the North Sea, sailed with their small ships up the mouths of the rivers, and

then returned home laden with booty.

While the successors of Charlemagne were thus quarrelling over the inheritance of the empire,—while nations were fighting against each other,



and the powerful organization of the Heerbann, or army muster, was being dissolved,—while the influential men in the empire formed different factions, and a war was raging which absorbed all attention and effort, the sea-ruling Germans of the north—in whose country heathenism, driven back from Central Europe, had gathered up its whole energy—poured forth over all the coast-countries from the mouth of the Elbe to the mouth of the Garonne. In 837 they burned the town of Hamburg—thus named after the surrounding Hamme, or woodlands, and founded by Charlemagne—and brought misery upon the inhabitants, and their pious bishop Anskar; they invaded the Netherlands, ravaging the country from end to end, pillaged the rich trading towns of Utrecht, Durstadt, Nimeguen, Antwerp, Maestricht, and established a feudal state of their own on the island of Walcheren and in the Kennemer-land (North Holland), with the permission of the Frankish kings; they burned the towns of Cologne, Bonn, Treves, and Coblenz, plundered and destroyed Nantes, Orleans, Bordeaux, and Toulouse, and even threatened Paris with their raids. They built fortifications at the mouths of the rivers, where they stored up their booty, and entrenched themselves for the winter. Even the distant land of Spain felt the scourge of the heathen pirates; Seville fell into their power after a fierce struggle with the Arabs, and the Balearic Isles and Sicily suffered from their depredations. In the litany of the churches, the trembling congregations were wont to sing: “From the wrath of the Normans, good Lord, deliver us.” To oppose their invasions in the absence of all naval force, the Carlovingian kings were compelled to confer on the margraves and warlike nobles high hereditary power, and to permit certain families to assume the dignity of dukes of the people, which Charlemagne had so energetically repressed. Thus it came about that through the weakness and imbecility of most of the Carlovingians, nearly all the power fell into the hands of the nobles. To check the arrogance of these powerful vassals, who made their undertakings more formidable by coalitions among themselves, the dignity of Palsgrave, established for the administration of the highest justice and the management of the royal revenues, formed but a feeble counterpoise. When Charles the Bald was snatched away by an almost sudden death, the Neustrian nobles would not recognise his son, Louis the Stammerer, as king, until he had publicly declared that he owed his crown to the choice of the people. He died early, as did also his two sons, Louis III. and Carloman.

#### THE LATER CARLOVINGIANS.—CHARLES THE FAT AND HIS SUCCESSORS.

ALL intellectual and physical power appeared to have vanished from the Carlovingian race. Their degeneracy necessarily caused the power to fall into the hands of the powerful nobles, and the hereditary monarchy to become elective. This is to be observed in the history of Charles the Fat (876-888), to whom fell the inheritance of his father, Louis the German, and of his uncle Lothaire, and who was also elected as sovereign by the West Frankish nobles; so that Charles the Fat, a feeble, indolent prince, who was afflicted with continual headache, possessed nearly the whole dominion of Charlemagne, and even the imperial title. But when, by means of a disgraceful treaty, he induced the Normans, who had been closely besieging Paris, to withdraw, and not only allowed them to carry off all the booty, so that they were enabled to send home two hundred ships laden with treasures and prisoners,



LANDING OF THE NORMANS ON THE COAST OF SICILY.

but even assigned them a distant tract of land for their winter quarters, his German vassals revolted from him, and fixed their choice upon his nephew Arnulf of Carinthia. When the latter, at the instigation of Lintward, his uncle's lord high chancellor, invaded the west with an army of Bavarian and Slavonian soldiers, the East Franks, Saxons, and Thuringians espoused his cause.

In vain did Charles summon his vassals to an Imperial Diet at Trebur, in 887; most of them responded to the invitation of Arnulf at Forchheim in Franconia, and there elected him king. Not even the Allemanni, whom Charles had always treated with especial favour as the chief race of his kingdom, took up arms in his defence. When the infirm emperor became convinced that his power was at an end, he sent his little son Bernhard with presents to his victorious rival, and surrendered the child to his protection and service. In return, Arnulf therefore made over to his uncle some of the Allemannian crown-lands for his maintenance. Fortunately Charles the Fat only survived his fall a few weeks. He died in January, 888, at Neidingen, on the Danube, and was buried at Reichenard, on the beautiful monastery-island of the Lake of Constance. The rumour was soon circulated, and was credited by his contemporaries, that his life had been shortened by assassination.

The French nobles for the most part recognised Odo, the warlike count of Paris and duke of Francia, or Isle de France, as their king; he alone had shown courage and talent for generalship in the war against the Normans, and had for a year defended the island of the Seine against their attacks, and after his death the tottering throne was surrendered to the legitimate



successor, Charles the Simple (898-929), the youngest son of Louis the Stammerer, a cultured but indolent prince, who was averse both to arms and to judicial rule. But the countries of Burgundy in the Rhone valley and on the Lake of Geneva were wrested from the empire of the Franks by Count Boso, the brother-in-law and favourite of Charles the Bald, who transformed them into a kingdom for himself, calling it Lower Burgundy (Provence), with Arles as the capital; on the Jura the Welf Rudolf of Upper Burgundy maintained an independent position, and in Italy Duke Guido of Spoleto, after a long struggle with his rival Berengar of Friuli, won for himself and his son Lambert a short supremacy; and from the Pope he received the imperial crown, but without splendour and power.

Arnulf's eleven years' reign, from 888 to 899, was vigorous and energetic. He conquered the Normans so completely near Louvain, on the Dyle, where they had taken possession of an entrenched camp and offered defiance to the German army, that he sent sixteen of their banners to his castle at Ratisbon, and put a stop for a long time to their depredations. He brought his presumptuous vassals to obedience by the gift of benefices, or by force. To weaken the power of the Sclavonian prince Swatopluk, who had established his kingdom of Great Moravia over the settlements of the Avari in Pannonia, and endeavoured to obtain sole possession of the dukedom of Bohemia, which he held in feudal tenure from Arnulf, the emperor made use of the wild Magyars, or Hungarians, a Finnish nomad race, excelling in riding and shooting with bow and arrow, who had gradually descended from the heights of the Ural Mountains into the plains between the Don and Volga, and had now, under the leadership of their warlike prince Arpad, pitched their movable tents in the flat country between the Carpathians and the Danube, which was called after them Hungary. Arpad had been chosen as the common chief by the heads of the seven tribes into which this nomad nation, rich in herds, was divided. Swatopluk defended himself manfully against his enemies in the east and west, but his death, in 894, marked the end of the Moravian sovereignty. Under his sons Moimir and Swatopluk, who quarrelled with each other, his kingdom became in a short time the prey of the new-comers, who either compelled the old inhabitants to emigrate, or reduced them into subjection.

But the Hungarians, or "strangers," soon became a more terrible scourge for Germany than even the Avari had been. When Arnulf, after a brilliant campaign in Italy, during which he stormed Rome, subjugated the revolted dukes of Spoleto and Beneventum and others, and obtained the imperial crown, died in the prime of his manly vigour, and his son Louis the Child, though still a minor, was raised by the ecclesiastical and temporal lords to the vacant throne at Forchheim, on the Regnitz, in 899, the Hungarians made various raids and invasions into Germany, which was weakened and disturbed by the quarrels of the nobles. They spread murder, fire, and devastation through all the country from the Adriatic to the Bavarian Danube, and extorted an annual tribute from the nation. This success further emboldened them. After they had slain the Margrave Luitpold of Bavaria, with his vassals and many ecclesiastical dignitaries, in a horrible battle, and had conquered all the country east of the Enns, they carried their devastations, from 908 to 910, into Swabia and Franconia, into Thuringia and Saxony, and compelled King Louis to purchase a temporary peace by a heavy tribute. At the same time the Franconian territory on the Maine was greatly disturbed by the Babenberg or Bamberg feud, when the brave Count Adalbert of Babenberg carried on a

bloody conflict with the family of Conrad in Hesse, Franconia, and on the Rhine, until he was at last compelled to surrender in his fortress at Theres, and was beheaded; and in the other German districts, also, violence and the calamities of war prevailed. "Quarrelling is rife everywhere," wrote the learned bishop Solomon of Constance, describing the state of Germany at that period; "nobles and vassals, and the inhabitants of the same districts, are at strife together; in the towns tumult prevails, the law is trodden under foot, and those who should protect the country and the people are just the men who set the worst example. The nobles, whose fathers once repressed the

insurrections, now stir up civil war. While the nation is so divided, how can the stability of the empire be maintained? Woe to the land, whose king is a child!"

In Saxony alone, the vigorous Otto the Illustrious governed with a firm and steadfast hand, and protected and extended his frontiers against the Sclavic people on the Elbe. Under these conditions the earls of Franconia, Saxony, Lorraine, Swabia, and Bavaria obtained great power, as the feebleness of the king compelled them to combat the Hungarians and the other enemies of the empire on their own responsibility; they accordingly assumed the title of dukes. Beyond all others, Conrad of Franconia and Otto of Saxony stood prominently forward, both on account of their power and of their relationship to the Carolingian house. Thus when the last Carolingian king sank into an unrenowned grave without leaving a successor, the temporal and ecclesiastical lords—among the latter the influential bishops Hatto of Mayence and Solomon of Constance—met at Forchheim, in 911, and elected Conrad of Franconia king, as Otto, on account of his advanced age, declined the honour. Thus Germany became an



STATUE OF ST. BONIFACIUS (WINFRED).

elective empire; nevertheless, the crown was, as a rule, held by the same line, and therefore election and hereditary right were combined. In the following year, 912, died Otto of Saxony, the most powerful noble in the kingdom.

#### CHARLES THE SIMPLE.—ESTABLISHMENT OF ROLLO IN NORMANDY.

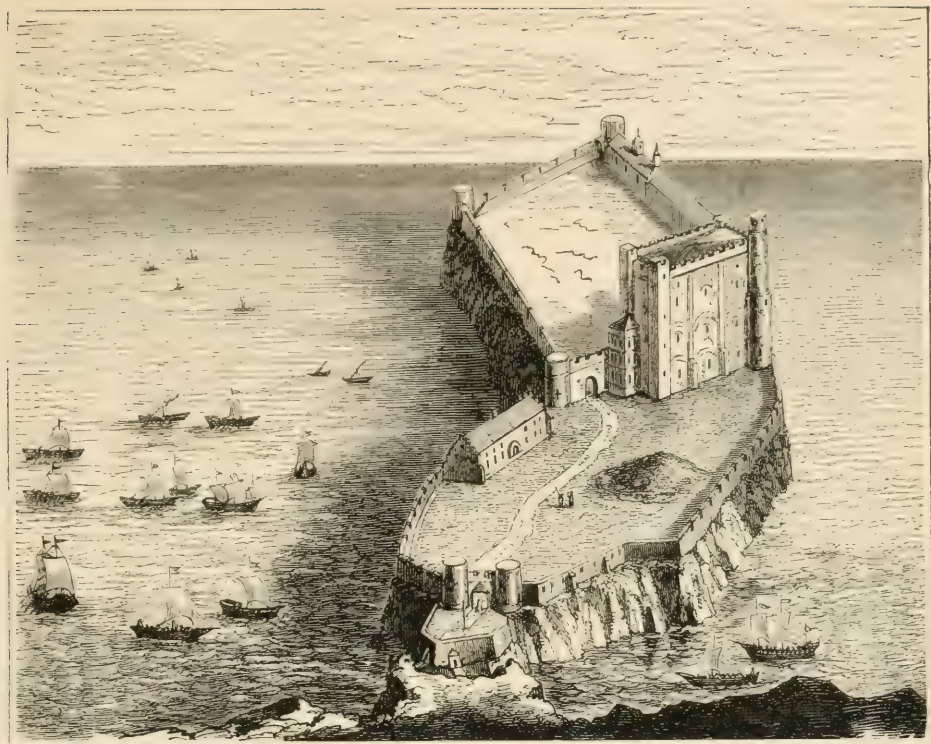
**I**N France, under Charles the Simple, confusion and lawlessness prevailed to an equal extent as in Germany. The dukes and earls governed despotically, took possession of the crown-lands, and regarded neither law nor



justice. Odo's nephew, Hugo of Paris, duke of France, Orleans, and Burgundy, a powerful, imperious noble, kept the good-natured but impotent King Charles in subjection, and, at last, in close imprisonment; but religious scruples caused him to refrain from placing the crown on his own head. On the other hand, the kingdom was relieved from the devastating invasions of the Normans from the time when Charles placed Duke Rollo as ruler in the province, named after the invaders Normandy, with the stipulation that he should be baptized with his followers, that he should recognise the king as his feudal lord or suzerain, and should assist in the protection of the kingdom. The Normans, who were highly susceptible of civilization, and who also ruled over Brittany, soon adopted the language, customs, and culture of their neighbours. Robert, as Rollo was called after his baptism, divided Normandy, in accordance with the feudal system, among his knights, rendered property secure, and then endeavoured by means of laws, just administration, the improvement of agriculture, and the restoration of the ruined towns and destroyed churches, to bring back prosperity to the devastated and ravaged country. Soon the Normans surpassed all other nations in zeal for Christianity. They were the chief originators of the Crusades.

Charles's successor, Louis IV., called d'Outremer (from beyond the sea), (936-954), who, after his father's death, came over from England, where he had found refuge, though more vigorous and talented than his father, could neither put an end to the state of anarchy in France, nor free himself from the supremacy of Hugo; the liberty of the lower classes of the nation was entirely destroyed, and the defenceless masses were exposed to the tyranny of their lords, who were always clad in the panoply of war. The king himself was kept in imprisonment for a year by the proud earl, and was liberated by the invasion of France by Otto of Saxony, in 947. At his premature death, which was brought about by a fall from his horse, Louis commended his son, Lothaire III. (954-986), and his widow to the protection of the all-powerful earl, thus strengthening the authority of Hugo. The power of the Carlovingians became at last so limited, that they only possessed the town of Laon with the surrounding country, while all the rest fell into the hands of the arrogant nobles. After the early death of the childless Louis V. (986-987), Hugh, called Capet (or the Large-headed), the son and successor of Hugh of Paris, assumed the royal title (987), compelled the vassals in the north of the Loire to do him homage, and caused himself to be crowned by the archbishop of Rheims. But Louis' uncle, Charles of Lorraine, a violent, ruthless man, disputed the crown with him. He collected a band of savage warriors, and, supported by his clever but wicked and treacherous brother Arnulf, who had seized the archbishopric of Rheims, he carried on a long and bloody civil war against Hugh, until both the brothers were taken prisoners through a stratagem of the bishop Adalbert of Laon, and were delivered into the hands of the king, in 991. Charles, with his eldest son, was condemned to languish in prison for the remainder of his life; and Arnulf, who was declared by a synod to have forfeited his spiritual office and consecration, was also kept for a long time a captive. It was a savage era of treachery and crime, whose character has been pourtrayed in the rhetorical history, written in imitation of the ancient authors, by the monk Richer of St. Remy, an adherent of the archbishop Gerbert.





ANCIENT FEUDAL CASTLE ON A PROMONTORY.

## THE FEUDAL SYSTEM.



NATURE OF THE FEUDAL SYSTEM.—NORMANS AND DANES.—SCANDINAVIA.—THE VIKINGS. — ENGLAND UNDER THE ANGLO-SAXON KINGS.—THE LATER SAXON KINGS.—THE DANISH KINGS.—THE RESTORATION.—EDWARD THE CONFESSOR.—NORMAN INFLUENCE AND NORMAN CONQUEST. — THE NORMANS IN ITALY.—ESTABLISHMENT OF THE KINGDOM OF SICILY.—ICELAND AND RUSSIA.—BOHEMIA, ETC.—ESTABLISHMENT OF THE GREEK CHURCH IN RUSSIA, POLAND, ETC.

THE civil and social conditions of the Middle Ages had their origin in a combination of the German customs and observances that have been already described, with Roman institutions and arrangements. Social position depended on the greater or smaller degree of personal liberty or bondage. This complicated system is generally known under the designation of Feudalism.

After the conquest of the depopulated Roman provinces, the victors par-



celled out a large portion of the subjugated territory in the following manner: the king first appropriated to himself all the state domains or lands; of the remaining land, a part was conferred by him as a free possession (or allod) on his fellow-warriors, who were bound, however, to obey the heerbann, or army summons; the rest, especially the districts round the towns, was left to the old inhabitants, who in return paid toll or tax. But as he was naturally desirous to bind the freemen more closely to the throne, the king further granted them suitable portions of land from his own share, which they were to hold for life. This was called feudal tenure (*beneficium*); the donor was the feudal lord, the recipient was the feudatory, or vassal. Such a bestowal was regarded as a reward or payment for the service rendered in the army or at the court, such as the great ministerial offices; and when the holder of a fief died, or if he did not fulfil his obligations, the benefice or fief could be withdrawn. In a similar manner wealthy freemen invested others who were less wealthy with portions of their allod property, or even of their feudal possessions, as secondary fiefs, and thus obtained for themselves vassals, or beneficiaries. Even bishops and abbots, who stood in a feudal relationship to the lords of the soil for their temporal possessions, gave property to knights as fiefs, with the obligation to the holder to protect the monastery, and render the heerbann service or personal service in the army in the convent's name. "The vassal devoted himself personally to the service of his lord, and vowed, by the oath in which he acknowledged himself as the 'man' or servant of the latter, to work with all his strength for the benefit and the power of his chief; but the great duty of his life was the honourable service of arms and of war, and no one could compel him to servile bondman's labour." His position in the community was not considered as injuriously affected by this service, and handsome booty and valuable holdings were the reward of the brave warrior.

These relationships, founded on mutual fidelity, became gradually so general that the number of free owners of estates very much diminished, and at last comprised only the free lords or *barons*, who occupied an intermediate station between the high nobility or vassals of the crown and empire (the dukes and earls), and the subordinate class of lesser vassals, who, besides their own property, also held land in feudal tenure from the great lords or from the Church. The freemen with small freehold estates, or allods, on the other hand, in course of time fell into a state of dependence, either voluntarily, to relieve themselves from the onerous service in the army, and garrison duty, and the burdensome summonses to legislative meetings, or as a matter of necessity, compelled by oppression or poverty. They entered into one of the various conditions of feudal dependence, cultivating what had once been their freehold property as tenants, farmers, and vassals of wealthier landowners or of the Church; and besides paying many kinds of taxes, they were obliged to render gratuitous labour and bond-service.

Far-seeing rulers, like Charles the Great, endeavoured by every means in their power to prevent the diminution of the class of freeholders; but during the period of weak kings and aristocratic tyranny, the great landowners contrived, either by force or cunning, to reduce to subjection the free peasantry and humble possessors of small estates. Unable to maintain himself and his family through the stormy period of war, and at the same time to do armed service in defence of the country, the poor man could only save himself from ruin by putting himself under the protection of a powerful master, to whom he paid tribute and did service. There certainly existed, especially in Germany,

between the landed proprietor, or baron, and the tributary peasant, or serf, a kind of contract, a position like that of patron and client in old times, a bond of human relationship. But in course of time the condition of the poorer classes became worse everywhere; the justice once awarded to the humble serf disappeared more and more, until nearly the whole population of the country fell into the miserable condition of slavery. As serfs chained to the soil, they were subject to the caprice of the owner of the land, and were obliged to submit to the performance of heavy and often degrading duties and obligations. These conditions in process of time led to many changes, among which the most important in its consequences was the holding of feudal estates as hereditary possessions, a change the nobles obtained by armed force. When once this change had been effected, the powerful vassals in the kingdom stood on an equal footing with the kings; and when several of them chose to unite together, they were able with impunity to bid defiance to the monarch himself.

#### NORMANS AND DANES.—SCANDINAVIA.—THE VIKINGS.

THE inhabitants of the peninsula of Scandinavia belong to the German race, with whom they have in common their vehement desire for freedom, their love of action, and the propensity for wandering; exhibiting also resemblance in language, in the use of Runic characters, in religion, manners, and customs. War and marauding expeditions, hunting and martial exercises, were their only occupations; agriculture and the rearing of cattle they left to their slaves. They were addicted to jovial banquetings; but their love of life was not stronger than their desire for a hero's death.

Their rude bravery and the wild pleasure they took in warfare often produced the exaggerated and frenzied state known as the Berserker's rage. Fidelity was their most characteristic virtue, and love for the art of poetry was the only softer sentiment of these rude, untutored men. In melancholy and emotional heroic songs and legends, their bards (or Skalds) glorified the noble deeds of their ancestors. Surrounded by the Skalds, many a Norse king fought his sea-battles, and he was ever ready to reward the poets with gold and lands and with richly freighted ships. Stories of fierce combats with the battle-axe and tales of distant marauding expeditions fill up the chronicle of the most ancient history of Scandinavia, which was only at a later period divided into three independent states—Denmark, Norway, and Sweden. Separated into many populations, with hereditary princes of districts, or "kings," and warlike nobles, called jarls, over whom the "Thing," the assembly of all freemen, stood as the highest tribunal and great general court of judgment, they endeavoured to procure settlements for a more civilized condition of human existence in the fertile valleys between the sea-coast with its numerous bays and the ice-mountains of their native land; or they undertook great expeditions under their Vikings in every direction, and confided their lives and property to their light-oared vessels on the stormy wave. Under various names they were the terror of the nations. These were the Northmen who devastated the coasts of the North Sea; under the name of Danes they were the scourge of England in the ninth and tenth centuries, extorting from her a heavy tribute (Danegeld); and as Eastmen they appeared to the terror of Ireland.

As the eldest son succeeded to the whole of the paternal inheritance, and the poverty of the unfruitful country afforded small means for the main-





BURNING THE CORPSE OF A CHIEF ON A DRAGON SHIP.

tenance of an increasing population, the younger sons devoted themselves to piracy, and undertook wandering expeditions. Habit and custom fostered the innate propensity for roving; love of martial fame and adventure, and the longing of the Norsemen for the treasures of the luxurious South, spurred them on to deeds full of danger and adventure; and he who returned laden with gold and booty, met with honour at home, and was extolled in the songs of the poets. As more definite governments became developed in Norway and Denmark, which interfered more and more with the liberty of individuals, plundering expeditions increased, and the intractable and defiant spirits who would not submit to the power of a single ruler, quitted their homes and sought their fortune in distant countries. Armed brotherhoods and warlike hordes joined together for the most varied enterprises; the bolder and more dangerous the struggle, the more it excited the imagination and raised the courage of these wild sons of the North. The kings themselves also rushed into the battle, to secure the fame of their government by the splendour of their victories. The expeditions, which were undertaken under the leadership of princely chieftains, or Vikings, were alone regarded as glorious. The leader was obliged to surpass all his comrades in strength and endurance. "He alone may trust to be called a sea-king," runs an old

chronicle, "who never slept under smoke-blackened rafters, nor emptied his drinking-horn by a domestic hearth." Like the Vikings on the sea, so other bands, under the name of confederates, or Varangians, joined together to undertake expeditions to the wide plains and rivers of the East, sometimes on their own responsibility, sometimes in foreign pay.

The Norsemen in general continued devoted to heathenism ; and though, under Louis the Pious, the venerable Anskar, the first bishop of Hamburg, carried the gospel with so much zeal to the Scandinavian kingdom that he won for himself the title of an "apostle of the north," and at a later period missionaries were likewise despatched from Bremen, yet it was two centuries before Christianity entirely supplanted the worship of Odin. Zealously devoted to the faith of their fathers, and looking with deep veneration on the myths of the ancient religion, with which their whole existence, their history, and their martial fame were closely interwoven, the rude Norsemen obstinately resisted the doctrine that told of the crucified Saviour, and believed that they were serving their gods when they destroyed churches and monasteries, and murdered the priests of the gospel at the altar.

#### ENGLAND UNDER THE ANGLO-SAXON KINGS.

THE most grievous depredations of the Danish pirates were committed in the island of Great Britain. While that land was under the feeble successors of Egbert, they devastated the coasts and river banks, and, in 851, even plundered the city of London ; they destroyed the newly established churches and monasteries, and annihilated the germs of Christian culture. Even Alfred the Great (871-901) was driven by them for a time from the throne, until, after long wandering, he succeeded, with the assistance of the Anglo-Saxon nobility, in inflicting a decisive defeat on the Danes at Eddington (Ashdown) (880), having before gained access to their camp by disguising himself as a harper ; and by his skill and bravery, by the establishment of fortresses, by increasing vigilance, and by building a fleet and improving the national system of warfare, he was enabled to put a stop to their invasions. Some of the Danish hordes, who had been converted to Christianity, were allowed to settle in Northumberland. After conquering the enemy, Alfred devoted his energy to the improvement of the country, on which he conferred both freedom and order. He caused the destroyed towns and monasteries to be rebuilt, promoted the cultivation of the devastated fields and encouraged trade and industry ; at the same time he fixed the rights and duties of the people, who were divided into nobles or earls, freemen, and thralls. By means of the administration of justice, he renewed the old German division into earldoms, shires, and districts, over which he placed earls and aldermen, who were both the chief administrators of government and presidents of the courts that were composed of citizens and peasants. He founded churches and schools, as at Oxford, and raised the standard of intellectual and religious culture in the nation ; like Charlemagne, he caused the German or Anglo-Saxon hero-songs to be collected, as by Beowulf, and himself translated the works of Boethius, Augustine's Confessions, the historical writings of the Spanish priest Orosius and other works into the popular tongue, and endeavoured by means of learned men, both English and foreign, to spread a knowledge of geography and mathematics among the people. He showed himself as great in the arts of peace as in arms and in the knowledge of war. On important occasions, he took the advice of the great council, or Witen-



gemot, an assembly composed of the nobility. Himself a model of morality and order in his manner of life, Alfred accustomed his people to domestic virtues and regular activity.

Under his successors, the Danes renewed the conflict, and, in conjunction with the Scots and the old Celtic inhabitants, endeavoured to overturn the power of the Anglo-Saxons. But the wise foresight of Edward the Elder (907-924), who protected the frontiers of the kingdom by fortresses, which in course of time developed into towns,—the glorious victory, frequently extolled by English and Scandinavian bards, of the brave Athelstan (924-941) near Brunanburgh (937), where five Celtic kings and seven northern earls fell in the battle, and the warlike courage of Athelstan's son Edmund (941-946), restrained the enemy, and kept the Danes in subjection.

#### THE LATER SAXON KINGS OF ENGLAND.—THE DANISH KINGS.



KING ALFRED'S JEWEL.

EDMUND'S feeble successors, Edred (946-955), and Edwy (955-959), who were under the influence and strict supervision of St. Dunstan, neglected the government and warfare for sensual pleasures, alternating with ecclesiastical penances, and allowed the "prince of monks" to exert such power, that the Church obtained the supremacy over the temporal rule. King Edwy was even compelled by Dunstan and the Benedictine monks to give up and put away his beloved Ethelgiva, who, on account of a close degree of consanguinity, was not regarded as his lawful wife by the Church. It was not until King Edgar (959-975) entered into a close alliance with Dunstan, on whom was bestowed the office of archbishop of Canterbury, so that the king and the ecclesiastic shared the power equally between them, that the Crown once more obtained greater authority through the consecration of the Church.

Edgar carried on successful wars, promoted the development of the commonwealth, and improved trade and commerce. In the last year but one of his reign he undertook a voyage round his kingdom, and eight tributary kings plied the oars, while he himself sat at the helm. His youthful son Edward (975-978) was only a tool in the hands of Dunstan and his Benedictines. When, after a short reign, he was murdered at the instigation of his ambitious step-mother Elfrida, in a remote hunting castle, the Church conferred on him the title of the "Martyr," on account of his innocence and his ecclesiastical predilections.

The son of the murderess, Ethelred II. (978-1016), then ascended the throne; but a stain of blood seemed to cling to the crown, and the new king no longer found the obedience that had been given to his fathers. The Anglo-Saxon nobles desired to obtain a freer position, and pursued a policy independent of the king. And it was at this time also that the Danes renewed their piracies, after having been peaceful for many years. Ethelred

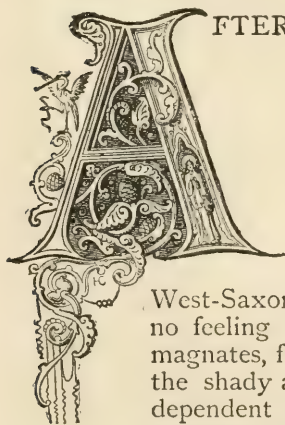


A PLUNDERING EXPEDITION OF THE VIKINGS.



endeavoured both by force and cunning to combat his foes within the kingdom and beyond the borders ; but the nickname of "Unready," which he bears in history testifies to the small success of his efforts. It was during his reign that the Anglo-Saxon population in Northumberland took a fearful revenge on the Danes who were dwelling among them, and who were hated on account of their arrogance and rapacity. In a terrible massacre on St. Brice's day, November 13th, 1002, they slaughtered many thousands of their enemies. Not only Danish men, but children and even Anglo-Saxon women, who had shown favour to the strangers, are said to have been murdered by the people, who revelled in their revenge. All the Saxon occupiers, who had been for years ill-treated by the violent and presumptuous Danes, participated in the "Danish vesper." This occurrence afforded the Danish king, Sweyn the Fortunate, who had not long before subjugated Norway, and compelled its brave king to commit suicide by throwing himself into the sea, the desired opportunity of again invading England. His enterprise was crowned with such success through the dissension and violence of the Anglo-Saxon nobility, that King Ethelred escaped to Normandy, and Sweyn's son, Canute the Great (1016-1035), was recognised as king by the Anglo-Saxon nobles, and united the English crown with that of Denmark and Norway. His reign was vigorous, wise and successful ; to the administration of justice and warfare his especial attention was directed. Above all, he had at heart the union of the different popular elements into a national whole, and the strengthening of the royal power in England ; while in Scandinavia, the establishment and propagation of Christianity was his chief aim. With this object he made away with the small rulers, whom he caused to be struck down either under his hospitable roof, on the highways, or in their own dwellings. He promoted intercourse with the other states of Europe, and concluded the first commercial treaty with the emperor Conrad II. He showed his veneration for the Holy Father by a devout pilgrimage ; and it was chiefly owing to his zeal, that in the eleventh and twelfth centuries Christianity struck deep root in Denmark, Sweden, and Norway.

#### THE RESTORATION.—EDWARD THE CONFESSOR.—NORMAN INFLUENCE AND NORMAN CONQUEST.



**AFTER** the death of Canute's cruel and unjust sons, Harold Harefoot and Hardicanute, the Anglo-Saxon royal family was restored to the throne in the person of Edward the Confessor (1042-1066). But Edward, who had lived at the court of the powerful Robert (surnamed the Devil) of Normandy during the rule of the foreigners, had acquired a love for Norman-French habits of life.

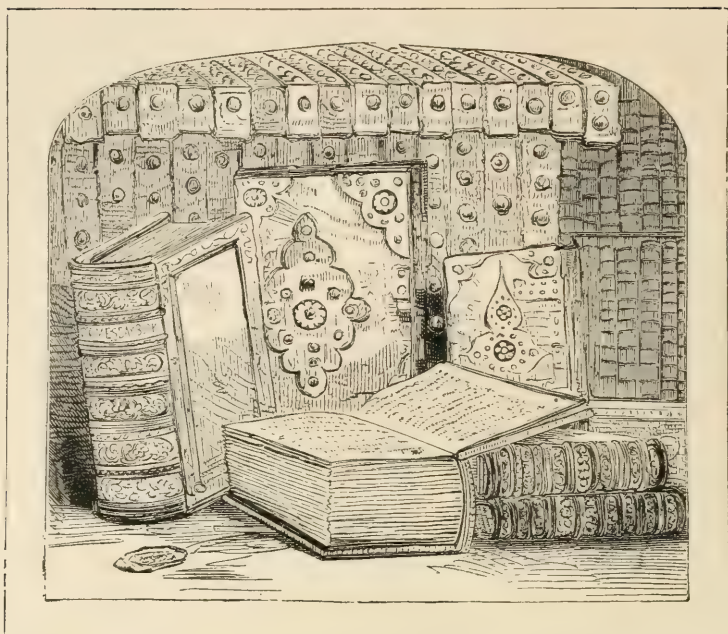
When he at length quitted the home of his culture and pleasures, the true-hearted greeting of the West-Saxon countrymen sounded strange to his ear, and awoke no feeling in his heart ; the rude customs of the Anglo-Danish magnates, from whose society he could no longer take refuge in the shady arcades of the cloister, were distasteful to him ; the independent temper of the Anglo-Saxon ecclesiastics, who always remained separated from the Roman Church by their language and old traditions, appeared to the orthodox Catholic as little better than

deadly heresy. Thus during his reign he favoured the foreign at the expense of the national element ; and shortly before his decease, being childless, he favoured the claim of William of Normandy, Robert's son, who aspired to be his successor to the throne, though there were descendants of the Anglo-Saxon royal family living ; the next in succession, after the death of Edward the Outlaw, the son of Edmund Ironside, being the young Edgar Atheling. The nation, however, murmured, and chose as their king the chivalrous Harold, the son of the powerful Earl Godwin, who had held the reins of government under Edward, and had been the head of the Anglo-Saxon national party against the Norman-French innovators. William, an enterprising, vigorous, and courageous prince, whose chief pursuit was warfare and the winning of martial fame, was determined to gain the great prize. He invaded England at the head of 60,000 soldiers, thirsting for war and booty, whom the active spirit of the time, love of a roving life of warfare in the service of the Church, and the adventurous spirit of the chivalry of that period, and in addition the alluring prospects of great profit, had brought together under his banner, to take part in his great venture. The Holy See favoured the enterprise, with the view of obtaining greater power over the English Church, and sent a consecrated standard to the duke, requiting the great services of the Anglo-Saxons to the Roman Church with ingratitude.

In Sussex, not far from the sea-coast, near the place where subsequently the proud abbey at "Battle" preserved to posterity the site of the memorable event, the Normans, clad in their steel armour, advanced to meet their enemies, who, in a decisive and sanguinary struggle of twelve hours, offered a most determined and resolute resistance. It was on the 27th of October, 1066. This battle of Hastings, or Senlac, in which Harold, struck in the eye by an arrow, fell near the banner of England, and the flower of the Anglo-Saxon nobility lay dead on the field of battle, gave William—from that time called the Conqueror—the rule of England. In spite of the brave opposition of the Anglo-Saxon warriors, he subjugated in a few years the whole of the island. The native nobles abandoned the last scion of the national royal family, Edgar Atheling, whom they had proclaimed king after Harold's death, and did homage to William by their presence at his coronation in Westminster Abbey.

Repeated attempts at insurrection now took place ; but they were crushed with cruel vengeance, and afforded the king an opportunity to introduce the French-Norman feudal system into the country, and thus to secure for himself the possession of his new kingdom. He enriched his Norman knights by robbing the Anglo-Saxon landowners ; Norman law took the place of the national system of justice ; the Norman-French tongue became the judicial and court language ; French ecclesiastics, who, with sword in hand and clad in mail, had marched into the country under William's consecrated banner, obtained the most valuable offices in the Church ; the old monasteries were heavily taxed, and were reconstituted according to the Gallican fashion ; the Anglo-Saxon worship with the language of the country disappeared from religious services ; the statutes of the Roman synods were from that time forward accepted as the laws of the Church. According to the "Doomsday book," the great topographical record which has been preserved from that period, the king parcelled out from the whole territory of the kingdom 60,215 manors, one-half being conferred on the temporal lords under the usual condition of rendering armed service to the king, and the other half divided between the Church and the Crown. Angry at these innovations, and at the dominion





DOOMSDAY BOOKS.

of the strangers, many brave men left their native country, and entered the service of the Greek emperor at Constantinople, by joining his body-guard, the Varangians. Thus did a single battle change the whole condition of the island. But from the combination of the various popular elements, with their rights and laws, manners and customs, language and poetry, there was developed in process of time the vigorous nationality of the English people.

After William's death, in 1087, his eldest son, Robert, inherited Normandy, while his second son, William Rufus (1087-1100), a rapacious, unprincipled ruler, governed England. When, however, William perished in the New Forest by the arrow of Walter Tyrrel, slain either by accident or design, after a tyrannical reign, Henry I., the youngest son of the Conqueror, hastened to take possession of the kingdom, and united it again with Normandy; the chivalrous but thoughtless Robert, who had joined a crusade, and after his return had quarrelled with his brother and the Norman nobility, fell at last into Henry's hands, at the battle of Tenchebray, and until his death, twenty-nine years afterwards, remained a desolate, miserable captive, in his brother's power.

#### THE NORMANS IN ITALY.

**T**WO Apulian nobles of Bari, who desired to free their native town from the dominion of the Greeks, had made a bargain with a troop of Normans, whose innate love of wandering had impelled them to quit their Western home on a pilgrimage to the holy grotto on Mount Garganus, in Apulia, for assistance in their enterprise. By means of large promises, the Normans were induced to take part in the struggle against the effeminate Greeks. At first they were not favoured by fortune. Defeated before Bari, they wandered about the mountains and valleys of the Campagna, earning their subsistence by fighting. Their bravery and coolness soon excited the



APPROACH OF THE HOSTILE NORMAN FLEET.

fear and admiration of the surrounding districts, so that the princes of Capua and Naples, Beneventum and Salerno, took them into their service when they fought against each other or against the Greeks and Arabs; and the Normans were wise enough to maintain a certain balance and equality of power among the princes, so that their assistance was indispensable. In the year 1027 the prince of Naples granted them a fruitful strip of territory, where they built the town of Aversa. The fame of their good fortune attracted year by year fresh troops of pilgrims and soldiers. The descriptions of the pleasant coasts of Salerno, of the eternal spring that prevailed in that region, of the figs and sweet fruits, and of the treasures which were to be won there by brave men, brought many valiant knights from the Norman peninsula to the enchanting South. The enterprises of the Normans received a fresh impulse when the heroic sons of the old Earl Tancred of Hauteville marched into Southern Italy under the leadership of William "of the iron arm," the eldest brother, and joined the earlier settlers in their enterprises. They assisted the Greek governor in an expedition against the Arabs in Sicily; but deeming that he did not sufficiently reward their valour, after certain victories they had gained, they turned their arms against him.

After a victory in the plains of Cannæ, William of the Iron Arm obtained possession of the town of Melfi in 1040, and made it his head-quarters, whence he sallied forth for more extensive conquests in Apulia, while another army from Aversa kept Naples and Capua in alarm. Drogo and Humfréd, the younger brothers of William, pursued a similar career. And when at last Robert Guiscard, called "Sly Head" (1056-1085), the sixth brother of William, a handsome man and bold, and of an enterprising spirit, was carried on the



shield through the camp, and greeted as "Count of Apulia," the Normans acquired the sovereignty over the whole of Southern Italy. After having inspired the Holy Father at Rome with fear by his martial skill, and with confidence by his respectful devotion, Robert gradually obtained, with the approbation of the Pope, the largest part of Southern Italy by his bravery and cunning. He called himself Duke of Apulia and Calabria, and did homage to the Pope as his feudal lord (1060). Twelve years later, in conjunction with his youngest brother, the brave and high-spirited Roger, he took from the dissentious Arabs the island of Sicily, with its capital, Palermo. After Robert had obtained possession of the coast towns of Otranto and Bari, after a long siege, he made preparations for conquering the Byzantine kingdom, while Roger undertook the subjugation of the yet unconquered portion of the island. He defeated the Varangians in the service of the Græco-Roman emperor, obtained possession of the town of Durazzo, the ancient Dyrrachium, and caused his heroic son Bohemund to make war on Thessaly and Epirus; but his death, in 1085, and the speedy extinction of his house, prevented the success of the undertaking. His nephew, the wise but harsh Roger II. (1130-1154), united the whole of Southern Italy with Sicily, and when he obtained from the Pope the title of king, established the kingdom of Naples and Sicily, introducing the French feudal system and judicial laws, with municipal institutions. He even carried his victorious sword into Greece and North Africa. By establishing a good constitution and a practical judicial system, by culture and by educational institutions, which became famous throughout the world—such as the School of Medicine and Natural Science at Salerno, the legal schools at Amalfi and Naples, and others—and by industry, agriculture, and trade, the Norman kingdom attained to a height of prosperity, with which no other Italian state could compare. But the sturdy race of rulers soon began to degenerate in the luxurious South; and from the union of the savage lawlessness which the northern adventurers had brought with them with the more refined vices of the South, there was developed a condition of unlimited depravity that soon corrupted the whole Norman nobility; and the influence of the Mohammedan customs, creed, and forms of life on the Norman-Christian population, produced a peculiar kind of civilization that had no durable and reliable foundation.

For fifty-six years the beautiful fertile countries remained in the hands of Roger and his two successors, William the Wicked (1154-1166) and William the Good (1166-1189); then they passed into the possession of the Hohenstauffen family. Even at the present time the dark-tinted ruins of old towers and castles on steep rocky peaks, stretching upwards to the blue sky, on the charming gulf of Sorrento and Salerno, and many noble buildings in the island of Sicily, call to mind the romantic period of the Normans.

#### ICELAND AND RUSSIA; BOHEMIA, ETC.

**I**N the ninth century some Scandinavians from Norway found and peopled the distant island of Iceland (discovered in 860),—that ice-bound country, with its volcanic mountains, boiling springs, or geysers, and rugged natural beauties of scenery. Soon there arose a prosperous community, "free from the oppression of kings and nobles," cultivating the religion and language, laws and institutions of the mother country; so that when Christianity gained a footing there, about the middle of the eleventh century, a high degree of civilization had already been attained—a civilization, moreover, founded on simplicity and purity of morals. The memorials of heathen times were here

preserved longest and in the purest form ; and when the Christian missionaries at last succeeded in abolishing the use of Runic characters and the worship of the ancient gods, together with the heathen poetry, the Icelandic language, with its wealth of forms and imagery, still retained traces of ancient German civilization. The inhabitants shortened and enlivened the long winter evenings with old ballads and historical narratives, and found compensation for the absence of those softer beauties that nature had denied to their barren and cheerless island, by the cultivation of magnificent, romantic, and imagin-



CIVILIZATION AND CHRISTIANITY—BONIFACE CUTTING DOWN THE SACRED OAKS.

ative, shown in the character of their old heroic songs. From Iceland came the majority of those Skalds, or bards, who were accustomed, at the Christian courts of Scandinavia, to celebrate in song the exploits of ancient times ; and in that distant island were compiled the two great collections of legendary lore which bear the names of the older and the younger Edda, and form the principal source of Scandinavian mythic history.

At the end of the tenth century Greenland was discovered and colonised from Iceland. Even America, called Winland (wine-land), from the wild grapes found growing there, was known to the Normans. About the same time, in 862, the Norman Varangians were at war with the Finnish and Sclavonian peoples on the coasts of the Baltic. There, according to tradition, the Slavs,



who were living in savage lawlessness, offered the sovereignty to the Russians (Rodsens, meaning *rovers*), a tribe of the Varangians. "Our country is good and fertile," they said, "but there is no order therein; come therefore to rule over us and command us!" The Russians agreed to the proposal, and their warlike prince Rurik (who died in 879) took up his abode at Novgorod, and became the ancestor of a race that ruled over the wide flat country until the end of the sixteenth century, but nevertheless adopted the customs and language of the natives. Among the great masses of the Slavonian population, the Norman warriors in course of time lost all remembrance of their old nationality. Rurik's successors removed their residence to Kiew, threatened the feeble Byzantine kingdom along the course of the Dnieper, and frightened the rulers of Constantinople into paying tribute.

#### ESTABLISHMENT OF THE GREEK CHURCH IN RUSSIA.

THE Chazars and other Slavonian tribes were also subjugated, and now found themselves compelled to render to the Russians the tribute and taxes which they had formerly been accustomed to levy on the western tribes. By threats the ambitious Vladimir the Great (980-1015), the grandson of the beautiful Olga, the first Christian ruling princess, obtained the hand of Anna, the daughter of the Greek emperor and sister of Theophania. This union became the occasion for the establishment of Christianity. The idols were destroyed; Vladimir was baptized, and the whole nation followed his command and example; and in a short time the religion of the Cross was the prevailing creed throughout the whole country. The new Church, however, did not unite itself with Rome; it followed the doctrine and statutes of the Greek Church, which had a less ennobling and elevating effect than the Roman creed on savage natures. Divisions of the kingdom, civil wars, and bloody quarrels with their warlike neighbours, such as the Bulgarians and other wild tribes, weakened the power of the Russians under Vladimir's successors. About the same time the Roman form of the Christian faith was disseminated from Germany among the Slavonian Poles. Miecislaw (Miesko), of the tribe of the Piasts, who had been won over to Christianity by his pious wife Dubrantha, was their first baptized king. In Bohemia, where the Slavonian race of the Czechs had taken up their quarters in the devastated dwelling-places at the time of the migration of the nations, the seeds of Christianity and civilization had been already sown by German missionaries. From that time forth Bohemia began to have an authentic history. The earlier period, before the union with Moravia, is a tissue of fables. Libusa, who wielded the sceptre at the citadel of Wysherad, near Prague, summoned the upright and wise Premysl (Premislaw) from the plough, in "the king's field," to share the throne. After her death it is further related that the women, led by her friend Wlasta, fought for the sovereignty with the men in the contest called "the maidens' war," until the latter gained the victory. The Bohemian dukes, who ruled the country under the supremacy of the German emperors, revered Premysl as the ancestor of their race.

The Finns, who had once inhabited the greater part of Scandinavia and the north of Russia, and who possessed more industry, prosperity, and culture in ancient times than they can boast at the present day, form, with the Lapps, Livonians, Esthonians, and Magyars (Hungarians), a distinct race, differing from the Indo-Germanic race in language and characteristics. Driven further northwards by invading German tribes, they had little part in the fortunes and civilization of Europe.



SOLEMN CONSECRATION OF A KNIGHT—FROM A MS. OF THE 13TH CENTURY.

## THE PERIOD OF GERMANY'S POWER.

THE SUPREMACY OF THE GERMAN-ROMAN EMPIRE.—CONRAD THE



GERMAN COIN OF THE 12TH CENTURY.

SALIAN, 911.—HENRY I. OF SAXONY, CALLED THE "FOWLER," 919.—THE SAXON VASSALS.—THE HUNGARIANS.—ESTABLISHMENT OF CITIES AND STRONG CASTLES.—TRUCE WITH THE HUNGARIANS.—BATTLE OF MERSEBURG, MARCH 15TH, 933.—OTTO I, 936.—STRUGGLE WITH THE GREAT VASSALS.—REVOLT OF HENRY OF SAXONY.—DISTRIBUTION OF THE GREAT FIEFS.—WEALTH AND MAGNIFICENCE OF OTTO.—PROWESS OF GERO, AND HERMANN THE BILLUNG.—FOUNDATION OF BISHOPRICS.—HAROLD BLATAND.—THE BOHEMIANS, ETC.—ITALY AND LORRAINE.—BERENGAR OF IVREA.—MARRIAGE

OF OTTO WITH THE PRINCESS ADELHEID.—REVOLTS OF CONRAD AND LUDOLF.—RENEWAL OF THE HUNGARIAN WAR.—OTTO'S GREAT VICTORY AT THE LECH.—OTTO IN ITALY.—THE GERMAN-ROMAN EMPIRE SUPREME IN POWER.—SUMMARY.

### CONRAD THE SALIAN AND HENRY THE FOWLER.

THE violent deeds of ambitious nobles, and the devastating invasions of Hungarians, who, like an ever-flowing stream, poured down every year with fresh depredations, and penetrated with their swift troops of horsemen as



far as the Saale and Weser, had produced throughout the whole of Germany a condition of savagery and lawlessness. Conrad the Salian, the first freely elected emperor, had already made attempts to overcome this state of things by severity and rigour. He protected the bishops and the Church generally against the hostile attacks of the earls and nobles. At the instigation of Bishop Hatto of Mainz, he carried on a long but not very successful war with Henry of Saxony, who, without reference to the chief ruler of the kingdom, governed the lands he had inherited from his father, Otto the Illustrious, as a free and independent principality; and finally, as a deterrent example, Conrad caused the Allemannian counts Erchanger and Berthold to be beheaded, for having without his authority transformed their Carlovingian office of chamberlain into a ducal dignity, and endeavoured to free themselves from Conrad's royal supremacy. Their deadly enemy Solomon, the wealthy and crafty bishop of Constance and abbot of Reichenau, a man of the most brilliant intellectual endowments, had procured their fall at the imperial synod at Hohenaltheim (917). Their ally, Duke Arnulf of Bavaria, who was also opposed to the new kingdom, escaped a similar punishment through the assistance of the Hungarians, to whom he had appealed for aid. Conrad was a brave, manly prince, possessed of many chivalrous virtues, brilliant, commanding, and also liberal, humane, and of an active disposition; but in the unsuccessful struggle against the stubborn resistance offered by his time, his noble and virtuous character deteriorated, and his strength was prematurely broken.

When King Conrad perceived that his family did not possess the power necessary for successful rule, he induced his brother Eberhard to give up his right of succession, and then, with noble self-denial, promoted the nomination of his powerful adversary, Henry I. of Saxony (919-936), according to a later tradition called the "bird-catcher" or "fowler." "We have many faithful vassals," said Conrad to his brother, "and a great army which follows our banner in time of war; we have citizens and weapons, in our hands are crown and sceptre, and we are surrounded with all the splendour of royalty. But we have not the gift of success, or the right method of rule. This success, my brother, and this method belong to Henry; the future of the empire rests with the Saxons. Therefore take thou the tokens of royalty, the golden bracelets and the royal mantle, the sword and the crown of our ancient kings, and go to Henry, and make thy peace with him, that in the future thou mayest have him for a friend." And Eberhard did as his royal brother advised him; and to the present time the spot is still pointed out where, at Quedlinburg, according to tradition, the Saxon duke was engaged in fowling, when the Franconian nobles came with their message from the deceased Conrad. Thereupon, Henry, a man of vigorous energy and with much of the ancient German simplicity in his character, was proclaimed king at Fritzlar, in Hesse, in April, 919, by the temporal and spiritual lords and princes. At first he was only recognised by Saxony and Franconia; but through his bravery and prudence, he induced the dukes of Swabia and Bavaria also to acknowledge him as king in the following year, and to content themselves with the ducal dignity as his chief feudatories. He refused the ceremony of anointing and royal consecration by the bishops; nevertheless, he styled himself "king by the grace of God." The possession of Lorraine he was at first compelled to hand over to the Frankish king, Charles the Simple, in return for which he was recognised and confirmed in his royal dignity by the latter at a meeting in the neighbourhood of Bonn, in 921. But four years later,

after the Frankish king had in the interval fallen into the power of his rebellious nobles, and wild dissension and party hatred rent the kingdom, Henry made use of the opportunity to win back Lorraine. At the same time, the Netherlands and the earldoms of Flanders, Holland, Limburg, and other provinces also were united to Germany.

#### HENRY THE FOWLER.—THE HUNGARIANS AND SAXONS.



HENRY used his power with great wisdom and moderation. Not by the subjection of the different races under one ruling power did he wish to establish his government, or to rule the countries from one central point, but as the golden circle of the crown contains the various jewels, and may be taken as the most glorious emblem of earthly power, so should the royal supremacy bind together the German countries, without destroying the peculiar life of each: that every race might manage its own affairs, and govern itself according to its

ancient laws and customs; in times of war and peace a duke shall be the ruler, to whom the counts and nobles of the country were to render martial service and obedience—shall be the umpire and peace-maker in strife and feuds, ruling the country by his councils of state; and in him the poor and oppressed were to find protection and assistance; the duke was to protect the churches, to maintain the peace of the country, and guard the frontiers against the invading enemy. But while the dukes thus held rule

over the different tribes of the realm, the king was to stand high over all the nations and countries of the kingdom, as the chief judge, as the leader of the army for the whole realm, the last refuge of the oppressed and down-trodden, and the chief protector of the Church." Acting on such principles, Henry escaped the rock on which his predecessor had suffered shipwreck in spite of all his manly strength.

Henry the Fowler had ruled the kingdom for five years, when the Hungarians made a fresh invasion, in 924, and carried their depredations especially into the regions of Saxony. Wherever they went, they spread destruction. The citadels and fortresses, the cloisters and churches, and the dwellings of the poor countrymen were alike destroyed by fire; old and young, men and women, were massacred by these ruthless foes, whose path of devastation could be traced by the lurid glare in the sky, and by the columns of the smoke of burning villages; and again the people escaped into the depths of the forests, to the mountain heights, and to the hidden places among the rocks. Henry could not at that time take the field against this terrible enemy with his feeble and inefficient heerbán, or general army, which consisted of men little experienced in war, and with his few Saxon horsemen. He therefore shut himself up in a strong fortress near Goslar; and through the agency of a leader who had fallen into his hands, he opened negotiations with the Hungarians. At the proposal of the king, they agreed to a cessation of hostilities for nine years, in consideration of an annual tribute, and quitted the country. Thereupon Henry made preparations to prevent their invasions for the future, and at the same time sought to bring the Saxons into a more settled social condition. At that time the Saxon



people, according to the ancient custom, inhabited separate farms in the midst of plains and fields, or in open villages. The only towns that existed were built along the course of the Rhine and Danube. They dated from the times of the Romans ; but most of them had been reduced to heaps of ruins by hostile invasions and depredations ; in Saxony the royal palaces, the castle-fortresses of the nobles, and the seats of the bishop, priests, and monks, which were considered as privileged, alone formed the centres of social intercourse and activity. Henry's endeavours were directed, in the first place, towards extending and strengthening the existing fortresses, and establishing new ones on the open frontiers. Day and night the work of fortification was pressed forward in the frontier districts ; new towns arose, surrounded by walls and ramparts, rapidly built with the most strenuous efforts ;—while other strong places were enlarged or restored. In this way Quedlinburg was built among the Harz mountains, and, on the Rammelsberg, Goslar, in whose subterranean passages the first veins of precious metal were soon discovered. Merseburg was fortified ; and around the citadel, which was garrisoned by dependable men, Henry settled a colony of bold and courageous people, who had lived as robbers and thieves, led a roving life of plunder and depredation. He gave them land and weapons, and commanded them to keep peace with their countrymen, but gave them permission to organize plundering expeditions against the Wends. Thus originated the dreaded "Merseburg band," the champions of the kingdom against the Slavs. Then he commanded that every ninth man should withdraw from the country into the privileged places, and that a third part of all the produce of the land should be carried to those places of sanctuary ; furthermore, that all court-days and popular assemblies should be held, and all commercial dealings transacted, within the gates of the strong towns. Misnia, or Meissen, on the Elbe, was also fortified, and thus the extension of German rule in the country of the Lusatians was secured.

In this way Henry first accustomed the Saxons systematically to a life within city walls and behind closed gates, and therefore he justly bears the title of a "founder of towns ;" for the oldest towns of Saxony and Thuringia have developed from these fortresses for protection against enemies from without. He at the same time accustomed the Saxons to military service on horseback, and formed a troop of cavalry from his mounted servants and bondsmen, his aim being to attack the Hungarians with their own method of warfare. From that time the military service of foot-soldiers in the *heerban* was no longer a distinction and an honour ; and the national army became an army of horsemen.

Having thus entirely altered the method of warfare within four years, the king subjugated the Hevelli on the Havel and Spree in 928, and took their town of Brennaburg, or Brandenburg, which he besieged, posting his troops on the frozen river. The Daleminzians, who dwelt further southwards, were reduced to submission, the male inhabitants of their town Jana were slain, and the children were led away into slavery. Breaking forth from the fortress of Misnia, he then subjugated the Lusatians on the Upper Spree, and made their town Lebusa and the whole country tributary. Soon the Saxon sword was everywhere dreaded ; so that when Henry, in conjunction with the Bavarians, marched forward through the gloomy Bohemian forest as far as the Moldau, the Bohemian prince promised feudal service and obedience, and paid tribute to the Saxon king. At the same time the Saxon earls, especially Bernhard and Thietmar, carried on a successful war with the Northern Wends,

and conquered all the country between the Elbe and the Oder. Thereupon the Wends were filled with rage and desperation, and the country rose against the Germans; but the battle of Lenzen, in 929, where 200,000 Wends are said to have been slain, destroyed their power for ever. "That was an iron age, in which German customs and the German language, together with Christianity, were transplanted into these regions; heavy as iron did the hand of the Saxon weigh on the Wends, until at last it crushed and destroyed them."

In the meantime the truce with the Hungarians had expired. The tribute was a heavy burden on the Saxon people; and if they were to continue to pay it, they would be obliged to lay hands on the Church treasures. Henry therefore decided to hew the shameful fetters asunder with the sword, and all



HENRY I. AFTER THE BATTLE OF MERSEBURG.

the people joyfully seconded his resolution. According to popular tradition, a fat dog was thrown in scorn to the Hungarians, instead of the required tribute; and when, burning with resentment at this insult, they invaded the country of Thuringia, Henry defeated them in the decisive battle of Merseburg (near Riade, on the Golden Meadow), on the 15th of March, 933. They fled in wild disorder; and their camp, filled to overflowing with booty and prisoners, became the spoil of the victors.

In the following year Henry also recovered the country between the Eider, the Thenne, and the Schlei, which the Danes had seized under their king Gorm the Old, and by the establishment of the Margravate of Schleswig, he re-established the frontiers as they had been marked out by Charlemagne.



After Henry had thus ruled the land with renown and success, he summoned the nobles of his kingdom to a great meeting at Erfurt, on June 2nd, 936, where he commended his son Otto as his successor to their fidelity; and soon after, his glorious career was closed by his death at Memleben, on the Unstrutt, in the "Golden Plain." His faithful wife Matilda caused him to be interred in the monastery of Quedlinburg, which he had founded. Simple and honest in his dealings, Henry was a man who accomplished great deeds without any of the parade of ostentation.



#### THE EMPEROR OTTO THE GREAT (936-973).

OTTO I. was a worthy successor of his father, in whose footsteps he trod. He brought the nobles to obedience, and founded the unity of the kingdom; he conquered his enemies in the east and north, and caused Christianity to be spread abroad among them; and he defeated the Hungarians, and put an end for ever to their invasions. This was not the boundary of his activity. He entertained more exalted ideas, and increased the splendour of the ruling house by the acquisition of the Roman imperial crown.

Otto's first care was for the strengthening of internal order, and the establishment of the unity of the kingdom. He caused himself to be solemnly crowned, consecrated, and anointed king by the imperial chancellor of Mayence and the bishops of Treves and Cologne. The ceremony took place at Aix-la-Chapelle, where

Otto sat on the throne of the emperor Charlemagne, whom he chose as his model, and on this occasion the most distinguished princes for the first time fulfilled the duties of their feudal offices. The duke of Lorraine, as chamberlain, conducted the ceremonial; the Franconian duke, as lord high steward, had management of the table; the duke of Swabia waited on the king as chief cup-bearer; and the duke of Bavaria, as marshal, superintended the order taken for knights and horses.

Scarcely was the coronation over, when Otto was obliged to arm himself against numerous and violent attacks, both from his nearest relatives and from the rebellious nobles. Henry I. had permitted the dukes of the different countries a certain independence, and had contented himself with the honour of being first among them; but Otto considered it as his sacred duty to bind the divided German races inseparably into one kingdom and people, and, as a free king of the Germans, to concentrate the highest judicial and ruling power in his own strong hand. The ducal dignity he regarded as an imperial office that he could confer according to his will and pleasure. This attempt to divest the ducal title of its independent popular power excited the jealousy of the other tribes, especially of the Franconians, who regarded the increasing power of Saxony with envy, and were irritated by the arrogance of the Saxon nobles. The Franconian duke Eberhard in particular felt himself injured; Otto having punished him with a fine, because he had revenged himself on a disobedient vassal in Hesse. Was it not he himself, he indignantly remembered, who had once given the crown to the Saxon duke, when of right it belonged to the Franconian house? With an angry heart, he made an alliance with the boisterous Thankmar, Otto's eldest brother by a marriage that had been declared invalid, and raised the banner of insurrection against the royal youth. Savage crimes and horrors of war were perpetrated in Hesse and Westphalia. But Thankmar, after the storming of the Eresburg,

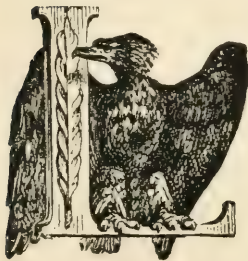
in 938, was slain on the altar where he sought protection ; and Eberhard, who was at variance with his own relatives, was compelled to humble himself and implore Otto's pardon. His only punishment was a short banishment. But now Otto's younger brother Henry took up arms. When he was born, his father was already in possession of the royal crown ; therefore he believed himself to be of "purer blood" than Otto, and to have more direct claims on the succession. A manly youth of rare beauty and vigour, and in feature the counterpart of his father, he soon obtained a large following. In conjunction with Eberhard, who was thirsting for revenge, and with his brother-in-law, the ambitious Gisbert of Lorraine, who longed to transform his dukedom into an independent kingdom, and supported, in addition, by the French king Louis, Henry advanced with his army towards the Rhine, and on two occasions brought the king into great straits. "But by the assistance of God," remarks Widukind, "whose help the pious Otto had implored with fervent prayer in the hour of his direst need, their attempts were frustrated." After losing a great battle near Birthen, on the Rhine, in 939, Eberhard and Gisbert were suddenly surprised by some horsemen below Andernach, and met a sudden death, the former in fight, the latter in the waters of the river. Henry was compelled to submit, but requited the pardon which his brother generously bestowed on him, with base ingratitude ; for he soon afterwards joined in a conspiracy with the archbishop Frederick of Mayence and some discontented nobles. Their design was to murder the king at the Easter festival at Quedlinburg (941). The wicked project was discovered and frustrated ; the principal accomplices forfeited their lives, and the archbishop and Henry were kept in confinement. Now at last repentance was awakened in the heart of the misguided youth ; he escaped from the unendurable captivity, presented himself before Otto in the garb of a penitent in the cathedral of Frankfort, and obtained the pardon and reconciliation for which he begged with many words of repentance. From that time forward the harmony between the brothers was not again disturbed.

These occurrences convinced Otto that a strong imperial power was incompatible with the fulness of independence which King Henry had granted the dukes ; the two could not be continued together, particularly as the nobility and the more eminent ecclesiastics sought more and more to gain an independent footing, in opposition to the Crown ;—the nobles, by endeavouring to extend the territorial rights of their property, and to maintain hereditary claims ; the clergy, by continual efforts to withdraw their spiritual and temporal privileges more and more from royal supervision, and to obtain greater independence for the Church ;—and to counteract these dangerous tendencies, Otto laboured in the first place to weaken the ducal power in its ability to resist his rule. He was careful by his personal presence in all the countries he governed to obscure and diminish the influence of the ducal dignity ; the establishment of palsgraves, who, as representatives of the king, were to watch over the laws of the kingdom, served both for the supervision and restriction of the power of dukes and earls ; vacant dukedoms were either, like that of Franconia, no longer filled up, or were given with diminished powers to safe men devoted to the royal house. Thus Otto bestowed Lorraine on the brave Count Conrad the Red, of Franconia (944), and married him to his daughter Liutgard ; and when the important dukedom of Bavaria became vacant, the king, at the request of his mother Matilda, appointed his brother Henry, the son-in-law of the deceased king, to this great office ; but the right of bestowing the vacant bishoprics had been already separated from the office. The dukedom



of Swabia fell to Otto's youthful and favourite son Ludolf, who married the daughter of the last duke ; and in Saxony, his brave and faithful comrade in arms, Hermann the Billung, the champion against the Slavs, exercised the ducal rights, until at a later period he was invested in solemn form with the full ducal dignity. Long and gloriously did the race of Billung bear sway in Saxony. Otto regarded the dukedoms and earldoms as royal fiefs, which he had a perfect right to bestow and to resume ; and he regarded the bishoprics and abbacies of the kingdom in the same light. When he invested the dukes and earls with the pennoned lance, and the ecclesiastical dignitaries with the ring and staff, they were obliged to lay their folded hands between the palms of his, according to the ancient feudal form, to take the oath of allegiance, swearing to remain at all times faithful and devoted to him, to follow him wheresoever he commanded, and in no case to desert him. Of a powerful, dominating character, which showed itself even in his majestic figure and in his commanding glance and bearing, Otto reduced every opponent to subjection ; but he treated the humble, and all who were in misfortune, justly and even generously. As in course of time the nobility of the kingdom regained part of their power, and Otto could no longer dispose of the ducal dignities and earldoms entirely at his will, he sought to cement the union between Church and State, and to preserve the unity of the kingdom by a judicious distribution of the bishoprics and higher ecclesiastical offices, which he filled with relatives of his own, or with men who were devoted to his interests. While Otto was careful to maintain and even to increase the royal authority, he also endeavoured to enlarge the revenues of the State. These were derived in the first instance from the domains of the Crown situated in various parts of the kingdom. The most productive sources of revenue were found in the royal forests and mines, in tithes, tolls, and road dues, in the profits from coining and market rights, the income from fines imposed by the courts, etc. There was no fixed tax throughout the kingdom, but the "presents of honour" which, according to the old custom, were offered by the spiritual and temporal nobles, assumed more and more the character of an extorted and often of an oppressive tax ; and the furnishings for the maintenance of the court, the gratuitous performance of tasks of labour, the equipment and maintenance of the army, which were imposed on the different districts, were frequently heavy burdens. Under these circumstances, Otto was able to make a magnificent appearance as a wealthy king ; and by his splendour, as well as his liberality, to raise the dignity of the royal name. It is a great source of praise, that he bestowed peculiar care on the administration of justice. He regarded it as his most important duty to watch carefully "that every one should receive his fair due, and that the judges should do violence to no man."

#### COMBATS AGAINST THE WENDS.—THE SLAVS AND THE DANES.



LIKE Henry, Otto also extended his kingdom in the territory of the Slavs and Danes, and endeavoured, by the introduction of Christianity, to spread civilization and culture among them. Immediately after his accession to the throne, Otto established the Lusatian Mark, and entrusted the duty of protecting and governing that territory to the Saxon Gero, a man not indeed of noble birth, but who possessed great boldness and wisdom, and, by his warlike deeds, soon became the terror of his enemies. He fought for a

long time with the Liuticians, and other tribes of the Wendic race, who extended from the Saale and Central Elbe as far as the Oder, but did not succeed in completely mastering them, for, faithless and treacherous by nature, they broke every treaty. On one occasion they formed the design of surprising and killing the margrave when he was living in fancied security. More crafty than they, however, he discovered their treachery, and paid them in their own coin. For he invited thirty chieftains to a festive banquet, and when they lay on the ground, intoxicated with wine, he caused them all to be slain in the same night. This bloody deed excited a terrible insurrection among all the Wendic tribes; but internal treachery, discord, and dissension weakened their power, and made victory easy for the margrave. At last all the Wendic tribes as far as the Oder were subjugated and



DANISH CHIEFTAIN AND PROPHETESS ON THE BATTLE-FIELD.

made tributary. The attempts, renewed from time to time, to shake off the oppressive yoke, generally ended in their discomfiture, and served only to increase the evils of slavery. Even the powerful Polish duke, attacked at once by the warlike Gero and by the Wends, was compelled to recognise the Saxon supremacy, and to pay tribute.

Equally hard was the task that fell to Hermann the Billung in maintaining himself against the Northern Wends, who dwelt along the coasts of the Baltic from the mouth of the Eider to the Haff (or Haven), and at the general rising cast in their lot with the kindred races. But they also were at last conquered, and brought to a peaceful understanding with the kingdom. The territory that had been left without a master by the fall of the Wendic princes and chieftains was divided by Otto among his numerous vassals and ministers, who were settled in the country, and were always obliged to be prepared and ready to render armed service. Numerous fortresses with the districts belonging to



them, served as centres for the defence of the country, and for the establishment of new towns. The subjugated populations paid tribute in money and in agricultural and other produce to the king's exchequer, and rendered to the German lords of the soil, bond-service of various kinds. The bishoprics, which Otto by degrees established in Merseburg, Zeitz, Meissen, Brandenburg, and Haselberg, which were subject to the archbishopric of Magdeburg founded in 967, laboured for the propagation of Christianity and the extension of Christian-German culture. For not until the gloomy idolatry, with its bloody sacrifices, was at length abolished, and when the doctrine of the crucified Saviour had finally superseded the worship of the ferocious war-god Swantowit, was the blending of the different races into one nation gradually achieved. But the gospel did not find willing acceptance with the Wends. They hated the Germans, who came to spread the new doctrine among them, and accordingly received it with repugnance; and they were indignant at being compelled to pay to the bishops tithe and toll on their corn, their flax, and their herds. Wichmann, a Saxon nobleman of great strength of purpose, a proud turbulent man, who saw liberty only in the unchecked exercise of his own will, for a long time acted as leader of the Wends against his own countrymen and relatives, until he met his death in battle.

Equally successful were Otto's enterprises against the Danish king Harold Blatand (Blue tooth), who had driven the Saxon settlers out of the Schleswig Margravate, and seized all the land between the Eider and the frontier wall. Hermann the Billung himself was taken prisoner by the Danes. This induced Otto to march into Denmark with a body of troops. He defeated the enemy, and won back the March of Schleswig to the kingdom, in 947. He pushed forward as far as the sea which borders Jutland in the north, and hurled his spear into the waves, to mark, according to the old custom, the limits of his kingdom; consequently the bay where this was done obtained the name of Ottensund, or Otto's Sound. Here also three new bishoprics were established—Schleswig, Ripen, and Aarhuus. They were first made subordinate to the metropolitan see of Hamburg, then to the archbishopric of Bremen. Everywhere Christianity at that period promoted the interests of German supremacy. From the bishop's see at Oldenburg (Stargard), which at a later time was removed to Lubeck, the conversion of the Wendic tribes began. It was carried on as far as the coast of the Baltic. In the train of the German warrior, the German priest and the German merchant made their way into the distant country; and on the Elbe, Oder, and Danube there was soon developed a settled town life, where Christian culture, industry, and trade triumphantly opposed the barbarism and the nomad existence led by the people of the ancient times. The Bohemians, also, who, under the bold and defiant Boleslav, the murderer of his pious brother Wenzel, had thrown off their feudal obedience to Germany, were once more reduced to submission. Boleslav was compelled, when Otto himself advanced against him, in 950, to bow his neck to the foreign yoke. Under his pious son Boleslav II., German feudalism and Christianity were alike strengthened in Bohemia, and a bishop's see was established at Prague in 967. By these and other great deeds, Otto I. obtained such authority in the West, that at his court the ambassadors of the kings of France, Italy, Burgundy, and England met the chiefs of the Wends, Bohemians, Danes, and Hungarians, and the emperor of Constantinople and the caliph of Cordova sent envoys with presents of honour to the great king, who thanked them by despatching ambassadors to their courts in return.

## ITALY AND LORRAINE.



LEANING TOWERS AT BOLOGNA.

AN important event for Germany was the restoration of the German imperial power in Italy. In that beautiful country, the extinction of the Carlovingian house had been succeeded by a condition of confusion, lawlessness, and moral corruption which threatened to dis sever all the bonds of social order. Cruel and dissolute nobles stretched forth their blood - stained hands to grasp the royal and imperial crown, but none succeeded in founding a lasting supremacy. Count Hugo, of Lower Burgundy, maintained his power for the longest period as king over Italy; but he made himself so generally hated by his severity and cruelty, that Count Berengar of Ivrea,

whose life he had attempted, found an opportunity to rise up against him. Berengar compelled the tyrant to flight across the Alps, and possessed himself of the sovereignty, which, however, he at first shared with Hugo's son, Lothair. Greeted by the Italians with joy as a liberator, he was at first humane and conciliatory, and won all hearts. But when Hugo's sinful life had come to an end, in Burgundy, in 947, and three years afterwards King Lothair sank into his grave at Turin in the flower of his youth, Berengar showed himself in his true colours, as a violent and unjust prince. Alarmed at the great number of partisans who surrounded Lothair's young widow, Adelheid, a princess who united beauty and grace with virtue and piety, he attempted to bring about her marriage, before her period of mourning was over, with his son Adalbert; and when she indignantly refused his proposal, she was persecuted, robbed, and ill-treated in every way by Berengar and his wicked and cruel wife, Willa, and at last was given into the stern custody of an earl in the fortress of Garda, where she passed four weary months in a cruel imprisonment. With the assistance of a priest, Adelheid escaped at last in a wonderful manner from the prison, and along concealed paths. Amid terrible privations, and in constant terror of capture by her gaolers, she succeeded in reaching the fortress of Canossa, where she found protection, until King Otto, who



was hastening with an armed force to her rescue, and had already subdued the whole of Northern Italy, approached her with presents, and offered himself as a suitor for her hand. And in the same year, 951, the king was united to the charming princess, and celebrated a brilliant marriage festival at Pavia. This marriage gave increased weight to the claims which Otto considered he had to the rule of Italy, as successor of the Carolingians; still, the best means he had of enforcing his claims lay in his good sword. Without meeting with opposition from Berengar, he conquered the whole country, and assumed the title of "king of Italy." Soon, however, when other concerns called the king with his young wife back to Germany, his son-in-law Conrad, whom he had left behind as governor of Pavia, gave back the Italian kingdom to Berengar, with the stipulation that he should submit to Otto, and recognise him as his suzerain and feudal lord. Accompanied by Conrad, Berengar immediately proceeded to Magdeburg, and soon after, at the Imperial Diet at Augsburg, he received his investiture from the king's hand, in 952; but the March country of Verona and Friuli was conferred on Duke Henry of Bavaria, whom Adelheid looked on with especial favour, and who had won his brother's grace by his valiant services against the Hungarians, and by his fidelity and zeal in Italy.

This preference for Henry excited the jealousy of the king's sons, Ludolf of Swabia and Conrad of Lorraine. They gathered bold youths around them, and rose in rebellion against their father. Thus Berengar's cause divided the royal house into factions, and set the first princes of the kingdom at variance. Ludolf, a brave and manly youth, whom the nobles had already recognised as Otto's successor, and Conrad, the bravest knight of his time, found many to follow them. Lorraine, Franconia, Swabia, and Bavaria wavered in their fidelity; the archbishop Frederick of Mayence took the side of the insurrectionists, and even in Saxony their cause found supporters. Placed under a ban of outlawry, which declared their dukedoms to be forfeited, they nevertheless remained formidable. Mayence and Regensburg were in their hands, and were vainly besieged by Otto; a terrible civil war raged on the Maas, Rhine, and Danube; the unnatural sons forgot their duty so far, that they entered into a treaty with the Hungarians in 954, and invited the old enemies of their country into the kingdom. But nothing could shake Otto's courage and confidence in Heaven, however much his heart bled, until at last the right conquered. When Lorraine, by the judicious action of Bruno, on whom his royal brother had conferred the ducal dignity of duke of the country with the archbishopric of Cologne, gradually fell into the power of Otto and his followers, and the archbishop of Mayence was compelled to submit, shortly before his death, Conrad and Ludolf were also obliged to bow their haughty heads. They implored the favour of the king, and obtained forgiveness and their lost castles and possessions back again, but they forfeited the ducal dignity. The aged Count Burchard, who was married to Henry's youthful daughter, was made duke of Swabia. Otto's natural son William became archbishop of Mayence. Lorraine was divided by the "arch-duke" Bruno into Upper and Lower Lorraine, and over each portion was placed a duke selected from among the nobles of the land.



## RENEWAL OF THE WAR WITH THE HUNGARIANS.—OTTO'S GREAT VICTORY AT THE LECH.



THE Hungarians had long ago recovered from the defeat King Henry had inflicted on them, and had renewed their old depredations in the south of Germany. They found, indeed, a watchful and vigorous adversary in the brave and enterprising Duke Henry of Bavaria; frequently they were driven back to their plains, and their pillaged booty was taken from them. But the confusion that reigned in the kingdom during the civil wars and insurrections, and the disordered condition of Italy in the period when there was no emperor, encouraged the Hungarians continually to new enterprises. They extended their depredations in the south as far as the Adriatic Sea and the river Po, and in the west as far as the sources of the Danube. The enemies of the king were not unfrequently in league with them. At last they united in an expedition, more extensive and more threatening than any of the earlier invasions. With a hundred thousand men they swept over the country of Bavaria in 955, penetrated in compact bands into Swabia, and encamped in the plains of the Lech; while separate bodies of horsemen made incursions as far as the Black Forest. Bishop Ulrich of Augsburg, with a troop of bold horsemen, courageously resisted the terrible onslaught of the enemy, and defended the badly fortified town for several days against all attacks and attempts to storm. Then at last Otto approached at the head of the Saxon army; the Bavarians and Franks, Swabians and Bohemians, and the populations on the Rhine districts joined him, and Bishop Ulrich also advanced with his band of heroes. After the Christian army had implored the assistance of God in a day of prayer and humiliation, it advanced against the enemy on the 10th of August, the festival of St. Laurence, in the year 951, in eight divisions, each composed of a thousand horsemen, and divided according to the different tribes. In the midst was the king himself. "Before him," says a chronicler, "fluttered the lance of the holy archangel Michael, and wherever that was displayed, victory had never been wanting; round it and the king stood closely ranged a band of heroic, courageous youths, the bravest from every division of the army." The leader of the fourth division was the king's son-in-law, Duke Conrad of Lorraine, the hero of the day, who burned to obliterate, by martial deeds of fame, the remembrance of his former dishonourable rebellion against his royal master. The commencement of the battle on the Lechfield was unfavourable to the Christian army; unexpectedly attacked from behind, the rearward divisions already began to waver, when Conrad, with his heroic troops of Franks, dashed among the enemy, and put them to flight. Thereupon the king, after encouraging his soldiers by a short address, sprang on his horse, with lance and shield, and flung himself into the thickest of the fray. His example animated the whole army. In a short time the enemy's troops were scattered, and their serried masses scattered in flight in all directions. Fearfully did the German sword rage among the confused and fugitive mass. But many a brave man paid for the victory, and for the safety of his country, with his life. Deeply did the king lament the fall of the heroes, but for none did he grieve more bitterly than for his son-in-law



Conrad, who, struck by an arrow in the throat, fell dead in the midst of the victorious struggle. He met a hero's fate fighting for his fatherland, and thus expiated the heavy guilt of his earlier years by a faithful and glorious death. Bishop Ulrich's brother and nephew also purchased the brilliant victory with their blood. Otto pursued the flying enemy down the Danube



VICTORY OF OTTO ON THE BANKS OF THE LECH.

as far as Regensburg. There he sat in rigorous judgment over the prisoners, and many Hungarians of high birth met their death on the gallows. In all the churches there resounded songs of praise in honour of God and of the royal champion, the deliverer of the German empire.

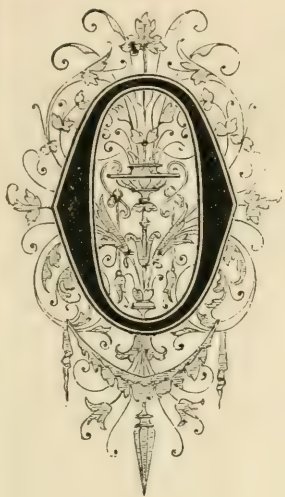
From that time the devastating invasions of the Hungarians were discon-

tinued in Germany; they gave up their unsettled nomad life, and built themselves permanent dwellings in the fruitful plains of the Danube. The German soldiers, however, gradually penetrated across the Enns, settled in the beautiful tracts of land on both sides the river, and united it to the kingdom as a Bavarian March or border. In the year of the Hungarian battle Duke Henry also died, while still in the prime of life. Though a brave man, yet he knew not how to win either love or true friendship. His son, who bore the same name, and was at that time a minor, succeeded him in the ducal dignity.

### THE ROMAN EMPIRE OF THE GERMAN NATION.

OTTO'S desire for the Roman imperial crown, which had been roused within him since his first expedition to Italy, remained for a long time unfulfilled. But in a man who possessed such a vivid sense of personal dignity and extended power, the thought itself could not be extinguished. Scarcely, therefore, were the internal and external enemies conquered, before he summoned an Imperial Diet at Worms, where he appointed as his successor his little son, a child of seven years, whom he afterwards caused to be crowned at Aix-la-Chapelle (961); at that Diet he made known to the assembled nobles his resolution to lead another expedition across the Alps.

Berengar had until then not fulfilled his feudal duties towards Otto, but, on the contrary, had taken severe revenge on the adherents of the king; and Ludolf, when, after his reconciliation with his father, he was about to chastise Berengar, and obtain the kingdom for himself, was carried off by a fever in the midst of his victorious course, in 957. The brave chief was deeply mourned by his sorrowing friends. Berengar soon recovered his former power, and even made war on the princes of Central Italy. Pope John XII., hard pressed by the Romans, who had risen against the vicious high-priest and the miserable rule of harlots, summoned the king to his assistance, and offered him the imperial crown. Otto availed himself with delight of the opportunity of accomplishing his long-cherished wish. In the autumn of 961, accompanied by Adelheid, and followed by a numerous army, he crossed the Alps, and descended into the valley of the Adige. Berengar, deserted by his troops, sought refuge in a strong fortress. All the towns opened their gates to the king; the bishops and counts came to meet him and pay him homage, and he celebrated the Christmas festival of 962 with great splendour in Pavia. In February, 963, he proceeded to Rome, where he was greeted with delight, and received the imperial crown and sword from the hands of the Pope, being solemnly crowned and anointed emperor, in the richly decorated church of St. Peter's. But although Otto had already confirmed the Pope in the possession of the gifts of the previous emperors, he claimed to the full extent the rights of supremacy that Charlemagne had exercised over Rome; and the ecclesiastical affairs in Germany were regulated and decided according to his pleasure. Pope John accordingly soon repented of his alliance. Scarcely had Otto departed, before the pontiff, in defiance of his oath, entered into a





treaty with Berengar, and endeavoured to rouse up the court of Constantinople and the Hungarians to rebellion against the emperor. Then Otto marched for the second time on Rome, caused the Pope, who had fled from his capital at the emperor's approach, to be deposed,—on an accusation of perjury, treachery, and of an evil course of life,—by a solemn synod, at which he himself presided; and ratified the choice made by the people and the clergy, of Leo VIII. as head of the Church. At the same time he compelled the Romans to send him hostages, and to swear an oath that “they would in future never choose and consecrate a pope without the express concurrence and sanction of the emperor.” In vain did the Romans seek by an insurrection to shake off the protectorship of the emperor; Otto's good sword and

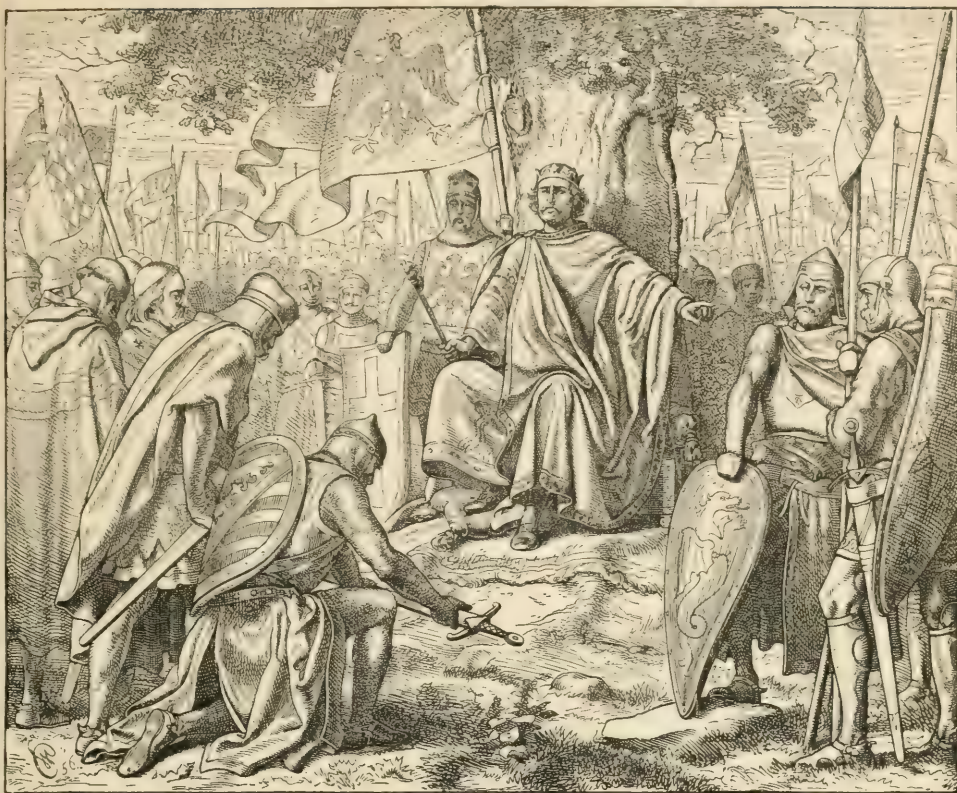


LUDOLF SUBMITS TO HIS FATHER THE EMPEROR OTTO THE GREAT.

rigorous tribunal procured him obedience. “As the falcon scatters the doves,” so did the German knights drive the Romans before them. In a short time Northern Italy likewise fell again into the emperor's power, and Berengar and his wicked wife ended their days in banishment at Bamberg.

But no sooner had Otto retired with his army from Rome, before John returned, compelled the newly chosen Pope to flee, and took cruel vengeance on his adversaries. Soon afterwards he was carried off in the midst of his sins by a fit of apoplexy; but the Romans chose another Pope, to protect their freedom and assert their independence. Then Otto advanced once more with his army to the gates of the Eternal City. The resistance of the Romans was soon overcome; Leo was reinstated in the papal chair, and the rival Pope





SUBMISSION OF REVOLTED CHIEFS TO THE EMPEROR.

died at Hamburg in honourable captivity. Thus the imperial dignity was won by the holy Roman empire of the German nation. From that time began the fatal union of Germany and Italy—a union which certainly operated beneficially for the culture, civilization, and historical greatness of the rough Teutonic country, but was also productive of incalculable misery for the German people.

In a third campaign (966) Otto inflicted severe punishment on the wavering Romans, who had excited his wrath by a new revolt, and put a decisive end to the system of factions and parties. Then he entered into negotiations with Constantinople, with a view of bringing about a marriage of the Byzantine emperor's daughter Theophano with his son Otto. The negotiations lasted over four years, and were often interrupted by war in Apulia, until at last Theophano was conducted into Italy, and married to the prince.

They were afterwards crowned at Rome, in 972. In the following year the emperor Otto the Great died in the same fortress of Memleben, where his father had ended his days. Grief for the loss of his comrade Hermann Billung, who had died some weeks previously, had deeply affected him. Since Charlemagne had been carried to the grave at Aix-la-Chapelle, there had been no ruler in the West who could be compared with him for capacity for government, greatness of mind, and for famous exploits. Otto's ideal was the same that had once glowed in the soul of Charlemagne. Both sought to unite the Roman-German world into one civil union of States.





ORDEAL BY BATTLE—FROM AN OLD ILLUMINATED MANUSCRIPT.

## SUCCESSORS OF OTTO THE GREAT.

OTTO II.—INFLUENCE OF THEOPHANO.—HENRY THE WRANGLER OF BAVARIA.—REVOLT AGAINST THE EMPEROR.—TRIUMPHS OF OTTO.—EXPEDITION INTO ITALY.—PERILS AND DISASTERS.—DANISH INCURSIONS.—DEATH OF THE EMPEROR.—THE REIGN OF OTTO II., 983–1002.—MINORITY OF THE EMPEROR.—REGENCY OF THEOPHANO.—THE NORTHMEN AND THEIR DOINGS.—CHARACTER OF OTTO III.—HIS ENTERPRISES AND ENTHUSIASM.—HIS EARLY DEATH.—CULTURE AND PROGRESS UNDER THE OTTOS.—HENRY II., 1002–1024.—HIS ACHIEVEMENTS IN ITALY.—HIS ENERGETIC RULE.



### OTTO II. (973–983).

HE son of Otto the Great possessed fine talents, great culture, and a chivalrous spirit ; but the wisdom and genius for government of his father and grandfather had not descended to him. At first his prudent mother, Adelheid, exercised great influence over the young emperor ; but his Greek wife, a woman of strong mind and refined culture, continued to gain his entire heart for herself. The foreign emperor's daughter, who had brought fresh splendour and new enjoyments of life from distant Byzantium to the Saxon court, was rather an object of wonder than of affection to the people.

In his first deeds of government the young emperor kept the image of his great father before his eyes. He lessened the power of his cousin Henry the Wrangler of Bavaria, by conferring the dukedom of Swabia, where the Bava-

rian duke's sister Hedwig ruled, on his own bosom friend Otto, the son of Ludolf; and elevated the Eastern March, or Austria, which had formerly been under Bavaria's control, into an independent margravate, which he allotted in 974 to the Franconian family of Babenberg; and when Henry took part in a conspiracy which had for its object the overthrow of the emperor's throne, the wrangler was imprisoned at Ingelheim. Soon afterwards an invasion of the Danes and Norwegians into the territory on the further side the Elbe summoned the emperor to the northern frontier of his kingdom, when he repulsed the enemy, and won back the great rampart or boundary wall, which the Saxons had formerly thrown up for their protection, but which had been taken by the Danes and Norwegians. In the meantime Duke Henry had escaped from Ingelheim, and had raised the banner of insurrection in Bavaria. A destructive civil war now devastated the countries of the Danube and Isar (976); yet here also Otto's armies were victorious. Henry escaped to Bohemia; more than eight-and-twenty of his followers were sentenced to banishment, and deprived of their estates. The boundaries of the dukedom of Bavaria were narrowed, Carinthia and Verona being erected into a separate margravate, and the settlements of the Babenbergs on the Danube, and in the Bohemian forest, as well as the bishoprics of Salzburg and Passau, were increased. The diminished dukedom was then united with Swabia. Adelheid, dissatisfied with this proceeding, quitted the court, and returned to her native country of Burgundy. The confiscated estates of the rebels in Bavaria were for the most part bestowed on the Church. These disturbances in the empire encouraged King Lothaire of France to endeavour to obtain possession of Lorraine. In conjunction with some discontented nobles, he advanced as far as Aix-la-Chapelle, and caused the brazen eagle on the imperial palace, which faced towards the east, to be turned towards the west, as a sign that the city from that time belonged to the western or Frankish kingdom. Then Otto marched with a large armed force into France, in 978, crossed the Seine without opposition, and gained possession of Montmartre. But he was not able to take the city of Paris, and was obliged to content himself by terrifying the inhabitants with a loud Hallelujah, which he caused to be chanted by a large number of priests. Soon afterwards Lothaire voluntarily made peace with Otto, and renounced all claim to the dukedom. In Poland and Bohemia also, when those counties sought to free themselves from the obligation of rendering service, Otto restored the supremacy of the Germans, and carefully provided for the extension of Christianity in these almost unknown eastern lands.

After the young emperor had thus fortified and extended his paternal inheritance in Germany, he wished also to imitate his father's example in Italy, and to unite the countries on the further side the Alps into one kingdom with the German territory. Accompanied by his wife, his little son, and a numerous band of young knights, "who thirsted to achieve deeds worthy of their fathers," he crossed the Alps; at Pavia he was reconciled with his mother, Adelheid, and then advanced through Ravenna to Rome (981), where Crescentius, the son of the younger Theodora, had seized the supreme power, and was oppressing the Pope and citizens by his tyranny, and, without regard to the protectorship of the German emperor, was surrounding the chair of St. Peter with dependants of his own. Otto restored the Pope to his former authority, compelled Crescentius to fly to a monastery of Mount Aventine, where he soon died, and then established his brilliant court in the district of Leo, not far from St. Peter's Church, to which many bishops, dukes, earls, and



lords repaired from various parts of Italy, Burgundy, and France, to pay their respects, and seek the emperor's favour. On an excursion into the Albanian mountains, he discussed with the nobles of his party the bold plan of driving the Saracens, whose savage depredations were the scourge of the whole South, out of Southern Italy and Sicily, and liberating Christendom from this plague.

This was a design which could only be carried out successfully if the whole of Italy obeyed the western emperor; it was therefore decided at the same time to take Apulia and Calabria from the Byzantines. As the husband of Theophano, Otto considered he could assert justifiable claims to these provinces also. Supported by the dukes of Lombardy, on whom Otto the Great had conferred the government of Capua, Beneventum, Spoleto, and other towns, the emperor conquered Naples, marched into the territory of Amalfi, the mistress of the sea, and celebrated the Christmas festival of 981 at Salerno. Presently Bari and Tarentum fell into his power; the Arab general Abul-Kasem, who barred his progress with a considerable armed force, perished beneath the attack of the brave Christian soldiers, and was lamented and venerated by his followers as a martyr. But when Otto ventured too far with a small band of chosen warriors, he was unexpectedly attacked by the Arabs, who had collected a force in the mountains, and completely defeated, in an unknown spot near the sea-coast, south of Cotrone, on the 13th of July, 982. Only by what seemed a miracle did the emperor escape on board a Greek vessel, and then, unrecognised by the crew, gained the friendly coast by swimming; but a great number of German and Italian nobles met their death at the hand of the enemy, or in the waters of the sea. Those who escaped the sword fell victims to the burning heat or to consuming thirst, or were carried off as slaves to Egypt. After this defeat, in the so-called "Battle of Basantello," Otto sorrowfully returned with the remains of his army through Capua and Salerno to Rome. Apulia and Calabria again fell into the hands of the enemy; rebellion threatened Northern Italy and the northern frontier of Germany. For all that, Otto did not lose heart. At a solemn Imperial Diet at Verona in 983, where the spiritual and temporal lords from all the countries on both sides of the Alps met together, it was intended to bring about the union of Italy and Germany into one kingdom. Otto's little son, a child four years old, was accepted as his successor without opposition; the emperor's mother, Adelheid, was appointed regent of the kingdom of Italy; and Bavaria and Swabia, which were rendered vacant by the death of Duke Otto on his return home, were placed under the rule of friendly nobles. Thereupon the emperor made preparations for a new campaign in Southern Italy; but in Rome, the grievous intelligence from home, where the Danes had once more stormed the boundary wall, and made devastating invasions into the country beyond the Elbe, while the Wends had again set up their gloomy idolatry on the ruins of Brandenburg and Havelberg, having shaken off the German supremacy, proved such a shock to his health that he fell sick of a violent fever, of which he died, in the eight-and-twentieth year of his age, in 983.

He was interred with great solemnity in the portico of the old church of St. Peter's. The great block of porphyry which once covered his coffin, is now used in the new St. Peter's Church as a baptismal font. The renown of German invincibility vanished when the royal sceptre was placed in the hands of a child.

## THE REIGN OF OTTO III. (983-1,000).—HIS MINORITY.



THE princes were still assembled at the coronation festival of the infant Otto III. at Aix-la-Chapelle, when the mournful tidings of the emperor's death arrived, and filled all present with an anxious presentiment of coming troubles. Henry of Bavaria, released from his imprisonment, immediately set up a claim to the government of the kingdom during Otto's minority, in entire disregard of Theophano's maternal rights. He took possession of the

young king, was recognised by most of the ecclesiastical dignitaries and by many temporal nobles, and already meditated schemes for putting the crown on his own head. He promised Lorraine to the Carolingian king Lothaire of France, as the price of an alliance; and the Bohemian duke, from whom he also sought support, possessed himself of the fortress of Meissen.

In this peril, the enlightened and faithful Willigis, whom Otto I. had formerly raised to the dignity of archbishop of Mayence, in spite of his low origin (a later tradition represents him as the son of a wagoner), preserved the crown and the kingdom for the young king. He summoned the two widowed queens from Italy, won the Franconian and Swabian counts and lords to his side, obtained adherents in Lorraine, through the assistance of the archbishop of Rheims and the learned Gerbert, and by his judgment and energy weakened Henry's party to such an extent that the latter was compelled to surrender the royal youth to his mother, to renounce the royal title he had usurped, and to solemnly absolve from their fealty all the vassals of the kingdom who had done homage to him. Theophano, now recognised as guardian, and regent of the kingdom, took up her residence with Adelheid and the young emperor in Saxony. In the following year, 985, Henry made a complete submission, swore inviolable fidelity and true service to the lawful ruler, and was reinstated in possession of his dukedom of Bavaria. The former possessor was indemnified by the bestowal of Carinthia and Verona. From that time forth Henry's conduct was so loyal that the people changed his surname of "the Wrangler" into that of "the Peacemaker." The struggle had been decided in favour of the legitimate royalty, and public sentiment had declared itself for hereditary rule; the "Roman empire of the German nation," moreover, was not shattered by the conflict of parties. It was only the unfavourable nature of conditions that prevented the subsequent development of a complete hereditary monarchy.

Theophano ruled the kingdom wisely and with energy. It was a strange freak of fate, that at the same time her brothers held the reins of government in Constantinople, and thus the empires of the East and West were in the hands of the same ruling family. Meissen was retaken by the brave Margrave Eckard of Thuringia; and to carry on the war with the Wends more successfully, the regent divided Gero's dominion into three margravates—the Northern March, the Eastern March or Lusatia, and the Thuringian March.

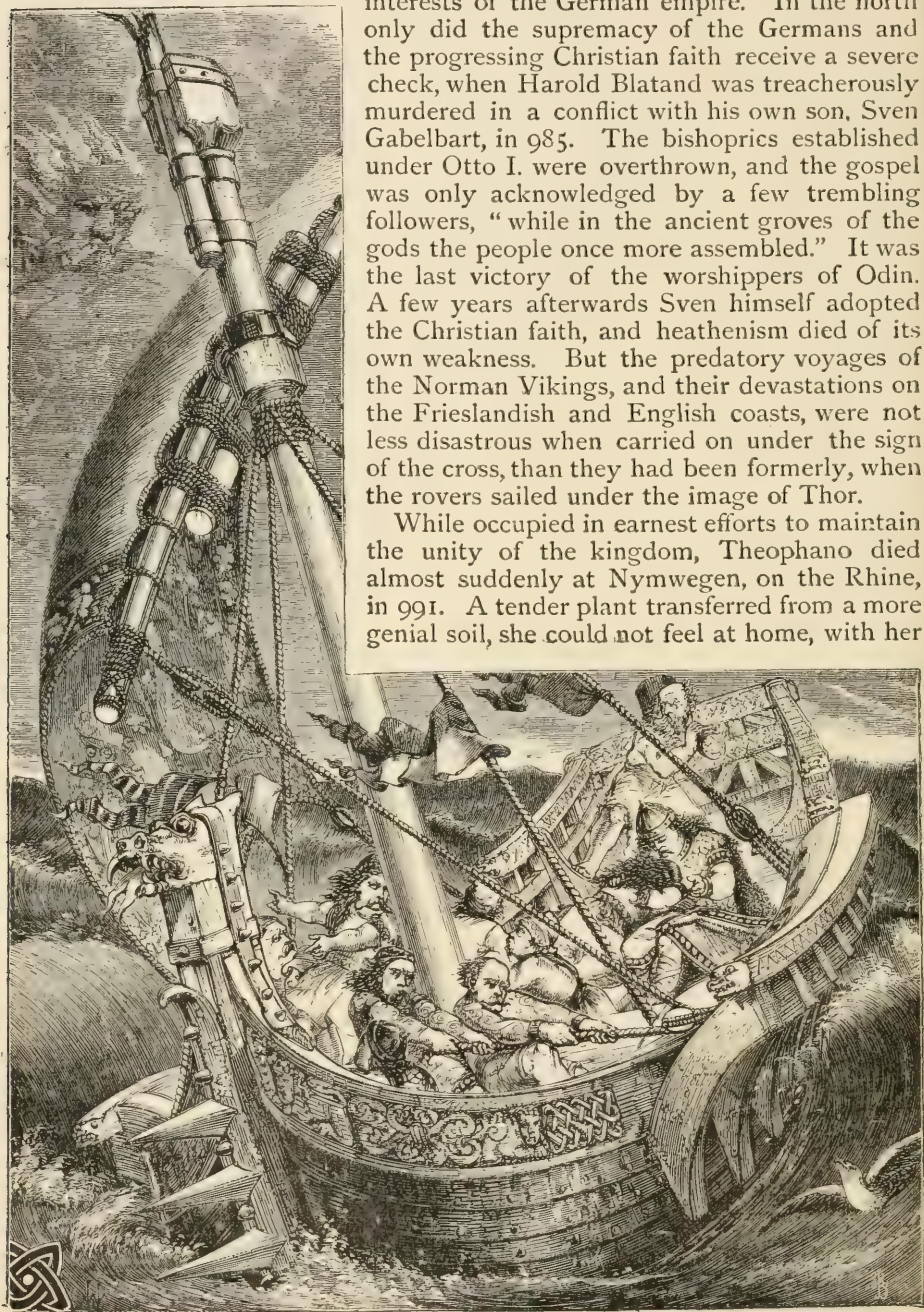




## THE NORTHMEN AND THEIR DOINGS.—CHARACTER OF OTTO III.

In the conflict for the throne that was going on in France between Hugh Capet and the last Carolingians, and also in Italy, Theophano preserved the interests of the German empire. In the north only did the supremacy of the Germans and the progressing Christian faith receive a severe check, when Harold Blatand was treacherously murdered in a conflict with his own son, Sven Gabelbart, in 985. The bishoprics established under Otto I. were overthrown, and the gospel was only acknowledged by a few trembling followers, "while in the ancient groves of the gods the people once more assembled." It was the last victory of the worshippers of Odin. A few years afterwards Sven himself adopted the Christian faith, and heathenism died of its own weakness. But the predatory voyages of the Norman Vikings, and their devastations on the Frieslandish and English coasts, were not less disastrous when carried on under the sign of the cross, than they had been formerly, when the rovers sailed under the image of Thor.

While occupied in earnest efforts to maintain the unity of the kingdom, Theophano died almost suddenly at Nymwegen, on the Rhine, in 991. A tender plant transferred from a more genial soil, she could not feel at home, with her



more refined culture and accustomed to more elegant forms of life, in the rude north, amid a coarse and a hardy people. She had only reached the age of thirty years. The rights of guardianship were now exercised by Adelheid ; but by her side stood a council of spiritual and temporal lords, among whom the judicious Willigis of Mayence, as chancellor of the kingdom, possessed the chief authority.

Theophano and Adelheid were very careful to give an excellent education to Otto, the handsome, highly-gifted young monarch, who had before him so great a career in life. John of Calabria, afterwards bishop of Piacenza, was his teacher in Greek ; Bernward, a German philosopher of noble birth and varied knowledge, who was subsequently bishop of Hildesheim, conducted his earlier education, which was continued by the learned Gerbert, whom Otto himself summoned to his assistance. With such advantages to help him, the intelligent youth obtained such an unusual amount of knowledge, that he was called "the wonder of the world." But the consciousness of his great destiny as grandson of the emperor of the East and West filled him at an early period with pride and arrogance ; he took pleasure in flattery, and often preferred to follow his own caprices rather than the wise counsel of his elders. In learning, and especially in the knowledge of languages, he surpassed most of his contemporaries ; but he had not the requisite strength of character and sagacity for the government of a rude, warlike people. While he was following his own pleasure in attending learned disputations at Magdeburg, the power of the great hereditary dukes, which Otto I. had overthrown so successfully, revived once more in Germany ; the spiritual and temporal lords obtained a more independent position, and the Poles and Hungarians dissolved their union with Germany.

#### OTTO'S ENTERPRISES AND ENTHUSIASM.—HIS EARLY DEATH.

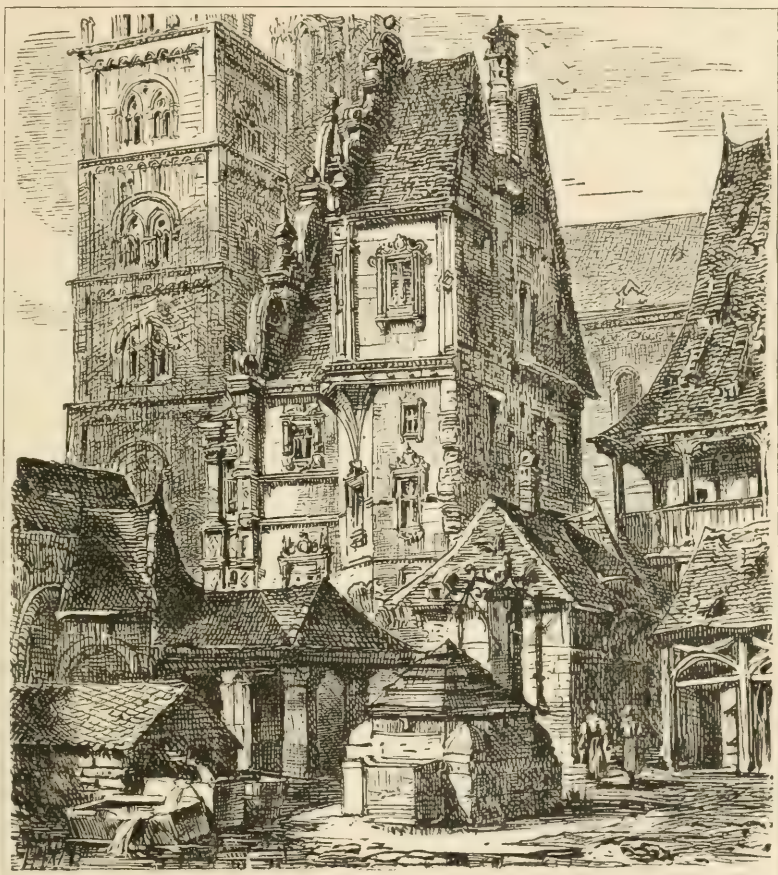
WHEN Otto was fifteen years of age, the government of the regency came to an end, and Adelheid retired to her own estate in Alsace. Anxious to restore the empire on both sides the Alps to its former splendour, the young emperor, by the advice of Willigis, immediately undertook an expedition into Italy (996). With a splendid retinue he crossed the Brenner and the valley of the Adige ; at Pavia he received the homage of the spiritual and temporal nobles of Lombardy ; and in Rome he was crowned and solemnly anointed Emperor, Patricius, and Protector, by Gregory V., a connection of the Saxon ruling family, whom Otto had himself appointed Pope. John Crescentius, who, like his father, had governed tyrannically for several years, submitted to the new ruler, and swore fidelity and obedience. Thus a German Pope and a German Emperor ruled in the West, and Otto's pride was increased by the sudden and successful result of his expedition. But the emperor had no sooner returned to Germany, than Crescentius broke his oath of fidelity, expelled the Pope, who had made many enemies by the strict moral discipline he maintained, and raised to the throne of St. Peter that John who had once been Otto's instructor in Greek. Then Otto advanced for the second time to Rome ; his fugitive cousin joined the expedition, and both marched menacingly up to the gates of the city (998), which were immediately opened to them. John was taken prisoner and blinded and mutilated by German soldiers ; then, at the command of the cruel Gregory, he was paraded through the streets sitting backwards on an ass, after he had been divested of his bishop's garb ; Crescentius was beheaded in the captured castle of St. Angelo, and twelve of his comrades were nailed to the



beside his corpse that was hung up in scorn. With inexorable severity the pride of the nobles was cast down, and the imperial and papal authority was made paramount.

In the following year, 999, Gregory died in the prime of life; and the emperor now conferred the chief dignity in the Church on his friend Gerbert, whom he had already appointed to the archbishopric of Ravenna. In April Gerbert was consecrated Pope as Sylvester II. Filled with admiration for ancient Rome, Otto III. was now occupied with the proud scheme of restoring the ancient Roman empire in its splendour and plenitude of power, of making "golden Rome" once more the first city of the empire, the seat of the emperor, and the centre of the world, and of surrounding his throne with the solemn splendour of Greek imperialism. "The senate of ancient Rome with its wisdom and triumphs, and the victorious pageants of a Trajan and Marcus Aurelius, the court of Constantinople, with its half-antique, half-oriental splendour—these formed the magic circle in which the thoughts of the enthusiastic youth revolved." These fancies occupied him even in the midst of severe penances and pilgrimages, which he frequently undertook. For in the soul of this young prince the most opposite emotions—worldly ambition and renunciation of the world—princely pride and self-abasement—fought a terrible battle, without procuring him the longed-for peace. At the same time that he was filled with lofty ideas of obtaining the rule of the world,—while he surrounded himself in his palace on the Aventinus with gorgeous and wonderful court ceremonial parade, and meditated establishing the Roman law of Justinian as the imperial law for the whole of the West,—he would sometimes retire to a cave near St. Clemente and at Subiaco, and live there like a hermit in humility and self-abasement; or he would walk barefoot to the graves of the martyrs, and seem to care nothing for earthly things. This tendency to actions of penitence, self-mortification, and expiation became more general as the year 1,000 approached; for that year was frequently regarded in Western Christendom as the end of the world, the time when the judgment would come, and the world would perish in a general conflagration. His feeble health and several bereavements in his family, above all the death of his beloved aunt Matilda in Quedlinburg and of his grandmother Adelheid in the monastery founded by her at Selz, induced the young emperor to return home. On this occasion he sought the graves of two men who appeared to him as the representatives of worldly renunciation and worldly rule, St. Adalbert and Charlemagne. Adalbert, a Bohemian nobleman, who, from love of a contemplative life and of sunny Italy, had exchanged the archbishopric of Prague for a cloister-cell on the Aventinus, had travelled in the year 997 to the shores of the Baltic, to preach the gospel to the heathen Prussians, a Lithuanian-Sclavonian race; but after a short period of activity, he was slain at the instigation of an idolatrous priest. The Polish duke Boleslav had purchased the corpse with gold, and had it interred at Gnesen. To this place Otto, who had shown unusual affection for the enthusiastic, pious monk, now undertook a pilgrimage, to pray at the grave of the martyr; and then, in conjunction with the duke, laid on the sacred spot the foundation of the first archbishopric and the mother church of the Poles. From thence he proceeded to Aix-la-Chapelle, the burial-place of the mighty king of the Franks. He descended into the sepulchral vault to view the corpse of the great ruler, who even in death appeared in majestic dignity—thinking to obtain inspiration from the sight, and to arouse in his contemporaries the remembrance of the past greatness of the empire.

But while Otto thought to raise himself high above his people, and to soar from one height of power to another, the ground gave away under him, and he fell headlong into the depths. In Germany the spiritual and temporal lords became more and more independent; in the north and east the territory of the kingdom was lessened, and Christianity was once more in danger; while in Poland and Hungary there arose independent kingdoms; and even in Rome and other towns of Italy rebellion and insurrection were rife. To restore the imperial authority there, Otto undertook a third expedition across



BAMBERG—THE CATHEDRAL.

the Alps (1001); but the proofs of ingratitude which met him everywhere, and vexation that his paternal friend, Willigis, was at variance with the Pope and the imperial family, on account of the right of supervision over the monastery of Gandersheim, had such a violent effect on the excitable young prince, that he died in the fortress of Paterno, on the Sorakte, with his face turned towards Rome, in 1002, not having completed his twenty-second year. He died unmarried, and with him ended the brilliant period of the Ottos. In the next year he was followed to the grave by his learned friend, Pope Sylvester II. A tradition has ascribed the early death of the imperial youth to the revenge of an Italian woman.




## CULTURE AND PROGRESS UNDER THE OTTOS.

THE restoration of the Roman empire by Otto the Great was an event fraught with the most important consequences for the future of the whole of Western Christendom. Intercourse with Italy gave a powerful impulse to the spread of the arts and sciences in Germany.

The foreign queens, who had learnt in Italy and Constantinople the value and advantages of a deeper culture and more refined forms of life, favoured and promoted intellectual progress, and were seconded in their efforts, not only by national and foreign prelates, such as Willigis, Bernward, Gerbert, etc., but by some of the members of the Saxon imperial family, especially by Matilda, the sister of Otto II. Thus in Magdeburg, Halle, Bremen, Bardewick, etc., civilization prospered, and in the German towns noble cathedrals and monastic buildings were erected, which far surpassed those of the Carlovingian period. The convent schools were greatly improved under the new government, and even in the convents at Gandersheim and Quedlinburg the nuns read Virgil and Terence, along with the lives of the saints. Widukind, a monk of Corvey, on the Weser, has depicted in his "Saxon Histories" the achievements and fortunes of his nation. Thietmar of Merseburg, a brave and pious bishop, has given us a chronicle of his bishopric, and the history of the Saxon ruling family, with the events of his time. Gerbert, born about 950, a famous man, who applied himself to learning in Spain among the Arabs, and had been a long time archbishop of Rheims, was familiar with Germany and Italy, and though by birth a Frenchman of Auvergne, worked for the improvement of Roman-Greek civilization, in conjunction with the foreign empresses, and with Otto's sister, Matilda, abbess of Quedlinburg, and her relative, Gerberge, abbess of Gandersheim. Bernward, bishop of Hildesheim, and Meinwerk, bishop of Paderborn, devoted their knowledge and mechanical ingenuity in architecture, sculpture, and painting, to the elevation of art and industry in North Germany. The civilization and refinement of life which was promoted by the Ottos, was especially favoured by the discovery of the silver mines in the Harz mountains; the consequent increase of money gave a stimulus to trade, industry, and civilization.

## HENRY II. (1002-1024).

 HE relics of Otto III. had hardly been deposited in the vault at Aix-la-Chapelle, when three princes came forward as candidates for the vacant imperial throne. They were Henry of Bavaria, the grandson of Henry, brother of Otto I.; the warlike margrave, Eckard of Meissen; and the wealthy duke, Hermann of Swabia. Eckard has been described as "an ornament of the empire, a terror to the enemy, a pillar of the fatherland"; but even before the choice of emperor was decided, he was attacked by a band of conspirators, and murdered with his escort on the 30th of April, 1002.

Not long after this time Henry was recognised as king by the nobles of Franconia, Bavaria, and Upper Lorraine, and crowned by the Archbishop Willigis in Mayence, whereupon the Saxon nobles also, at an assembly in Merseburg, elected him as ruler of the empire. Hermann of Swabia offered no further resistance, and before the end of the year Henry II. was universally greeted as king of the Germans; and thus the hereditary right of the Saxon ruling family was recognised. Henry had obtained the sovereignty

with difficulty, and amid severe conflicts with the Germans, Italians, and Slavs, he with difficulty maintained it. While he took the field against the restless and excitable Lorrainers and the rebellious dukes and margraves, and repressed the wide-spread conspiracy which Margrave Henry, of the northern Franconian district, had originated with several nobles against the king, by the destruction of the fortresses on the Maine, etc., the Poles, under their war-like duke, Boleslav, the "Glorious" (Chrobry), broke into the Eastern March, devastated all the country as far as the Elbe, and released themselves from the obligation of tribute to the Germans; and the Lombards, who about this time were for the most part under the dominion of native bishops, sought to use the discord and confusion of the kingdom to achieve their independence.

Henry first of all proceeded across the Alps. After he had descended from a steep mountain pass into the Brenta valley, he drove Arduin, who had assumed the title of king of Lombardy, to flight from Ivrea, and then advanced through Verona and Brescia to Pavia, where he was elected king of Italy, and crowned on the 15th of May, 1004. But in the following night such a violent popular tumult arose, that Henry's life was only saved, by the stubborn bravery of his German followers, from fire and murder. The rebellion was at last repressed, when the principal part of the glorious regal city had been reduced to a heap of ashes. But this severity secured to Henry the obedience of the Lombards. He fought with equal success against the powerful and haughty Polish duke, Boleslav. In the same year he marched into Bohemia, liberated the capital of Prague, with the help of a national party, from Polish supremacy, and established a descendant of the old princely house as tributary duke; and when he crossed the Oder in the following year (1005), and penetrated victoriously into the neighbourhood of the town of Posen, Boleslav sued for peace.

It was granted him, with the stipulation that he would renounce his claim to the margravates and to Bohemia, and acknowledge himself a vassal of the empire. The depredations of the Wends were stopped, and several of their chiefs were summarily hanged. In the two following years Henry, in conjunction with the king of France and the duke of Normandy, marched against the margrave, Baldwin of Flanders, who had obtained possession of the town of Valenciennes and other districts of the empire, and compelled him, in spite of his brave defence in a country full of fortresses, to submit, and to surrender his ill-gotten acquisitions. From King Rudolf of Burgundy, his childless uncle, he obtained the assurance that, after Rudolf's death, his country should fall to the German empire. Thus Henry II. was not only "a protector," but also "an augments" of the empire. But with his victories the number of his enemies also increased. His own brothers-in-law, and the whole race of the Luxemburgers, rose up against him, and compelled him to undertake many arduous expeditions against Lorraine; and Boleslav repeatedly tried the fortune of arms, and tore Lusatia and other territories from the empire, though he did not sever the bonds of feudal service. The pious temper and the favour which Henry showed to the Church and clergy by such acts as the foundation, in 1007, of the bishopric of the cathedral at Bamberg, the favourite resort of his youth, situated in a pleasant district of East Franconia, at the foot of the "Altenburg," as well as by other foundations, and rich gifts to religious houses, subsequently procured him and his pious wife, Kunigunde, the title of saint. On the 6th of May, 1012, in the presence of many bishops and high functionaries, the beautiful cathedral was solemnly consecrated, where the emperor and empress were finally laid to rest. From that time the country of Bamberg flourished into a fruitful and prosperous district, peculiarly



German in character. The perseverance and industry of German peasants, whom the Church attracted into the country, transformed it into a fruitful garden.

In the year 1013, Henry II. undertook a second expedition to Italy, restored order in Rome, which had been destroyed by party animosity and rival candidates for the Popedom, and was then solemnly crowned with his wife Kunigunde in St. Peter's Church. After the ceremony was concluded, the new emperor dedicated the royal crown, which he had worn till then, to the apostolic ruler ; and the golden ball of the empire, decorated with precious stones and a brilliant cross, which had been placed in his hand by the Pope, as the emblem of imperial power, he presented to the monastery of Cluny. Wishing to confer special splendour on his favourite foundation, the bishopric of Bamberg, he summoned the holy Father Benedict VIII. across the Alps, when the cathedral was finished, a few years after his return, solemnly to consecrate the work, in 1020. He then placed the whole establishment under the especial protection of the chair of St. Peter. Gratitude also induced Henry to promise the Pope he would undertake a new Roman expedition, to guard the possessions of the apostolic see against the encroaching Greeks, and to enlarge them ; and he soon fulfilled his promise. On this third expedition to Rome, the emperor strengthened the sovereignty of the Western empire in Southern Italy, and seconded the Pontiff in his efforts to purify the Church, and to reform the monasteries according to the strict rule of Cluny.

In spite of his devotion to the Church, Henry kept the German ecclesiastics under strict control ; he directed Church matters according to his own pleasure ; installed in the bishoprics men on whom he could rely, often choosing them from his own ministers ; deprived many monasteries and establishments of a considerable portion of their landed property, and prevented the accumulation of estates in mortmain.

He also exercised the protectorate in Rome with vigour and severity. He punished the turbulent Roman nobles, protected the Pope in his rights, and took measures to establish security and order. But in the midst of this work of reform, the Pope died, and a few months afterwards the emperor, who had just returned from Germany. Henry II. died on the 13th of July, 1024, at his castle of Grona, not far from Göttingen ;—he was an intelligent and statesmanlike ruler, of whom history gives quite a different picture from that presented in the legend of Henry the " Saint." Highly gifted, energetic and eloquent, he had the German interests more at heart than the Italian, and devoted his chief attention to the establishment of a firm condition of justice and legal order, seeking to oppose the tyranny and arrogance of the presumptuous nobility by law and justice as well as by holy means, to guard the lower people from oppression, and to elevate royalty as the protecting power above every class and condition. Though battles, discord, and misfortunes had frequently disturbed his reign, the glory of the Ottos was not diminished under his rule. The holy Roman empire of the German nation continued powerful ; sovereignty over Italy was maintained ; the German empire was both " the centre and the star of the Western world."

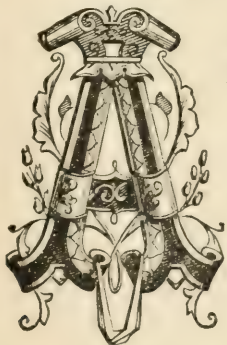
This lasting foundation of a great compound state, of which all German races felt themselves members, and the awakening of a common national feeling in all the districts, was the most important result of the restoration of the Western empire. Not till the time of the Ottos were the various German-speaking races combined into one kingdom, universally designated as " Germans." The contrast of the people to the Italians further strengthened the feeling of nationality.



MEDIEVAL CULTURE—MONKS IN A CONVENT ILLUMINATING AND TRANSCRIBING BOOKS.

## THE SALIC-FRANCONIAN IMPERIAL HOUSE.

CONRAD II.—PACIFICATION OF THE EMPIRE.—EXPEDITION INTO ITALY.  
 —SOLEMN CORONATION AS EMPEROR IN ITALY.—HIS SON CROWNED  
 AT AIX-LA-CHAPELLE.—TRIUMPH OF THE EMPEROR OVER HIS EN-  
 EMIES.—SUBMISSION OF MIECZISLAV OF POLAND.—THE KINGDOM OF  
 ARLES.—ESTABLISHMENT OF THE "PEACE OF GOD."—BENEFICENT  
 NATURE OF THE MEASURE.—INTERNAL AFFAIRS.—SECOND ROMAN  
 EXPEDITION.—DEATH OF CONRAD IN 1039.—REIGN OF HENRY THE  
 SWARTHY, 1039-1056.—VALOUR AND SAGACITY OF THE EMPEROR.  
 —HIS IDEA OF UNIVERSAL MONARCHY IN THE WESTERN WORLD.  
 —HIS EXPLOITS IN ITALY.—HIS PREMATURE DEATH.



### CONRAD OF FRANCONIA (1024-1039).

AFTER Henry's death, Conrad II., Duke of Franconia, was elevated to the royal throne, in 1024, in the blooming plains of the Rhine near Oppenheim, by an overwhelming majority of the spiritual and temporal princes, and was immediately crowned by the Archbishop Aribio of Mayence, whereupon the royal widow Kunigunde handed over to him the insignia of the empire, and then bade adieu to the world, "which imposed on her no further duties, and could yield her no further joys." Though Conrad had many opponents, especially among the dukes of Lorraine and a large number of the bishops

and clergy, who were offended at his marriage with Gisela, the beautiful and intellectual but worldly and luxurious duchess of Swabia, who had already



been twice a widow, the noble prince, in his first royal progress through the German provinces, reduced most of his enemies to silence and obedience.

Those who subsequently ventured to raise their heads against him, were brought to subjection by the sharpness of his sword. Conrad, then in the prime of his vigorous manhood, was a man of majestic presence; his glance was steadfast, his will unbending; he could be severe even to cruelty, and knew not fear of any man. Though of vehement and passionate nature, he had learnt self-control and calmness in the school of adversity, and preserved a stout heart under the pressure of calamity. He was liberal to excess, and in all chivalrous virtues his equal could scarcely be found. His aim was constantly directed to the enlargement and strengthening of his power and regal dignity. So soon, therefore, as he saw his authority firmly established in Germany, he undertook an expedition to Rome, in 1026, to force the wavering Italians to return to their allegiance and fidelity to the empire; for they had concerted a plan for raising a foreign prince, William of Aquitaine, to the throne, and liberating Italy from the Germans. He marched from Verona to Milan, where he was crowned, by the powerful Bishop Heribert, with the iron crown of the Lombards. Thenceforth he was recognised as king of Italy. He then overcame the resistance of the cities of Pavia and Ravenna, who would not at first recognise the supremacy of the Germans; took possession of the fortresses of the disobedient nobles; and in March, 1027, entered Rome. After he had here received the imperial crown amid great festivities, in which two kings took part,—Rudolf of Burgundy, and Canute the Great who was present in the city on a pilgrimage,—and had put down, with bloody severity, an insurrection of Roman citizens, he promptly marched through the southern portion of his kingdom, to strengthen his authority in the towns of Southern Italy, Capua, Beneventum, and Salerno, and then returned in May once more to Germany.

With astonishment did his contemporaries behold the great and rapid successes of the powerful monarch; they produced such an overpowering effect, that, at his appearance, the turbulent nobles of the empire (among whom were his nearest relatives, his cousin Conrad of Franconia, formerly a candidate for the imperial crown, his step-son Ernest of Swabia, and Ernest's friends Welf of Bavaria and Werner of Kiburg) desisted from their opposition, and implored the pardon of the emperor (1028). When in the same year also Conrad's son Henry, a boy of eleven years, was appointed his successor in the empire by the choice of the princes, and was crowned by the archbishop of Cologne, at Aix-la-Chapelle, "the future shone forth tranquilly through the tumultuous present, as bright light clouds shine on the distant horizon during storms." This coronation was the first step towards the foundation of that hereditary empire which Conrad set before himself as the aim of his activity.

But many more battles were still to be fought. Not only did Mieczislaw (Miesko), the son of Boleslav, who had assumed the title of a king, and had declared his country independent of the supremacy of the empire, undertake a hostile expedition into the Eastern March, and return victorious with booty and prisoners; in the south and west also, new enemies threatened, when Conrad compelled King Rudolf of Burgundy to recognise the suzerainty of the empire over the countries on the Rhone, the Jura, and in the district of the Allobrogian Alps. Duke Ernest, who, as a near relative of Rudolf, laid claim to this "Kingdom of Arles," once more raised the banner of insurrection; banished by the emperor, and deprived of his Swabian inheritance, he escaped

with his most faithful follower Werner of Kiburg and a band of brave comrades into the most desolate districts and ravines of the Black Forest, where they sought protection in the strong fortress of Falkenstein; until they were slain after the bravest resistance in 1030, in battle with the Count Mangold, the leader of an imperial band of warriors. The exploits and fortunes of the chivalrous Duke Ernest passed into popular traditions, and were elaborated in course of time, by the interweaving of various legends, into an heroic poem, which, adorned during the crusades with the fables of the East, has been preserved in various forms to our own times. The German nation, prone from antiquity to extol every uprising against the supremacy of powerful chief rulers as a praiseworthy endeavour to reconquer the ancient individual freedom and independence of man, glorified Ernest's struggle with the emperor in songs that survived through the ages.



THE CATHEDRAL OF AIX-LA-CHAPELLE.

#### TRIUMPHS OF CONRAD.—THE PEACE OF GOD.—NEW REGULATIONS.

SOON afterwards Conrad was also favoured by fortune in the East; for Mieczislav, hard pressed between the German forces from without and rebellion from within, surrendered his booty and prisoners, gave up the Eastern Mark, and voluntarily recognised the supremacy of the emperor (1034). Some years afterwards the Polish prince died. He was, like his father, a zealous promoter of Christianity in the countries of the Vistula. Bretislav of Bohemia also, a noble-minded, peace-loving prince, entered once more into the feudal alliance, which his predecessors had broken.



With similar success and glory Conrad concluded the war on the Jura and the Rhone. King Rudolf, "the Indolent," had, when dying, sent his crown, the lance of Saint Moritz, the banner of his kingdom, and the other royal insignia, to the emperor, and thus declared him his heir (1032). But the Burgundian earls, and many bishops and towns, having freed themselves from all the bonds of servitude during the weak reign of Rudolf, denied obedience to the new king; they favoured Earl Odo of Champagne, who, as the nearest blood relation of Rudolf, laid claim to the fair inheritance, because they preferred to have an insignificant prince rather than the powerful ruler of Christendom for their feudal lord. When, however, Conrad first subjugated the Allemannian portion of Burgundy, and procured his election and coronation, and then threatened the territory of Odo with invasion, the latter gave up his claims, and Conrad was recognised as master of the Roman portion also. In the cathedral at Geneva, in 1034, he was crowned with the royal diadem, in a brilliant assembly of German, Burgundian, and Italian princes and bishops, and therewith the territory of the Rhone, with the wealthy towns of Lyons, Vienne, Arles, Marseilles, Geneva, Besançon, etc., the beautiful plains of Savoy, and the western portion of Switzerland, were received into the union of the German empire; and this was the commencement of a fortunate and happy period for these countries. For though the feudal bonds were much loosened, when Conrad obtained the supremacy, though most of the crownlands were in the hereditary possession of the most powerful families, the regalia were in the hands of the bishops, and the imperial estates had been extravagantly administered, yet the imperial power was still strong enough to restrain pillage and warfare, to protect law and order, elevate trade and industry, and promote civilization and prosperity. It was at this time that the beneficial "Peace of God" (*Treuga Dei*) was established by the influence of the bishops, whereby it was decreed that weapons were to be laid aside, and all deeds of revenge and private war were to be intermitted, from Thursday evening until Monday morning (on all the days of the week which had been marked by great events in the life of Christ)—an institution which, under the Franconian emperors, especially in the unsettled times of Henry IV., was of paramount importance both in Italy and Germany, and placed a beneficial restriction on plunder and warfare, through the power of religion and of holy customs. A terrible famine and plague, which for several years spread sorrow and dismay throughout the whole of Europe during this reign, was regarded as the judgment of God upon men for their wickedness, and was used by the clergy as an argument for the establishment of the holy peace which Christ had promised to the world. Eagerly did the defenceless people grasp the proffered boon, clinging to the peace as an anchor of refuge. Three years later, in 1037, Odo met his death fighting against a horde of Lorrainers, when he was just on the point of obtaining the upper hand in Northern Italy, with the help of the rebellious bishops and nobles of Lombardy. The territory of the empire was thereupon extended in the west and east, and the power and honour of the empire was increased. On the other hand, Schleswig in the north was ceded to the powerful King Canute, on the marriage of his daughter Gunhild with Conrad's son Henry, and the Eider was established as a boundary of the German empire.

His warlike undertakings did not prevent Conrad from devoting his attention to internal affairs. Three methods appeared to him especially calculated to raise the power of the imperial crown:—the gradual abolition of the ducal powers, which were to be transferred to the emperor; the distribution of the

most influential offices in the Church among members of the ruling family; and the rendering hereditary the small fiefs or benefices. Pursuing this plan, he made over the ducal rule in Bavaria, Swabia, and Franconia, to his son, and watched for an opportunity of disposing of the other great dukedoms in a similar manner; by the second device he obtained great power over the Church, which he ruled with a heavy hand; and during his second Roman expedition, in 1037, in which he made a long and vigorous attack on the arrogant and warlike Bishop Heribert of Milan, and drove the tyrannical Duke Pandulf from Capua, he promulgated the famous feudal law, which was the foundation of the whole system of feudal legislation, and established in Italy the hereditary character of the fiefs in a manner similar to that which had previously existed in Germany; at the same time he appointed the feudal services, taxes, and dues that were to be paid to the emperor. None but the man convicted of a crime before a tribunal of his equals could be deprived of his feudal estate. By this arrangement the power of the nobles was weakened and shattered, the vassals were emancipated from the tyranny of their feudal lords, the field for armed irresponsible strife was lessened, and the foundation was laid for the permanent establishment of a free and important middle class. Agriculture was improved; for the lower class of the nobility found in hereditary possession a natural inducement to cultivate their lands more industriously and to devise fresh branches of husbandry.

Conrad died on the 4th of June, 1039. He and his successors lie buried in the cathedral of Spire, the majestic edifice that he had himself commenced in 1030. For more than five hundred years Spire was the imperial burial-place; and the remains of German kings, who had fought fiercely with each other during their lifetime, rest peacefully side by side in the silent vaults of that noble masterpiece of Romanesque architecture.

#### HENRY THE SWARTHY; HIS VIGOROUS RULE.



CONRAD'S son, Henry III. (1039-1056), called the "Sworthy," was a man of great power of will, under whom Germany attained its greatest extension, and the imperial dignity its highest authority. Gifted with the same virtues that graced his father—strength of mind, a clear understanding, love of justice, and personal courage—he also possessed the same proud consciousness of the greatness and splendour of the imperial power, and was penetrated by the same ardent desire of bequeathing his might, unweakened, to his successors.

Henry strengthened the German feudal power in Bohemia, assisted the fugitive duke Casimir, of the family of the Piasts, to bring his paternal dukedom of Poland once more under the supremacy of the empire; and by a succession of campaigns, and the glorious victory he gained near the banks of the Raab in 1044, compelled the Hungarians, who, under the leadership of the warlike and powerful Aba, had compelled the king, Peter, to fly, and renewed their old depredations, to reinstate the deposed king on the throne of his uncle, Saint Stephen, in 1045. The latter caused Aba to be beheaded, placed Hungary under the protection of and in feudal service to the German empire, and caused the south-western portion of the country to be awarded to the Babenberg ruler of the Eastern Mark, or Austria. While Henry kept the external enemies in check by his good sword, and compelled them to obedience and feudal service, he continued also to tame the turbulent and defiant spirit of the nobles of the empire. With this object in view, he from the beginning of his reign took up his father's plan of maintaining an imperial



hereditary monarchy, and of uniting the dukedoms in the German countries with the imperial power, or making them entirely dependent upon it. Therefore, he either abstained from filling up the vacant dukedoms for a long time, or awarded them to foreign nobles, who were devoted to himself; by which means he prevented the possession of them from becoming hereditary. Thus the ducal power, under his influence, was reduced to a mere shadow of the authority possessed by the great houses in former days; for the foreigners, whom he appointed as dukes in his provinces, were zealous servants of the monarch. But this course of action involved the emperor in a succession of conflicts, which, with slight intermission and transitory successes, lasted during the whole period of his reign, and often impeded and interfered with his greater undertakings.

When Duke Gozelo of Lorraine died, in 1044, Henry divided the country between the duke's two sons. He thereby drew on himself the hostility of the energetic Godfrey the Bearded of North Lorraine, the eldest of the sons, till then a zealous partisan of the imperial house, but who now claimed the whole inheritance of his father. Worst of in the struggle, Godfrey was declared guilty of rebellion and treason at an Imperial Diet, and was imprisoned in the castle of Gibichenstein. Soon after, he made submission, and obtained back his divided inheritance again, but not the dukedom of Lower Lorraine, which the emperor conferred on a member of the rival house of Luxembourg. Godfrey could not forgive this mortification. While the emperor was engaged with the affairs of Hungary, where the king, Peter, had been blinded and expelled by the rebellious Magyars in 1047, and where heathenism was temporarily restored under the new king Andreas, who renounced the union with Germany, Godfrey, in concert with the earls Baldwin of Flanders, Dietrich of Holland, and other nobles of Lorraine, once more raised the banner of insurrection, destroyed the imperial fortress at Nymwegen and the church of Verdun, and by ferociously ravaging the country made his name hated and detested by all right-thinking people. Henry then took the field against the rebels; in the marshy districts at the mouth of the Rhine, the Maas, and the Scheldt, the imperial banner was seen waving, to compel the disobedient feudal princes to peace and submission. As Henry was the most brilliant personification of the imperial authority, Godfrey, on the other hand, represented in all its stubbornness and strength that tenacious power which had offered the most obstinate resistance to the establishment of the empire. But banished from the kingdom, laid under the ban of the Church, and utterly worsted by the victorious sword of the emperor, Godfrey gave up his cause as lost; he surrendered at discretion in 1049, and procured pardon from the Church by severe penances. Baldwin also desisted from the conflict, and submitted, when Dietrich, his comrade in arms was slain in the battle-field. Towards the end of his life, Henry at length re-established the conquered princes in their territories and dignities. By his marriage with Beatrice, the wealthy margravine of Tuscany, Godfrey, on the emperor's death, became the most powerful prince. He made use of the brilliant position which his marriage procured him beyond the Alps, to protect the tendencies of Cluny, to which his family was devoted, on the chair of St. Peter. He died at Verdun, in the year 1069.

Duke Conrad of Bavaria was also deprived of his dignity and sent into exile in 1053; he escaped from Hungary to Andreas, and revenged himself for the disgrace by devastating the eastern countries of the empire. He died in exile, after the failure of the conspiracy of princes, which Bishop Gebhard

of Regensburg, Henry's uncle, had plotted with some nobles in the southwestern district for the murder of the emperor and the re-instatement of the duke. Earl Welf, the last of the line of this celebrated race, to whom Henry had made over the dukedom of Carinthia with Verona, had shortly before his death betrayed the conspiracy out of remorse. So dreaded was the power of Henry III. that his opponents no longer ventured on open conflict, but availed themselves of the secret and dishonest weapon of lurking treason.



THE CHURCH OF THE MIDDLE AGES; MONKISH ORDERS.

All the actions of the emperor showed that the establishment of a universal monarchy, the sole dominion over the Western world, was the aim of his existence. After the death of his Danish wife Gunhilda, Henry espoused Agnes of Poitiers, the beautiful and wealthy heiress of Aquitaine, in 1043. By this marriage he hoped not only to establish his power more securely in Italy and Burgundy, but also to reduce the king of France to a dependent position, and to maintain the supremacy of the German empire alike in the West and East. In this endeavour he found zealous support from the powerful and influential order of Cluny, whose favour Henry gained by his piety and Christian spirit, and which hoped by his help to deliver the Church of the West from the yoke of simony and other errors.

Such was the state of affairs, when Henry undertook his first expedition to Italy. Under his protection an assembly of the Church met together, which deposed the three simoniacal popes, Sylvester III., Benedict IX., and Gregory VI., who, to the scandal of Christendom, were disputing the chair of St. Peter; and conferred the tiara on a German bishop, Suidger of Bamberg, as Clement II., in spite of his reluctance, in 1046. Henry and Agnes were thereupon crowned in the church of St. Peter. In Rome such general joy prevailed, that clergy and people voluntarily offered the emperor the right of disposing of the see of St. Peter, a decree being made that henceforth no pope could be chosen and consecrated without the consent of the emperor. Vigorous reso-



lutions against simony were passed, at a synod at Rome, in 1047; the sale of ecclesiastical offices and dignities was threatened with the ban of the Church, and then a number of vacant bishoprics in Italy and Germany were filled with German ecclesiastics. Henry advanced to Southern Italy, where he conferred Campania and Apulia on the faithful Lombard duke Waimar of Salerno and his Norman allies, and then returned to Germany. Among his retinue was Pope Gregory, who died in the following year at Cologne. Before this event Clement II., who had never forgotten his Bamberg home even in beautiful Italy, died in a monastery in the Apennines, 1047. Benedict hastened to Rome, to win the Pontificate anew; he was even accused of having made away with Clement by poison. But soon the new Pope, Damasus II., arrived, a Bavarian prelate appointed by the emperor; and when he also died a few months afterwards, Henry's blood relative, Bishop Bruno of Toul, an intellectual, eloquent man of severe morals and pious mind, obtained the see of St. Peter without opposition, under the title of Leo IX. By his means the Popedom was brought into the closest union with the empire.

Both clergy and people were content that Henry should dispose of the papal see as well as of the German bishoprics; for no one was more zealous than he to purify the Church from simony and to put aside everything that could give offence. The splendour which his reforming activity conferred on the Church was intended to reflect its rays on the empire, and to make the Western world subject to his sceptre. Among the retinue of the new Pope, who entered the holy city in the humble garb of a pilgrim and submitted to an election, was a remarkable personage, the monk Hildebrand, who had accompanied Pope Gregory as chaplain to Germany, and now returned to Rome, where he soon obtained the greatest influence. Like Leo IX. in Italy, Adalbert of Bremen in the north laboured for the interests of the emperor. Proud of his successful conversions of the heathen Slavs and Wends of the countries in the north and around the Baltic, the ambitious prelate was filled with the idea of elevating the archbishopric of Bremen-Hamburg into a patriarchate for the whole of the North, and thus by means of the Church extending the power and supremacy of Henry III. over the Scandinavian kingdoms.

After an energetic reign of five years, Leo IX. died, in 1054. In 1055, Henry undertook his second expedition to Rome, and renewed the old bond of friendship with Victor, whom he soon after summoned across the Alps to take counsel with him at Goslar, his favourite town, which he endeavoured to make an imposing seat of government by the building of a cathedral and a royal palace. In his presence the emperor died, in his fortress of Bodfeld, on the summit of the Harz mountains, in 1056, in the thirty-ninth year of his age—a powerful ruler, before whose might and pleasure the Western world bowed with veneration. Never did the German empire obtain such a supreme position as during his reign. In the south his sceptre was extended over Burgundy and Italy; in the west over Lorraine and the Netherlands as far as the North Sea; in the east the Hungarians, Bohemians, and Poles recognised the imperial supremacy; in the north the kings of Denmark were the faithful vassals of the emperor. France trembled before his power, and the king of the Anglo-Saxons held his fleet in readiness to protect him against rebels; even Christian Spain feared for its freedom. Around the lofty throne of the Franconian ruler the kings of the West bowed their heads. But Henry's great schemes and ideas, in the realization of which he laboured all his life with the greatest energy and devotion, sank with him into the grave. A child of six years, who was already elected and crowned, now succeeded to the vacant imperial throne.



## THE QUARREL CONCERNING INVESTITURE.

HENRY IV.—HIS CHARACTER.—TURBULENCE OF THE PRINCES.—THE BILLUNGS.—THE REGENCY OF AGNES.—THE EMPEROR CARRIED OFF BY COUNT ECKBERT.—HANNO OF COLOGNE AND ADALBERT OF BREMEN.—HENRY ASSUMES THE GOVERNMENT.—COMPULSORY RETIREMENT OF ADALBERT.—HENRY IN SAXONY.—REVOLTS OF THE SAXON DUKES AND NOBLES.—CONSPIRACY OF OTTO OF NORDHEIM AND THE BILLUNGS.—HENRY AND THE CHURCH.—ROME'S SECOND SUPREMACY.—GREGORY VII.—THE QUARREL CONCERNING INVESTITURE.—EXCOMMUNICATIONS AND PENANCE.—CANOSSA.—REACTION AGAINST GREGORY.—HIS ULTIMATE DEFEAT.

HENRY IV. (1058-1106).—MINORITY.



THE young emperor, Henry IV., the son of Henry III., was a talented, clever boy, for whom his intelligent mother Agnes at first governed the empire as his guardian and regent of the realm. But feminine rule was too feeble for such difficult times. The temporal and spiritual princes, impatient of the restraint imposed on them by the powerful Henry III., broke out into dissension and violence, and threatened the adherents of the empress.

Ordulf the Billung, of Saxony, and his brother Hermann, devastated the domains and castles of the Archbishop Adalbert of Bremen, a faithful servant of the imperial house, and extorted large fiefs from him; Günther of Bamberg, a humane, clever, and handsome prelate, attacked Bishop Henry of Augsburg, the trusted ally of the empress; and Rudolf of Rheinfelden, on whom Agnes had conferred the dukedom of Swabia as a fief, endeavouring thus by family ties to bind him to the royal house, was at war with Berthold of Zähringen, who had hoped to obtain the ducal dignity himself, and with the Count of Zollern. In Hungary too, King Andreas, to whose son, Solomon, the empress had betrothed her second daughter, was vanquished by his brother Bela, when the latter advanced with his Polish army and defeated the German imperial forces in spite of the bravest resistance. Andreas himself,



an aged ruler, mournfully perished in the tumult of the battle, in 1060, after a spirited conflict. From that time the authority of the Germans dwindled away in the eastern countries, at the same period when the imperial rights of sovereignty in Italy were being weakened by the Roman Curia, through the influence of the ambitious Cardinal Hildebrand. Grieving at the conflict which raged around the imperial throne on all sides, Agnes exchanged the imperial robe for a nun's veil. She wished to show "that she governed, not actuated by personal ambition, but influenced only by the duties of a mother and the welfare of the empire." At the same time she created Otto von Nordheim, belonging to an old Saxon family, whose ancestral castle lay in Göttingen, duke of Bavaria, in the hope of finding a supporter in the brave and wealthy noble. But this hope was not fulfilled. In the very next year Otto entered into a league with Archbishop Hanno of Cologne and with the bold Eckbert of Braunschweig, to deprive the empress of the regency; Hanno, an ambitious, vigorous prelate, thought he could conduct the administration of the empire with greater skill than the gentle Agnes. Since Palsgrave Henry of Andernach, a kinsman of Godfrey of Lorraine, after devastating the territory of the archbishop "like a furious wild boar," had slain his wife with his battle-axe in a sudden fit of maniacal fury, and had then ended his days in a monastery, Hanno had been the most influential prince in Germany.

In the year 1062 the empress was spending Easter with her son, then twelve years old, on the beautiful island of St. Swibertswerth in the Rhine, now called Königswerth. The conspirators came to visit the empress-regent, and found means to lure the youthful Henry by stratagem away from the court on board a gaily decorated ship belonging to the archbishop, which immediately sailed away with him. The startled boy sprang into the waters of the Rhine to swim ashore, but Eckbert's strong arm snatched him from the waves, and he was borne back to the ship. He was with difficulty pacified, and taken to Cologne; but he never forgot that day. Not only Henry and his deeply injured mother were indignant at this violent proceeding—many princes and bishops were angry with the arrogant upstart who had in such high-handed fashion usurped the guardianship of the emperor and the government of the empire. The archbishop Siegfried of Mayence in particular envied the prelate of Cologne his dignity as regent, to which he believed he had himself a more ancient claim. Nevertheless, Hanno maintained his position, and continued by his prudent demeanour to increase the number of his adherents. Even in Italy he found some who were favourable to him; for he assumed a conciliatory attitude in the dispute for the Papacy between Alexander II. and Bishop Cadalus (Honorius II.), while the archbishop of Mayence long resisted the reforming party of Cluny, to which Alexander and Hildebrand belonged. On the other hand, Hanno did not understand the art of gaining the affection of the young king. The freedom and harshness with which he opposed the inclinations and desires of his youthful ward, as well as his efforts to limit the imperial power by means of the bishops and princes, displeased Henry, who was accustomed to flattery. This made the emperor incline more than ever towards Adalbert of Bremen, who formed a contrast both in his character and in his opinions to Hanno; for he was as compliant and flattering as the other was hard and relentless, as proud of his noble birth and refined culture as Hanno was boastful of having risen by his own energy, and as zealous to elevate imperial power after the manner of Henry III. at the expense of the influence of the princes as the archbishop of Cologne was



HENRY IV. CARRIED OFF BY COUNT ECKBERT.

eager in the opposite direction. In only one aspiration were they both in harmony: each sought to use his influence with the king, and to enrich himself and his friends, relatives, and dependants with government posts, church dignities, and crown lands, and above all to surround his archbishopric with power and splendour. While Hanno desired to elevate Cologne to the position of a German Rome, Adalbert endeavoured to raise his bishopric of Bremen-Hamburg into a patriarchate of the North.

Two such different natures could not long retain their influence together. Soon after the expedition which Henry, accompanied by Adalbert and under the guidance of Otto of Nordheim, undertook to Hungary in 1063, where, after Bela's sudden death, the youthful Solomon, the brother-in-law of the king, was placed on the throne by means of the arms of the Germans, Hanno's influence in the affairs of the empire vanished more and more, especially as at the Church assembly at Mantua in 1064 he supported a decision which curtailed the imperial rights of sovereignty over Rome. Soon after his return the regency came to an end; for King Henry, when he kept the Easter of 1065 at Worms, was girded with the sword of state, and declared of age. Accordingly he took the reins of government into his own hands, though he was only fifteen years of age. From that time Adalbert maintained the first position in the council of the king, and soon undermined every other influence; the more easily as about that time the Empress Agnes retired to the monastery of Saint Petronella at Rome. He opposed the first projected



visit of Henry to Rome, lest Hanno or Duke Gottfried might obtain fresh power, though the expedition and the consequent coronation at Rome would have been most important means of restoring the sinking authority of the emperor.

#### ADALBERT OF BREMEN.—THE EMPRESS BERTHA.



AS the counsellor and favourite of the young king, Adalbert sought to satisfy the passions of his own soul, ambition, rapacity, and vanity in every possible manner. It seemed as though success had destroyed all his better qualities. His brilliant court and his extravagant love of building exhausted the revenues of his archbishopric, and led to oppressive taxation; flatterers and parasites surrounded him, and nourished his pride and vanity. These evil qualities were transmitted to the young king, whose entire confidence he possessed, and whom none but the adherents and creatures of the archbishop were permitted to approach. But at last his "sole sovereignty, full of manifest tyranny" became unbearable. He abused his office more and more, to get made over to him by royal gifts the most valuable estates and church domains, till the spiritual and

temporal princes who assembled at the Imperial Diet at Tribur, in 1066, urgently petitioned Henry to dismiss his favourite from the court and the affairs of the kingdom. Deeply as this humiliating request may have wounded the young king, Adalbert was obliged to quit the Hofburg with his followers in the following night, and to return to his archbishopric, leaving to the princes the management of the empire; indeed, so far did they go in usurpation and ambition, that in the same year they compelled the king to marry Bertha, the daughter of the margravine of Turin (Susa), who had been betrothed to him by his father in infancy.

This could not fail to produce a bad impression on Henry; he, who delighted in a life of hunting and martial exercises with his youthful associates, found himself placed once more under tutelage, and treated like a prisoner; and his inclination for love adventures, and the society of beautiful women, was checked by his early marriage. These circumstances produced distrust and dissimulation in his soul, and excited in him an unconquerable aversion for the wife who had been forced upon him. Bertha was young, well educated, and of a blameless life, and she loved the king; but Henry only allowed her to share the throne, and refused all matrimonial intercourse with her. He saw in her only the associate of his oppressors, and wished most vehemently to be freed from the hated yoke by a divorce. His tendency to self-will and to sensual excesses, which increased with years, made the restraint more and more unbearable, till at last, in 1069, he applied to the archbishop of Mayence for a separation. That prelate, won over by the promise of tithes in Thuringia, which he had coveted as eagerly as the inhabitants had refused them, was not

disinclined to comply with the wishes of the emperor ; but the papal legate, Petrus Damiani, a zealous champion of morality, threatened heavy punishment from the Church, and thus frustrated the wicked project, which had excited universal indignation among high and low. In course of time Henry became reconciled to his consort, and she remained a faithful wife to him throughout her whole life.



THE WAR IN SAXONY.

**T**HE removal of the Archbishop Adalbert from the court was the beginning of troublous times for Germany. While Henry led a frivolous life with his companions in the Imperial Palace at Goslar, the old Margrave Dedi of the East Mark, with several Saxon and Franconian nobles, raised the banner of insurrection ; betrayed by Dedi's own son, the conspirators implored penitently for mercy, which was granted them. The young Dedi, however, soon fell by the hand of an assassin, whom his cruel step-mother, Adela, had hired to kill him. At the same time the Billungs, especially the young Duke Magnus, repeated their hostile attacks on the archbishopric of Bremen. They devastated the country, and compelled the archbishop to flee. Bowed down by grief, he purchased peace by yielding up a thousand farms belonging to the Church of Bremen. Thus the splendid patriarchate of the North, on whose imaginary supremacy the fancy of the proud prince of the Church had loved to dwell, fell to ruins. The Wends, especially the Obotrites in Mecklenburg, killed the missionaries and priests, stoned the abbot of Ratzeburg,



and eight and twenty monks, and offered up the head of the Bishop John as a sacrifice to their idol Radegart. Adalbert, shortly before his death, was compelled to see Hamburg attacked and reduced to ashes by the Obotrites, who transformed North Albingia into a desert, and slew the feudal servants of the Bremen Church or carried them off into slavery. In the archbishopric of Treves the new bishop, Conrad, a nephew of Hanno, at the instigation of the seneschal Dietrich, was waylaid on his journey, and thrown down a deep abyss, because he had been installed in his office without election; and in Italy, when the Roman expedition, and the coronation of Henry, which had been projected early in the year 1067, was once more put aside, the imperial rights of supremacy over the Normans and the papal see were completely lost. Although Godfrey, who about this time died at Verdun, had increased the power of the apostolic see, a still greater increase arose through the action of Margravine Matilda, the daughter of his wife Beatrice by her first marriage. Notwithstanding that she was married to Godfrey the Hump-backed, of Lower Lorraine, the son and heir of her step-father, she always lived in Italy, while the duke remained faithful to his German home.

Worse days were to come. At Whitsuntide, 1070, Otto von Nordheim was accused of high treason. The Bavarian duke, who was as ambitious, violent, and relentless as he was brave, resolute, and wise, and whose fidelity was, to say the least, doubtful, had long been an object of hatred and distrust to the king, who never forgave him or the Archbishop Hanno for the terrible day at Königswarth. Henry willingly gave credence to the insinuations of hostile nobles, and to the statements of a slanderous knight, that Otto was plotting against the king's life, and caused him to be condemned at a Diet at Goslar, though the accusation was unproved. In consequence of this sentence, Otto was banished from the empire, and was deprived of his dukedom as well as of his imperial fiefs and allods. To gratify his vindictive feeling, Henry took part in executing the sentence. He destroyed Otto's fortress of Hanstein on the Werra, devastated his possessions in Saxony, and compelled the duke's relatives and friends to give him hostages. The dukedom of Bavaria he then conferred on the youthful Welf, the wealthy son of the Margrave Azzo of Este, the heir to the name and the power of the Welf family. Welf was Otto's son-in-law, but he sent back the proscribed man's daughter to her father, when he endeavoured to obtain the ducal banner of Bavaria. Deeply mortified at this harsh proceeding, Otto advanced into the Thuringian forest, gathered round him a large band of bold companions, and laid waste the royal domains and the territory of the spiritual lords who upheld Henry. In this he was assisted by the Saxon duke Magnus the Billung, Adalbert's greatest rival. The war lasted nearly a whole year. Then Otto humbled himself, and on the intercession of Adalbert and Hanno obtained back a portion of his property. Two years afterwards, his accuser, Egino, was blinded as a robber, and compelled to beg his bread. Magnus was kept longer in confinement. Even Rudolf von Rheinfelden, a near relative of Henry, was accused by the retinue of the king of treasonable designs, and escaped a similar fate only by keeping away from the court and disregarding the summons, until the Empress Agnes succeeded in effecting a reconciliation.

In this action of Henry against the three most powerful dukes, the double intention is manifest—of forcing the princes of the empire again into their earlier dependence on the ruler, and of reducing to obedience the turbulent people of Saxony, who had not yet forgotten their former power, and always regarded the Franconian rulers with jealousy and distrust. Not only dukes

and other distinguished princes were summoned to take part in the business of the empire, but "the councils of the king" consisted for the most part of his youthful companions, "those gay and audacious associates, who with their good humour had lightened his evil days, who had been around him in his hunting expeditions and in martial sports, and with whom he had surrendered himself only too freely to luxury and licentious pleasure." With these companions he usually took up his residence at Goslar, and on the splendid Harzburg, which he erected in the neighbourhood of that town, took no notice of the excesses of his followers, who in the wildness of youth inflicted various injuries upon the Saxon people, upon whom they laid many burdens, while they themselves led immoral lives; and by the numerous fortresses with breastworks, walls, and towers, which he had built on all the heights of Thuringia, Eastphalia, and Saxony, in accordance with the advice of Archbishop Adalbert, who had attained once more to influence and power, he clearly showed his intention of keeping the turbulent inhabitants in subjection, and taking from the uncertain nobles the possibility of revolt. Lüneburg, the chief fortress of the Billungs, was held by a royal garrison.



THE CHURCH IN THE MIDDLE AGES—ORDERS OF NUNS.

**T**HIS chastisement of the Saxons was Adalbert's last triumph. On the 17th of March in the following year (1072) he died. Though there is much to censure in his character, he at least earned the praise of fidelity. He was the most faithful to the king at a time when men appeared to vie with each other in treachery. Soon afterwards Hanno also withdrew from state affairs, when he perceived that his influence was powerless against the pride and wrong-headedness of the emperor. On the other hand, Henry now bestowed his favour on the Archbishop Siegfried of Mayence. He awarded to him at the synod of Erfurt the long-disputed tithes in Thuringia, and helped him to collect those tithes with an armed force (1073); for he aimed at crushing the national independence in Saxony and Thuringia, and compelling submission and obedience; he therefore kept Magnus a prisoner.



## THE INSURRECTION UNDER OTTO VON NORDHEIM.

While Henry was filling Saxony and Thuringia with strong castles and armed troops, the princes and nobles, with Hermann the Billung and Otto von Nordheim, as well as the bishops of Halberstadt and Hildesheim at their head, formed a conspiracy, with their united forces, seconded by the enraged people, who had long borne with indignation the presumptuous behaviour of the courtiers and armed partisans, to prevent the king from carrying out his schemes. It was publicly declared that Henry wished to deprive the Saxons of their inherited freedom, and their old rights; that he was building the royal fortresses with the intention of taxing and enslaving the free people, and of settling his favourites in the country. The conspiracy continued to gain adherents; nearly 60,000 Saxons and Thuringians bound themselves by oath to resist the king. When Henry paid no attention to their grievances, and delayed the release of Duke Magnus, the Saxon nobility at last took up arms, under the leadership of Otto, in 1073; the people of Saxony and Thuringia, who were deeply injured in their rights and their property, joined the nobility; several fortresses were captured, the king was compelled to an ignominious flight along secret forest paths, and the strong Harzburg, the proud palatial residence of Henry, was besieged and at last destroyed. In vain did the king seek to bring about an adjustment of the quarrel; the Saxon nobles accused him of the most horrible crimes and wickedness, and urged his deposition and the election of a new king "after all men's hearts," having in view Otto von Nordheim. In vain did Henry promise in the Peace of Gerstungen to set all grievances right in Saxony and Thuringia, with pardon for the leaders of the insurrection, and the satisfaction of their demands; angry passions were already too much excited; the sword alone could decide the strife. So the bloody civil war broke out in the same year. The warlike Duke Otto von Nordheim, the most experienced general of his time, succeeded, indeed, in getting together a considerable warlike force. A battle was fought near Homburg (Hohenburg), on the Unstrut, in 1075. After a long and violent struggle, in which eight thousand vigorous Saxons were slain on the battlefield, or met their death in the waters, Henry was victorious over the bravery of his enemies, and over Otto's skilful generalship, and marched, carrying fire and devastation, into the territory of his foes. Severely did the Saxon people feel the vengeance of the angry soldiers; terrible crimes were committed; murder, robbery, and church desecration prevailed throughout the entire country.

The period now appeared to have arrived when Henry could once more assume the position of his father, and establish and complete anew the power of the Roman empire over State and Church. The Saxon nobles were as bondsmen, Otto von Nordheim had been transformed from an opponent into an adherent of the king, and death had removed Hanno of Cologne from the king's path. The presumption and defiance of the Saxons had brought the king into this victorious position; and just at this time the Pope changed his former prudent and considerate bearing, and put forward pretensions which could not fail to excite Henry's anger, and moved him to a similar decisive proceeding. In Italy also there were many elements of opposition, which, if they had been united in the hand of the king, must have overthrown the prince of the Church from the eminence he had usurped. Here, however, Henry's purpose was frustrated by forces on which he had not calculated.

## ROME'S SECOND SUPREMACY OF THE WORLD.



GREGORY VII.

AT that time there sat on the throne of St. Peter the determined and powerful Gregory VII., who from the low-born monk Hildebrand had become the most powerful prince of the Church, and who, through the power of his intellect and his untiring activity and perseverance in all affairs, had even, under the preceding Popes, possessed the greatest influence in the curia. Penetrated by an unshaken conviction in the certain victory of the moral power

of the mind over the physical strength of the world, and encouraged by the consciousness of the esteem he had gained, by the strictness of his morality, throughout the Western world, he strove alike for the purity and the unity of the Church; and to attain this end more certainly, he endeavoured to establish a stricter discipline and piety among the clergy, to make the Church independent of the temporal power, to elevate the papacy above the imperial and every other temporal princely power, and at the same time to emancipate the clergy from the State, and subordinate the latter to the hierarchy of the Church. The Pope, he once wrote, can depose emperors, and can absolve subjects from their duty to apostate princes.

*The Pontificate under Gregory VII.*—All the efforts of Hildebrand and his friends were directed towards thrusting the German imperial power from its supremacy, and establishing in its stead the universal supremacy of the Roman Church. As a cardinal, and as the counsellor of Alexander II., Hildebrand had endeavoured with all his power to establish Church reform and Church supremacy; and, on his elevation to the papal throne in 1073, he had carried out these conceptions with the stubborn obstinacy of a monk and the intelligent sagacity of a statesman. He reduced the rebellious nobles of



the territory of the Church to obedience, demanded and obtained from the Norman dukes homage and the oath of fealty, and opened negotiations with Constantinople for the restoration of the Church union and for combating the Mohammedans. He pronounced the decree of excommunication on Robert Guiscard, who refused to recognise the papal supremacy over Southern Italy; he threatened the king of France with exclusion if he did not reduce the Gallican Church to obedience to the commands of the Roman Church; and by his earnest remonstrances induced the German king, Henry, to despatch to Rome a letter full of submission. At the same time he renewed the prohibition against simony and the marriage of priests, in its severest form. The bishops and abbots who were reported to have obtained their posts by purchase or bribery were called to account and threatened with removal and excommunication, and five of the most influential counsellors of Henry were excluded from communion with the Church; and thoroughly to eradicate the evil, the same synod published the prohibition against every investiture by a layman, that is, against the giving away of Church offices by the princes of the countries by means of investiture with ring and staff; laws which had a great and startling influence on social and state life. The institution of celibacy bound the priest more closely to the Church, by removing all family ties. The abolition of the right of investiture involved a great diminution of the temporal power of the princes of the country, and, above all, of the emperors. For as by the liberality of the emperor, kings, and nobles, the bishops and the principals of monasteries had been endowed, not only with property of all kinds, but with independent jurisdiction and many other privileges, and by the immunities were placed in a highly favourable position, the German emperors, and, in other Christian countries, the kings, were compelled to claim certain rights of supremacy over them, if they did not wish to see a large portion of the kingdom withdrawn from their authority.

Henry accordingly disregarded the prohibition of investiture, and continued to fill up bishoprics and abbeys according to his pleasure, especially after the victory on the Unstrut increased his power in Germany. The Pope, at that time threatened on all sides by opponents, allowed the king to do as he pleased, so long as he limited his authority to the German nation. The probability that the canonical decrees against simony and the marriage of the priesthood would rouse the German clergy to the most violent resistance, that the summons to the clergy to renounce their wives or their benefices would excite general opposition, and that the denouncing of former nominations to benefices, in which money and favour had been the prime motive, as simony and offence towards the Church, would cause great discontent, made it necessary to proceed with caution. When, however, Henry in Lombardy joined the party of the Ambrosian reaction,—when, in accordance with the wish of the patriotic party, consisting of the nobility and citizens, which had shortly before vanquished the Pataria in a street conflict, and slain their captain Erlembald (1075), he appointed a new archbishop, Theobald, and took arbitrary possession of the bishops' sees of Fermo and Spoleto,—Gregory felt himself compelled to give up his negative and expectant attitude, and to uphold decisively the dignity and authority of the apostolic see. He made known to the king by an embassy, that if he did not give undoubted proof of his change of sentiment before the next great synod, and unless he did penance for the crimes of which he was universally accused, he, the Pope, would be compelled to exclude him from communion with the Church. Gregory sent this bold message at a time when he himself was in great danger from a powerful opposition in Rome itself.



HENRY IV. IN THE COURTYARD AT CANOSSA.

## EXCOMMUNICATION AND PENANCE.



HENRY received the Pope's message in his palace at Goslar on the 1st of January, 1076, and was roused by it to the most violent anger. The serious admonition that the king should renounce his evil life, and by a public penance prove his changed heart, was a significant proof that Gregory credited the accusations of Henry's Saxon enemies; the request that he would dismiss the outlawed bishops and counsellors from his retinue, set the imprisoned prelates at liberty, bring into operation the laws on simony and celibacy, and give up the power of granting bishoprics and abbeys, appeared to him an unendurable presumption, an attack on the royal rights of supremacy, which demanded prompt and severe punishment. His anger was still further excited by the exiled cardinal Hugo, whose early devotion to Gregory had changed to passionate hatred because he had not received the reward he expected for his services in promoting Hildebrand's election and elevation,—and by Duke Godfrey of Lorraine, who regarded with suspicion the devotion and confidence displayed by his wife Matilda towards the head of the Church.

This embittered feeling found expression at the national council at Worms, which was opened in the presence of the king on the 24th of January, 1076, under the presidency of the Archbishop of Mayence; and at which, besides the latter and the Archbishop Udo of Triers, four-and-twenty German bishops, many monastic clerics, and a considerable number of temporal princes and



lords were present. On the accusation of Hugo, the resolution was then carried that the Pope ought to abdicate the throne of St. Peter, which he had illegally obtained and arbitrarily abused by dangerous innovations, and should be no longer recognised as head of the Church. A document signed by all the bishops present, full of hard accusations with regard to his illegal usurpation of the throne, his government, his mode of life, and the "senate of women," by which the whole Church was governed, made known to the Pope this resolution, and the king sent another document with the superscription : "Henry, king, not by usurpation, but by the holy appointment of God, to Hildebrand, not Pope, but the false monk ;" in this writing the reproaches of the Church assembly were repeated with even stronger expressions of scorn and contempt. Two German bishops carried the document to Lombardy, whence it was borne by two Italian ecclesiastics to Rome, after the synod of Piacenza had confirmed the decisions of the conference at Worms. When these messengers, in the midst of a numerous assembly of cardinals and bishops in the Lateran, called out to the prince of the Church : "The king and our bishops command thee to come down from the throne of Peter, which thou hast obtained not lawfully, but by usurpation," there arose a terrible tumult. The protection of the Pope alone saved the bold speakers from instant death. When the documents were read, the Pope declared, with the cordial approval of the whole assembly, that the resolutions of the synod of Worms were invalid, as, according to the Isidorian decretals, only the councils summoned by the legitimate Pope were legal, and their mandates were subordinate to the authority of the apostolic see ; he deposed the archbishop of Mayence, "because he had presumed to separate the bishops and abbots of the German empire from the holy Romish Church, their spiritual mother ;" the Lombard bishops, "because, in contempt of the laws of the Church, they had conspired against St. Peter ;" and all the prelates who had insisted on the decrees of Worms, from their office and from communion with the Church ; and excommunicated the king, declared his dignity forfeited, and released all his subjects from their oath of fidelity. By these decrees, solemnly declared in a prayer to Peter, Gregory publicly announced that the Pope, as the successor of the prince of the apostles, possessed the highest power in Christendom ; that from the papacy every temporal regulation was to be regarded as issuing ; and that from the chair of St. Peter alone could the empire receive its authority. Thus did Gregory, at a great and important crisis, carry into action the prerogative he claimed for the apostolic chair.

In the Roman synod the legal forms were not more severely kept than they had been at the council of Worms ; but it was an act of defence against a powerful attack. The die was now cast ; and Gregory spared no means for carrying his point. He caused the messengers of the king, whom he had protected from death in the assembly, to be tortured and led through the streets of the city ; he opened negotiations with the Norman duke Robert ; and in conjunction with Matilda of Tuscany, who, through the bloody death of her husband, Godfrey of Lorraine, in Friesland, and the death of her mother Beatrice, had obtained the sole sovereignty over the large inheritance, and, as "the faithful handmaid of St. Peter," remained most zealously devoted to the Pope, aroused the down-trodden Pataria of Lombardy ;—in Germany, enthusiastic monks preached boldly of the power of the apostolic see, and incited the people against the simoniacal and married priests and their defenders, while Gregory cunningly carried disunion into the serried ranks of his princely opponents by holding out to the penitent the hand of reconciliation, and by seeking to

separate the temporal from the spiritual lords. In Saxony, where the people were angry at having to pay the required taxes, and to do servile work, the intelligence of the excommunication produced new commotions. The tax-gatherers were driven away, the adherents of the king were expelled, and their estates devastated; and the garrisons were compelled to evacuate the fortresses. The imprisoned princes and bishops returned home; many being released from prison, others finding opportunities for escape in the confusion. Even Otto von Nordheim once more joined his old comrades in arms, requiting the king's clemency with ingratitude.

In a short time the whole of Saxony was a scene of wild insurrection; many South German princes promoted the rebellion of the north by their revolt; for was not perjury sanctified by the holy see? The only man who might have assisted the king with salutary advice and vigorous aid during this period of difficulty—Godfrey the Hunchback of Lorraine—fell by the hand of an assassin. His nephew, Godfrey of Bouillon, inherited his possessions; but Henry conferred the ducal dignity on his own infant son, Conrad. This renewal of the old ambitious policy of the Franconian emperors further lessened the number of his followers. Even Siegfried of Mayence became reconciled to the Pope. "Like snow in the sun, the king's followers melted away;" all oaths of fidelity appeared to be forgotten. Temporal and spiritual princes were already negotiating with Gregory as to the choice of a new governor. The Pope was not opposed to the project, so long as the chosen ruler appealed for confirmation to Rome; though he preferred to keep Henry on the throne, but under conditions which placed the supremacy of the Church over the empire beyond question. These conditions were that Henry should petition for the removal of the sentence of excommunication, that he should dismiss his excommunicated counsellors, and abstain in future from investing bishops.

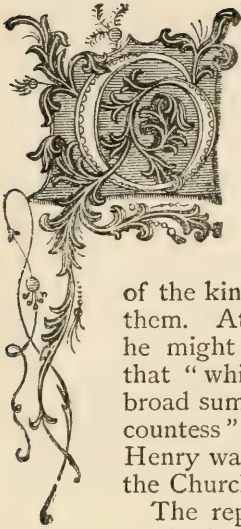
On the 16th of October, 1076, a Diet was opened at Tribur, which plunged the German empire into the deepest humiliation. Never had the nobles of the empire in the south and north appeared so united as in the hour when the power and honour of the ruling house were to be trodden in the dust. The original plan of deposing the monarch was not indeed carried out; nevertheless, the king, who was waiting at Oppenheim with a small retinue, was compelled to make such degrading concessions, and promises enforced by oaths of fidelity, that he was reduced to complete dependence on the Pope. The princes and bishops solemnly declared that they would no longer recognise Henry as their king and master, unless within a year he was absolved from the excommunication by the Pope himself; and they extorted from him a written admission that he had unjustly persecuted them. Henry, who was without the higher moral strength of mind which alone gives calmness in the endurance of misfortune, and courage to find a remedy, had lost all self-possession, and now showed himself as pusillanimous and desponding as he had previously been passionate and haughty. At a solemn council held at Augsburg on the 2nd of February, 1077, the cause of the king was to be considered in the presence of the Pope, and the definite judgment pronounced.

Until then, Henry was to live at Spire in the greatest retirement, and to abstain from all interference in the affairs of the empire, and from any display of royal splendour.





## THE JOURNEY TO CANOSSA.



REGORY heard with proud self-gratulation the issue of the negotiations of Oppenheim. He was now declared arbiter and supreme lord by the German princes themselves, and the king was placed under his rule. In the number of spiritual and temporal lords who came, in the garb of penitents, to beg for absolution, he recognised the completeness of his victory. Among them were the most devoted counsellors and followers

of the king, who, in his humiliation, had been obliged to dismiss them. At the beginning of the year 1077, the Pope set out, that he might reach Augsburg at the appointed time. At Canossa, that "white fortress," which in the district of Modena crowns the broad summit of a steep rock, the strongest castle of the "great countess" Matilda, he was surprised by the intelligence that King Henry was near, having come to obtain absolution from the ban of the Church.

The report was true. To avoid the fresh humiliations which awaited him at the Augsburg council, the unhappy king had started from Spire in the bitterest cold of winter, with his wife, his little son of three years old, and a single faithful attendant—and had hastened through Besançon and Geneva to Savoy, where he was honourably received by the Margarine Adelheid of Susa, his mother-in-law, and her son Amadeus, and was provided with necessaries for his arduous journey across Mont Cenis. Amid the most fearful toils and dangers, they reached the summit of the Alpine pass, whence they had to descend into the valley by a steep, slippery path, converted by the frost into a sheet of ice. Creeping on their hands and knees, or clinging to the shoulders of their guides, sometimes stumbling, sometimes rolling down long distances, the men at last reached the bottom of the pass. The queen and her female attendants were drawn down, sitting on oxhides.

In Lombardy, Gregory had many enemies. They gathered in numbers round Henry, and offered him their help. But he dismissed them, and hastened with a small escort to Canossa, the steep, rocky fortress surrounded by its threefold wall. The Pope was soon convinced that the king's repentance was genuine; still he hesitated to receive his penitence and submission, fearing that by granting absolution he should loosen the league he had made with the German princes. Not till Henry had waited three days, with naked feet, and in the garb of penitence, before the gate of the fortress, and had appealed with tears to the compassion of the Holy Father, did the Countess Matilda and the abbot of Cluny succeed by their intercession in softening the obdurate temper of the head of the Church. After Henry had solemnly sworn in the presence of several witnesses to give the princes who had revolted from him such satisfaction as the verdict of the Pope should demand, or to become reconciled with them in conformity with Gregory's wish, he with other outlaws obtained access to the Pope. With many tears they threw themselves on the ground before the powerful priest. Gregory listened to the confession of the penitents, granted them absolution, and pronounced the apostolic blessing. The impressive ceremony concluded with a mass in the church of the citadel. Henry was now absolved from the ban; he once more

assumed his royal rights, and the council of Augsburg was rendered void. But the authority of the Crown was gone. It was evident "that he who was the chosen of the Roman cardinals was the more powerful, for he could put down the king from his seat and then raise him again from the dust." When Henry, in a penitent's garb, begged for admission before the gates of Canossa, the splendour of the German empire paled, and a new glory shone forth round the head of the Roman pontiff. With the day of Canossa a new epoch begins in the history of the Middle Ages. What the author of the Isidorian decretals had held in view as his aim and object, had now been in reality accomplished. The apostolic see was regarded as the source and fountain-head of all power in Church and State.



KING BOLES LAV OF POLAND RECEIVING THE CHURCH'S BLESSING.

#### HENRY IV. IN ROME.


**T**HOUGH Henry had submitted in the moment of his direst necessity to the act of penance at Canossa, the power of resistance of the proud king and of the German empire was by no means exhausted. On the contrary, the severity of the Pope strengthened Henry's authority anew, and procured him numerous supporters, so that he could bid defiance to his opponents, who shortly after the day of his humiliation had deposed him from the throne at a council at Forchheim, in 1077, and had chosen his faithless brother-in-law, Duke Rudolf of Rheinfelden, as their king. In vain did Gregory, to whose

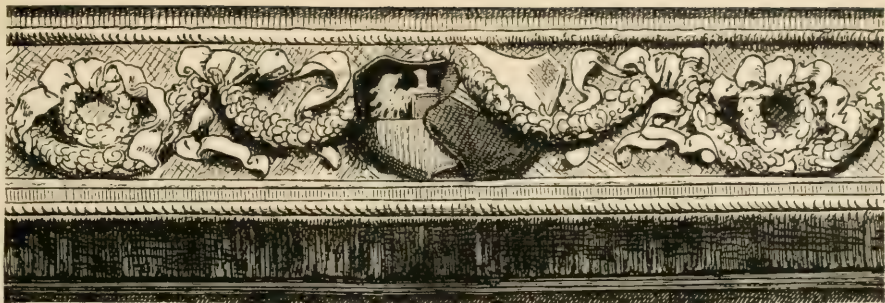


spiritual intercession the revolted princes appealed, come forward as an arbitrator. Henry sagaciously contrived to counteract all interference. There now arose a destructive civil war, in which Henry fought successfully in several battles, such as Melrichstadt, 1078, and Forchheim, 1080, against Rudolf and Otto of Nordheim, but without a decisive result. Though fortune favoured the king so little elsewhere, he knew how to secure success on the battle-field. It was a terrible spectacle to behold how the empire rent itself in pieces. The bonds of society were completely loosened; no duty, no contract, no oath, no piety, had any restraining power. From the lowest to the highest, all were dominated by avarice, and regarded neither human nor Divine law. Consequently deceit, lying, treachery, lawlessness, and every form of savagery prevailed more than it had done in the memory of man.

In the meantime Geisa obtained for himself the free crown of the Magyars, while Solomon, who had been formerly placed on the throne by the German imperial army, was obliged to eat the bread of charity as a fugitive in the monastery of Admunt; in Poland, Boleslav severed the bonds of feudal service with the empire and received the crown from the hands of his bishops, while the North managed its affairs in Church and State according to its own judgment.

In the midst of these public and domestic misfortunes, the Empress Agnes ended her laborious life on the 14th of December, 1077. After the battle of Forchheim, Gregory abandoned his previous attitude of reserve, and openly sided with the rebellious princes. At a synod in Rome, in 1080, he for the second time excommunicated Henry IV., the "so-called king," and all his adherents, declaring him divested of his royal dignity and power in Germany and Italy, and all oaths of fidelity sworn to him null and void. On the other hand, he recognised Rudolf as the rightfully chosen king, and granted to all who followed and obeyed him, forgiveness of sins and the apostolic blessing. But the second thunder of excommunication had not the same effect as the first; the arrow glanced off from the shield of the king. At Henry's invitation an assembly of the Church met at Mayence, at which nineteen archbishops and bishops refused for the second time obedience to the Pope, and invited those of Lombardy to a similar decision. Henry was not content with this;—as Gregory opposed him by means of a rival king, so he set up a rival Pope against Gregory. The bishop of Spire crossed the Alps with the intelligence of the deposition, invited the archbishops of Milan and Ravenna with their suffragans to a Church assembly at Brescia, in 1080, and in the presence of the German king, who had likewise gone there, induced all present to agree to the Mayence decision. Thirty Italian bishops thereupon declared that Gregory was not to be regarded as the legitimate Pope, and chose his old rival, Wibert of Ravenna, a prelate of noble birth, deep learning, and great political sagacity, as Pope. Three months afterwards the bloody battle on the Elster took place, in which the royal troops were worsted, but the rival king Rudolf received his death-wound. A sword-cut struck off his right hand, and he was felled by the blow of a lance. Godfrey of Bouillon was afterwards said to have done this. The event was regarded as a Divine judgment, and Rudolf himself said to those who stood round his death-bed: "This is the hand with which I swore fidelity to my lord and king; now I lose both the empire and my life." His corpse was buried in the cathedral of Merseburg.





## THE END OF THE PAPAL QUARREL.

HENRY'S EXPEDITION OF VENGEANCE TO ITALY.—DEPOSITION OF GREGORY VII. AND ELEVATION OF CLEMENT III.—EXILE AND

DEATH OF GREGORY.—THE CONCLUDING YEARS OF HENRY IV.—URBAN II.—HENRY OPPOSED BY HIS OWN SONS.—HIS IMPRISONMENT.—HIS ESCAPE AND DEATH.—REIGN OF HENRY V.—RENEWAL OF THE QUARREL CONCERNING INVESTITURE.—EXPEDITION TO ROME.—THE POPE AND CARDINALS TAKEN PRISONERS.—COMPROMISE OF THE DISPUTE CONCERNING INVESTITURE.—LOTHAIR THE SAXON.—RISE OF THE HOHENSTAUFEN HOUSE.



### THE END OF GREGORY VII.

**H**ENRY was now able to undertake an expedition of vengeance against Gregory. With this object he entrusted to his son-in-law, Friedrich of Hohenstaufen, who had married his daughter Agnes, and on whom he had conferred the dukedom of Swabia, the conduct of the war with his remaining enemies in Germany, Duke Welf, and Berthold of Zähringen, and then advanced with an army across the Alps. An assembly of the Church summoned by him at Pavia, in 1081, at which many German and Italian bishops were present, ratified the choice of Wibert of Ravenna as Pope. He assumed the name of Clement III., and accompanied the king on his expedition to Rome. In Central Italy many towns and governors of fortresses joined Henry; but Matilda held steadfastly to the apostolic see; her castles afforded refuge and security to all Gregorians. Consequently her villages and open townships were devastated by fire and sword. At Whitsuntide the German army encamped on the Neronian fields in view of Rome. But the citizens, supported by the Etruscan and Norman auxiliary troops, defended the fortified Leo-town, so that Henry after a little time retired to subjugate the surrounding country. For two years (1081-1083) a destructive war

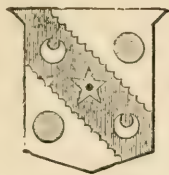


raged on the banks of the Tiber, and in the mountainous Etruscan and Latin territory; and three times did the Romans see the German armies encamped under their walls. At last their powers of resistance were wearied out. Milanese and German soldiers scaled the walls, slew the sentinels, and obtained possession of Leo-town. Godfrey of Bouillon is said to have been the first to enter it. After a bloody battle, in 1083, the church of St. Peter also fell into the hands of the besiegers, and Henry was able to sing the Te Deum with his bishops in the consecrated place; while Gregory, filled with resentment, hid himself behind the walls of the neighbouring castle of St. Angelo.

The German king now sought by means of the Roman people to induce the head of the Church to take off the ban of excommunication, to recognise him as the lawful king, and to place on his head the imperial crown; but all requests and remonstrances were of no avail with the stubborn chief priest, who answered that Henry must lay down his dignity, and submit to the decision of the Pope. Gregory would endure everything rather than risk his newly acquired supremacy by a compromise, or by consenting to crown Henry as emperor. When all attempts at conciliation proved fruitless, the Romans, bowed down by the evils of war and devastation, declared that they were ready to revolt from Gregory and receive the king with the rival Pope within their walls. Thus Henry made his entry into the eternal city, took possession with Clement of the Lateran, and caused the deposition of Gregory, who was still residing in the castle of St. Angelo, to be pronounced by an assembly of spiritual and temporal nobles. Thereupon Clement, after having received his own consecration from two bishops, crowned Henry and Bertha as emperor and empress on March 31st, 1084. Threatened by the Germans, and deserted by the Romans, Gregory passed anxious days, until at last help came from the South. In his dire need he had concluded a league with the rapacious and faithless Norman prince, Robert Guiscard, who had inflicted many an injury on the Papacy and the Roman territory, and had been excommunicated by the Church; on the strength of this treaty, he was absolved from the ban, received Southern Italy as a papal fief, and, in return, promised his assistance against the Germans. The Normans attacked Rome, set fire to the houses, destroyed the memorials of ancient art and splendour, plundered churches and palaces, and carried off the captured citizens into slavery. These cruelties and depredations enraged the Romans to such a degree, that the Pope deemed it advisable to quit the field, and to follow the Normans, who retired with wagons of booty, prisoners, and hostages, to Southern Italy. In the following year he died at Salerno, even on his death-bed binding and absolving. His last words, "I loved justice and hated injustice, therefore I am dying in exile," prove that he passed away deeming himself a martyr. Ambition and love of power were the leading motives of his every action, word, and thought; "to govern the world by means of the Word," the aim of his life; to these passions he sacrificed, like a restless conqueror, the happiness of millions, the peace of nations. "All princes," he once wrote to the king of Denmark, "ought to kiss the foot of the Pope; he alone should wear imperial insignia; through the merit of St. Peter he is a saint of the Lord."



## CONCLUDING YEARS OF HENRY IV.



HENRY'S misfortunes did not end with his great enemy's death. In Germany, where, in the meantime, the powerful adversaries of the emperor, Otto of Nordheim, Eckbert the margrave of Meissen, and Duke Welf of Bavaria, had set up a rival king in the person of Count Hermann of Salou (1081), who allowed himself to be used by them as a willing instrument, a terrific civil war continued to rage.

The emperor's enemies with their savage troops, spread murder, pillage, and devastation through the German districts of the south and north. It availed little that during the years Henry passed in Italy, several of his most formidable opponents, such as Otto of Nordheim and Siegfried of Mayence, were carried off by death,—that soon after his return home, the rival king Hermann, weary of his pitiful position as a shadow-king, renounced his title, and withdrew to his estates, where he soon afterwards ended his life,—and that about the same time the most active and bitter opponents of the emperor in Saxony, the warlike, enterprising Bishop Burkhard of Halberstadt and the bold Margrave Eckbert of Meissen, were assassinated; for in Bavaria Welf victoriously attacked Henry's army under the banner of the Cross, and the fortune of war wavered in Swabia. In Italy, Urban II. (1088–1099), a diplomatic ruler, of aristocratic French birth, who, after the short pontificate of Victor III., ascended the papal throne and followed the example of Gregory, roused up a host of enemies against the emperor, who still remained faithful to the rival Pope Clement. Not only did he induce the “great countess” and her young husband, Welf V., to oppose by force of arms the emperor's passing through their country, when he once more crossed the Alps;—he also estranged from him the heart of his second wife, Adelheid, a Russian princess, who stained her husband's honour by shameful accusations, separated from him, and ended her days in the cloister. At length, in 1093, his own misguided sons came forward as his opponents; Conrad, a gentle, pious youth, whom the papal party had set up as king of Italy and presently crowned, was disowned by his father, and died a few years afterwards, sorrowful and deserted, in a solitary fortress, a prey to bitter remorse; and not long afterwards, the elder son, Henry, who was already crowned, turned his sword against his father. Won over by Pope Paschalis II., who once more hurled anathemas against the old emperor, and misled by many of his ecclesiastical and temporal enemies, King Henry advanced against his father (1105), took him prisoner on the Rhine by means of cunning and treachery, and in the castle at Ingelheim, where Charlemagne had once reigned with power and splendour, and where subsequent emperors had displayed their glory, compelled him to surrender his castles, his inheritance, his kingdom, and everything that he possessed, and to declare himself unfit to rule. But the humbled emperor escaped from his confinement, and found protection and help with the citizens of Worms, Cologne, Aix-la-Chapelle, Liege, and other imperial towns, who were indignant at the son's harshness, and who always remaining faithful to Henry, had been rewarded with rights and privileges. On the Maas, the troops of the king, who desired once more to get his father into his power, were repulsed by the duke of Lower Lorraine and other adherents of the emperor; and a civil war, more terrible than all that had preceded it, threatened to break out between father and son. Henry IV. himself superintended at



Cologne the preparations for defence, and by his name and co-operation gave the war against the king a legitimate character.

But the measure of his misery was full. Bowed down by misfortune and grief, Henry died at Liege, August 7th, 1106. Even after his death, the exiled man was not at peace. His corpse was brought to Spire, where for five years it remained unburied in an unconsecrated chapel, until leave was at length granted for its interment in the imperial vault.



WORMS CATHEDRAL.

Henry IV. was by nature a noble, highly gifted character, full of brilliant qualities and talents; he was brave and victorious in the battle-field, generous towards friends and enemies, benevolent and kind to the unfortunate, and was of majestic figure and bearing, with a fiery, penetrating glance; but he did not know how to control his passions and desires; and the spirit of the age was against him. The unity of the empire and the plenitude of imperial power, which Otto I. and Henry III. had sought so zealously to establish, were endangered and weakened by the rebellious conflicts of this reign. If the German princes had been at union with the Crown, no power in the world could have proved dangerous to the empire. But his chief vassals were the emperor's chief and worst enemies; faithlessness and treachery prevailed among his "faithful ones"; no oath was less strictly maintained than the oath of fealty; and the feudal unions, which should have held the empire together, proved everywhere a weak and unreliable band. The temporal lords, only concerned for the interests of their family and class, showed neither patriotism nor fidelity. While the oppressed and persecuted king found support among the citizens of the imperial towns and among the higher grades of the clergy, who were uneasy at the increasing power of the Roman court, the princes of the empire and greater vassals were always prepared for

rebellion against their unfortunate emperor, and by their restlessness and turbulence increased the power of the Pope over the German clergy, and brought about the dissolution of imperial unity and the old division among tribes and territories. The chief cause of this civil degeneracy, apart from the impatience of control, and the German partisan spirit, was the prevalent feudal system, the tendency of which was necessarily to transform fiefs into hereditary possessions.

#### PROGRESS AND CONCLUSION OF THE DISPUTE REGARDING INVESTITURE.

SO long as Henry V. (1106–1125) was engaged in an inglorious war against his father, he was in alliance with Pope Paschalis II. So soon as he was in possession of the sole sovereignty, he began a quarrel with him on the subject of investiture. A vigorous, shrewd, and imperious prince, Henry V. was not the man to permit any diminution of his imperial rights. Two months after the late emperor's death, the Pope and his adherents had decided, at the synod at Guastalla, to have the body of Clement III., who had died in September, 1100, disinterred at Ravenna, and thrown into the waves. They soon perceived that they had made the bramble a king to rule over them. As Paschalis did not consider himself safe, in spite of the protection of the Countess Matilda, in Italy, he started for France, to obtain, through the assistance of the most faithful son of the Church, an agreement with regard to the investiture dispute. But the synod of Chalons (1107), where the astute Archbishop Bruno of Treves and the vainglorious Duke Welf of Bavaria brought forward Henry's cause, came to no decision. The Pope returned to Rome, and as the king was completely engaged in the following year with civil disturbances in the eastern districts, the question of investiture remained in abeyance. When at last Henry had his hands so far free that he could undertake an expedition across the Alps, serious measures were taken to re-establish peace between Church and State. Never had the Italians seen such a noble army encamped on the Roncalian plains as in the autumn of the year 1110. No one ventured to irritate the powerful leader by disobedience. Even Matilda sent her distinguished relative presents and words of peace.

But the Pope demanded as a condition of the imperial coronation that the German ruler should first recognise the law of investiture, and should himself relinquish all power of investiture in spiritual offices. And when the ambassadors of Henry pointed out how unlikely it was that the head of the empire should surrender such vast possessions and imperial privileges, Paschalis declared with great self-denial that the king might retain the regalia or royal benefices, and that the servants of the Church must content themselves with tithes and offerings, and give back to the empire their estates and revenues; a proposition that met with the most violent resistance from the clergy themselves. An arrangement of this kind was virtually concluded at Sutri, in 1111, between the two chiefs of Christendom, on the strength of which the king, on the day of his imperial coronation, renounced for ever the investiture of ecclesiastical office-bearers, and the ecclesiastics on the other hand were to surrender all the imperial fiefs and feudal rights; but when the conditions of the agreement, which would have annulled the usages of right and possession that had been developing for more than three centuries, were read in St. Peter's Church, there arose such a tumult that the coronation could not be performed. The refusal was denounced by Henry as treachery



and a breach of faith, and there was danger that the sacred edifice would be stained with bloodshed;—at last the king ordered that the Pope and the cardinals and many high ecclesiastical dignitaries should be led away as prisoners. Indignant at this violent measure, the Romans made an attack on the German camp in the Leo-town, and fought during the whole day with the greatest fierceness to obtain the release of the prisoners. The king himself was thrown from his horse, wounded, after he had overthrown five of the enemy's soldiers with his lance in hand-to-hand combat. Not till night approached were the Romans driven back across the bridge of St. Angelo. Two days afterwards Henry retired, taking with him the Pope and sixteen cardinals as prisoners.

#### THE COMPROMISE OF THE DISPUTE.

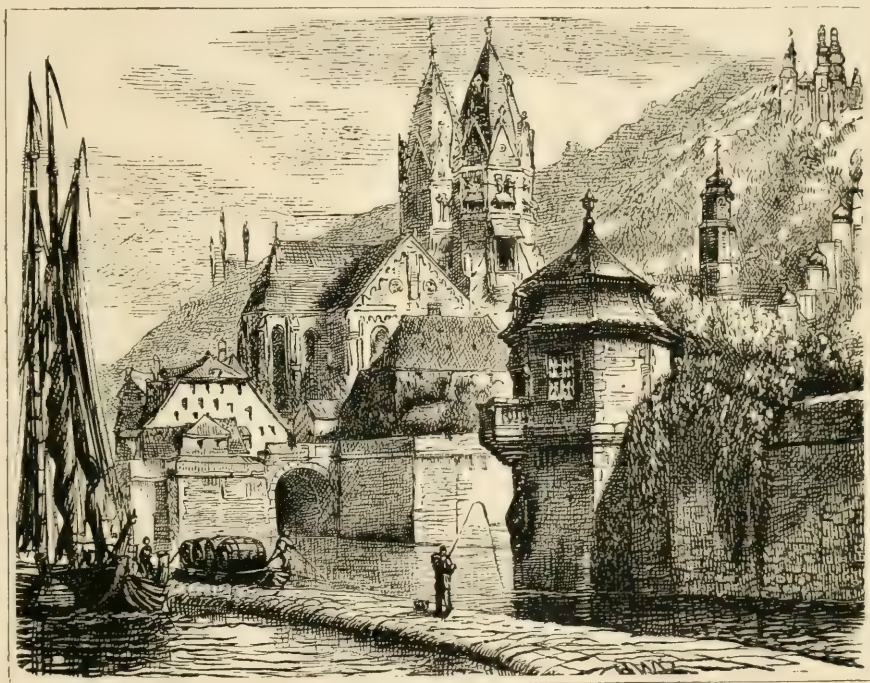
**T**HUS did Henry V., who had once been selected by the papal party as an instrument against his father, repay the disgrace of Canossa with an equally dishonouring blow. It was the Nemesis of history, which punishes haughty oppression. For two months the king marched with his prisoners through the Roman territory, laying the country waste with fire and sword.

The Pope was induced by the supplications of the people to make a new agreement, in which he promised to allow the investiture of the freely chosen bishops and abbots by the king, to place the imperial crown on Henry's head, and to engage never to excommunicate him. Henry now set his prisoners at liberty, and was crowned in St. Peter's, April 13th, 1111. But it was a festival without cheerfulness, and a peace without durability. For scarcely had Henry returned to Germany, when the Pope was urged by the Gregorian zealots to revoke his concession at a synod, and to declare the extorted privilege of investiture null and void. He nevertheless kept his promise so far, that he did not pronounce excommunication against the emperor. The papal legate in Gaul went from there, and cursed the "second Judas." In Germany Henry met with violent resistance when he prepared to assert his imperial and royal rights with the synod against the princes, who during the disturbance under Henry IV. had seized many imperial fiefs. The hand of the stern ruler lay heavily on the turbulent nobles, and drove them to conspiracy and insurrection. Once more the Saxons came to the front, this time under their new duke Lothaire of Supplinburg, the successor of the last Billung, Magnus, who died in 1106. At Welfsholz, in 1115, they were victorious over Hoyer of Mansfeld, the brave friend of the emperor, who was himself slain.

This success filled the curia with new confidence. At a synod Paschalis once more repudiated the right of investiture conferred on the emperor, and did not oppose the repetition of the excommunication through his legates. Henry thereupon left the conduct of the German war to his nephews, Conrad and Frederick of Hohenstaufen, and hastened once more to Italy, in 1116, partly to vindicate the claims of the empire and of his family to the inheritance of the Countess Matilda, who had died shortly before, partly to compel the Roman court to maintain the treaty. He obliged Paschalis to fly from Rome; and when neither that Pope nor, after his speedy death, his successor, Gelasius II., would agree to an arrangement, caused a rival Pope to be elected, in 1118. Thus the Empire and Church were once more at enmity. Gelasius, who had been driven from Rome by the hostile party, escaped, took refuge in humble array in a ship that carried him to France, where he soon afterwards ended his weary existence in the monastery of Cluny. A French

prelate of aristocratic birth and great learning became his successor in 1119, under the title of Calixtus II. He first endeavoured at the council of Rheims to re-establish peace in the Church ; but when the emperor would not agree to the required renunciation of ecclesiastical investiture, the assembly pronounced the sentence of excommunication against him and his anti-pope, Gregory VIII. There now burst forth anew a terrible civil war, which was especially destructive in the neighbourhood of the Rhine, where the bishops fought for the most part for the Pope, and the citizens for the king.

In the meantime Calixtus II. returned to Rome, where he was received with triumphal processions, and took prisoner the rival Pope, who, after suffering shameful ill-usage, was confined in the prison of a monastery, where he soon afterwards died. This tragic end of the Imperial Pope created a



WÜRZBURG.

powerful reaction in Germany, and increased the wish for peace. After the conditions had been decided on at a Diet at Würzburg in 1121, an agreement was at last arrived at, which brought the unhappy dispute regarding investiture to an end. In the Concordat of Worms, in 1122, the Pope agreed with Henry, " that the bishops and abbots should be freely chosen in the presence of the emperor or his plenipotentiary, and should be invested by him, by the giving of a sceptre, with their temporal possessions and rights (regalia) ; but that, on the other hand, the emperor should renounce the right of investiture with ring and staff, or the conferring of ecclesiastical offices." Thus the wretched dispute concerning investiture, which had distracted and weakened the German empire for more than fifty years, came to a conclusion through the natural severance of spiritual and temporal power in the episcopate. It



was a compromise, which considerably loosened the internal bond which had hitherto existed between the Empire and the Church in Germany, and allied the German clergy more closely to the papacy ; but which averted the danger of such a priestly supremacy as had filled the imagination and flattered the pride of Gregory VII. ; and it prevented the German ecclesiastics from breaking entirely away from the feudal state and the temporal chief, and caused them to retain a certain interest in historical and national development. Nevertheless, the Concordat created a wide breach between the German bishops and the emperor.

### LOTHAIR THE SAXON.

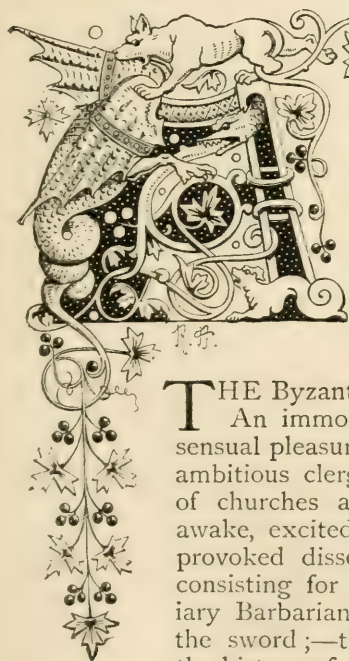


HE severity with which Henry humbled the stubborn princes of the empire, prevented them, when he died without issue in 1125, from raising to the throne the nearest relative of the Franconian house, Frederick of Hohenstaufen, the son of the emperor's daughter Agnes. At the instigation of the clergy, who disliked the Salians because they had been enemies of the Church, and especially at the suggestion of the shrewd archbishop Adalbert of Mayence, they elected at a brilliant assembly in that Rhenish episcopal city, the rival of Henry V., Lothair of Saxony (1125-1137), the successor of Otto of Nordheim, but by so doing produced a civil war, and an extremely disastrous division.

For when both Frederick and Conrad of Hohenstaufen refused the demanded surrender of fiefs, which they had appropriated from the Salian inheritance, and Conrad had presumptuously assumed the royal title, and, after his coronation at Milan, had met with recognition in Northern Italy, Lothair, after having pronounced the ban of the empire at Goslar on the disobedient princes, sought to strengthen himself by a close alliance with Duke Henry the Proud, of Bavaria, of the Welf family. He gave the duke his daughter Gertrude in marriage, and increased the great possessions of the Welf family by conferring on Henry the Proud the dukedom of Saxony. Thus the conflict was decided, to the disadvantage of the Hohenstaufen, though they numbered many adherents in Swabia, Franconia, and on the Rhine, and the Lombards for the most part joined their party. After the destruction of their good and faithful town of Ulm, they were compelled to submit, and to recognise Lothair as their sovereign. Lothair had undertaken a short expedition to Rome, at the time of the schism of the Church, for the possession of the tiara, and had been crowned emperor by Pope Innocent II., in the Lateran Church in 1133, but had left St. Peter's Church and the castle of St. Angelo in the power of the rival Pope, Anaklet II. The Hohenstaufen dukes were obliged also to accompany him in his second expedition against the Normans in Southern Italy (1136). In return for this, the future possession of their imperial fiefs and of their Salian acquisitions was guaranteed to them. The first inglorious expedition to Italy, where Lothair could neither compel the disobedient Lombards to do him homage, nor establish harmony in the Church which was threatened by the double papal election, nor prevent the Norman duke Roger from conquering Naples and subduing the imperial feudal dukedoms of Capua and Aversa, had made the emperor inclined for reconciliation and peace, that he might take revenge on his adversaries.



## THE 'CRUSADES.



DEGENERACY OF THE  
BYZANTINE EMPIRE. —  
THE MOHAMMEDAN  
WORLD.—THE SHADOW-  
CALIPHATE OF BAGDAD,

ETC.—THE ABBASIDES.—PETER OF AMIENS.  
—PREACHING OF THE FIRST CRUSADE.—  
THE EXPEDITION.—GODFREY OF BOUILLON.  
—DORYLÆUM AND ANTIOCHIA.—THE CAP-  
TURE OF JERUSALEM.—FOUNDING OF THE  
KINGDOM OF JERUSALEM.—ORDERS OF  
KNIGHTHOOD FOUNDED DURING THE CRU-  
SADES.

**T**HE Byzantine empire went by slow degrees to destruction. An immoral, voluptuous court, where love, intrigues, and sensual pleasures formed the chief business of life ; a powerful, ambitious clergy, whose only aim was to increase the number of churches and monasteries, while they kept superstition awake, excited angry passions by religious controversies, and provoked dissensions and party conflicts ; a turbulent army, consisting for the most part of foreign mercenaries and auxiliary Barbarian forces, ready at all times to aid conspiracy by the sword ;—these are for centuries the prevalent features of the history of the Byzantine empire. From time to time only, when a warlike spirit came upon one or other of the emperors or army leaders, martial deeds were done on the field of battle, which called to mind



the period of ancient Roman heroism and military virtue. On the other hand, the arts and sciences, legislation and government, civil order and social culture found zealous promoters and patrons in most of the emperors. But science, with the exception of the study of the law, was without vitality—being merely a shadow of the productions of the ancient world, with no originality or poetry of its own. The Byzantine empire had one great merit, however ; it served as a protection and bulwark against the powerful empire of the caliphs, and the savage power of the Seljuks, and kept preserved within its bosom the civilization of the ancient world, until Western Christendom was ripe to receive and profit by it.

### THE MOHAMMEDAN EMPIRES.

The Mohammedan world, which had long been divided into many kingdoms and dynasties, formed in the tenth and eleventh century two principal groups of states : the kingdoms and governments in Asia, in which the Sunnite faith predominated, and which venerated the caliphs of Bagdad as their spiritual chiefs ; and the Fatimites in Cairo, who followed the Shiite doctrine, and whose ruler was regarded by the tribes of Africa, and by different fanatical sects of Syria and Arabia, as the lawful caliph or spiritual chief. The “shadow-caliphate of Bagdad” was but a venerable ruin, a sacred name. The regulation of temporal affairs was in the hands either of powerful commanders like the Emirs al Omra, who seized all temporal power, and used the moral influence, which in the eyes of the faithful was still connected with the sacred office, as a shield and defence for their own ambition, or in the hands of warlike and successful chiefs of tribes, who established independent dynasties in various places, and increased their territory with the sword. The place of the Buids, who used the office of an Emir al Omra as the Franconian major-domo had in the old time used his high dignity, but frittered away their strength by internal wars, and had given offence to the true believers by too greatly weakening the caliphate, was taken in the eleventh century by the shepherd-tribes of Turcomans, under their victorious chief Seljuk and his successors. The Shiite caliphate in Egypt, which, under Muiz and Aziz, still maintained its old position, the spiritual authority and the temporal power were longer connected than in Bagdad, and had a solid basis in the great wealth of the country ; and Hakem, the third chief of the Egyptian Fatimites, once more kindled political and warlike energy with the torch of religious fanaticism. But the morbid excitement soon gave place to exhaustion ; and the later caliphs in Cairo were no less the creatures and tools of the commanders of their mercenaries than the Abbasides at Bagdad ; nor were they able to prevent the revolt of the African tribes, and the formation of independent states and dynasties, such as the Badisides at Cairo, the Zereides at Fez, etc. At the time when the spiritual chief of Christendom was able by his mere word to urge great armies to a conflict for ideal possessions in unknown lands, the regulation of important affairs in the Mohammedan world, whose powerful leading impulse flowed from the union of spiritual and temporal power, lay entirely in the hands of warlike princes, who could assert no other legitimate ground for their government and supremacy than the strength of their arm and their sword. In the country of Syria, the spiritual and temporal forces of both religious confederacies encountered each other in a violent struggle ; and here also the sect of the Assassins, which the Ishmaelite missionary Hasan had founded in Persia shortly before the first crusade, developed its terrible activity.



## PETER OF AMIENS.

Ever since the fourth century, the custom had prevailed of undertaking pilgrimages to Palestine, for the salvation of men's souls and as expiation for a sinful life,—there to visit the spots hallowed by the footprints of the Saviour, the disciples, and the prophets, and to pray on the spot which was regarded as the grave of Christ, and on which a vault and a church had been built by the Emperor Constantine and his mother Helena. The greater the ascendancy of religious ideas over the minds of men, the more the idea gained ground that sufferings and privations, penances and ascetic self-denial, borne for Christ's sake, were the surest means to attain happiness hereafter,—the more were pilgrimages multiplied; particularly as about the year 1000 the belief was current that the day of judgment and the return of the Messiah were at hand, and that the glory of the millenium would quickly commence for the pious. The custom of pilgrimage was continued when the thousandth year of the Christian era had passed without the dreaded destruction of the world. In the year 1064, a great company of seven thousand persons, ecclesiastics and laymen of all nations, with the Archbishop Siegfried of Mayence at their head, wended their way through Hungary to the Syrian land. Only a third of their number returned safely home, the others met their death in Palestine or on the journey. So long as the commercial Arabs were in possession of the country, the pilgrims could come and go unmolested, on payment of a tax; but when Syria and Palestine were conquered by the Seljukian Turks, the native Christians, as well as the pilgrims, experienced great oppression. Complaints of ill-usage, murder, and robbery became constantly louder. Gregory VII. had already meditated utilising the religious zeal of the West for the liberation of the holy places. But his quarrel with Henry IV. prevented him from carrying out his plans.



At this time a pilgrim, called Peter the Hermit, of Amiens, who was returning from Jerusalem, appeared before Urban II., described to him the sufferings of the Christians in the East, and presented to him a letter from the Patriarch of Jerusalem, containing an urgent appeal for help. The Pope commissioned Peter to travel through all the towns and the whole country, to prepare the minds of the people for a great undertaking; namely, the liberation of the Holy Land from the hands of the unbelievers. Though too great an influence may have been ascribed to the hermit as the declarer and inaugurator of an exceedingly important, intellectual, and religious movement, still he was no insignificant instrument in the hand of Providence. Wonderful, according to all accounts, was the emotion which the fiery and eloquent descriptions of the imaginative pilgrim excited among all classes, and in all countries, especially in France. His lean face, and lowly attire, girdled with a rope, recalled the idea of a prophet of old, and the fiery zeal that shone in his eyes gave emphasis to his words. When therefore, at an assembly held on the wide plains of Clermont, in the south of France, in 1095, which was attended by many bishops, lords, and an immense number of people of all classes speaking the Roman tongue, the Pope summoned the West to arms against the East, and concluded his fiery discourse with the exhortation, "Let every one deny himself, and take, up his cross, that he may win Christ," there arose from all present the cry: "God wills it!" and thousands knelt down, and begged to be received among the number of the holy warriors. They attached a red cross to the right shoulder, whence the new brotherhood thus united in a common undertaking received the name of Crusaders. All hastened to fulfil the word of the Lord: "He that taketh not his cross, and followeth after Me, is not worthy of Me." Complete remission of sins and eternal reward in heaven were promised to the pilgrims, besides many earthly advantages. A powerful enthusiasm seized all minds; no class, no age, neither sex, was exempt from the excitement; the countryman came hurrying from his plough, the shepherd from his flocks, husbands and wives separated, fathers deserted their children, old men, boys, and women followed the impetus of the movement, monks and nuns escaped from their cells,—a new spirit was abroad in Europe, a new migration of the nations had begun, but with different aims and a new object. Where religious zeal was not a sufficiently powerful impulse, other motives stepped in to its aid, such as the charm of an unrestricted wandering life, the pleasure of warfare, adventure, and martial deeds, the prospect of wealth and treasures, of winning power, and the enjoyments of life; the poor and unprotected hoped to escape from the weariness of their lives and the pressure of poverty, the slave to obtain liberty, the debtor to escape from the grasp of the usurer, the sinner and the criminal to escape temporal and eternal punishment. "Forward! forward!" was the cry of the people, which resounded from every lip.

The preparations of the princes and nobles lasted too long for the impatience of the excited people. Accordingly, at the beginning of spring, 1096, irregular and badly armed bands, under the command of Peter of Amiens and a French noble, Walter the Penniless, marched through Germany to Hungary on their way to Constantinople. When the warlike population on the Lower Danube barred their passage, and refused them provisions, they stormed Semlin, threatened the walls of Belgrade, and filled the country with pillage and murder. Then the inhabitants fell upon them, and slew them by thousands. The rest, with their leaders, reached Constantinople, and crossed into Asia

Minor ; but were cut down and massacred by the Seljuks in the passes and valleys not far from Nicæa, with the exception of a few scattered wanderers. Walter fell fighting bravely, surrounded by his brothers and the bravest of his comrades. A similar fate befel the undisciplined bands who, after cruelly persecuting the Jews in the Rhenish towns Strasburg, Worms, Mayence, etc., had set out under the command of the priest Gottschalk, and of the brave but rude and savage count Emiko of Leiningen.

## GODFREY OF BOUILLON.



GEOFFREY PLANTAGENET.

A hundred thousand men had thus already met their death, when the chivalrous Godfrey of Bouillon, duke of Lorraine, with his brothers the brave Eustache and the sturdy Baldwin, Earl Robert of Flanders, and a great number of well-equipped knights and nobles, advanced from the countries on the Lower Rhine, Maas, Moselle, and Scheldt along the same road to Constantinople ; while the Crusaders from Northern and Southern France, and from Southern Italy, set out by different routes by sea. At the head of the first body was Hugo "the great," count of Vermandois, brother of the king of France, Robert of Normandy, a son of William the Conqueror, and Stephen of Blois, of whom it was said that he possessed as many castles as there were days in the year. In the south of France, in the charming plains of Languedoc and Provence, where the romantic religious tendency of the time had penetrated most deeply into the minds of the population, "all the people between the Alps and the Pyrenees" gathered round the rich and powerful count Raymond of St. Gilles and Toulouse. The number of armed soldiers, both infantry and cavalry, who followed him, has been estimated at a hundred thousand. Under his banner, on which was depicted the figure of the Holy Virgin, marched Adhemar de Puy, the papal legate, the

special leader and standard-bearer of the sacred mission, and several bishops.

The Normans of Southern Italy and Sicily were also carried away by the general enthusiasm, and by the restless spirit of wandering. They followed the bold, enterprising, crafty prince Bohemund of Tarentum and his chivalrous nephew Tancred, who was glowing with ambition and desire for glory, and whom the poets have extolled as the model and pattern of all chivalry. When very reluctantly they had taken the oath of fealty to the Byzantine emperor Alexius Comnenus, and had promised to restore to him the towns that had belonged to the Eastern Roman empire before the Turkish sovereignty, they were passed across the sea into Asia by Alexius, in 1097. At the muster held in a plain not far from Nicæa, there were found to be 100,000 heavily armed horsemen and 300,000 armed foot-soldiers, without reckoning a number of camp followers, women and children, ecclesiastics and monks,



and the hosts of pilgrims who streamed eastward without intermission from all the countries of Europe. French, Norman, and Flemish knights composed the chief force of the army. The German empire, torn by faction and civil war, did not until a later period join in the general religious enthusiasm. The siege of the town of Nicæa, and the victory over the Sultan, who hastened



THE ORDEAL OF FIRE.—WALKING ON HOT PLOUGH-SHARES.

to its relief, was the first important martial exploit of the Crusaders. Long did the town, protected by its position and its brave garrison, resist the Western troops, who were unpractised in the work of a siege; and when the city could hold out no longer, the defenders hoisted the Byzantine banner on the battlements, and thus the town was protected from sack and plunder. The Crusaders, indeed, murmured, that the booty should be torn from them; but the sentiments of honour and religion, and the prospect of reward, at last

gained the victory over the savage impulses of rapacity and revenge. Nicaea was surrendered to the wise Alexius, who rewarded the commanders with valuable presents and the soldiers with suitable gifts, and distributed alms liberally among the poor and needy.

## DORYLÆUM AND ANTIOCHIA.



TRAPPISTS.

**A**FTER this event the Crusaders marched in two separate divisions towards the south-east through the territory of the Sultan of Ikonium. There the well-mounted Seljuks appeared under Kilidsch Arslan near Dorylæum; and there, in July, 1097, attacked a division whose destruction seemed inevitable, when, at the time of greatest peril, Godfrey came to its assistance with the other army, and drove back the Turks. The conquest of the rich camp, full of splendid stuffs, was the result of the victory of Dorylæum. Want of provisions in the region devastated all around by the Turks, and the quarrels between Tancred and Baldwin, soon diminished the numbers of the pilgrim army. Many perished from hunger, misery, and the sword of the enemy. Others returned home, while some separated themselves from the army and established governments on their own account in the foreign land, with European institutions. In this way Baldwin proceeded to Edessa, in accordance with an invitation of the

Christian prince Thoros, who appealed to him for help against the Turks, and in a solemn assembly declared him his son and successor. And when the old prince was soon afterwards murdered by the people, who were enraged at his tyrannical rule, the Flemish knight succeeded to the government in the famous town, in 1098, and made the territory of the Euphrates a strong bulwark of the Holy Land.

At last the army approached the fertile district of Antiochia on the Orontes, and besieged the fortified town, which was well provisioned, and bravely defended by the Seljuk prince, Baghi Sidjan. Privation, disease, and the bold sallies of the besieged, soon reduced the Crusaders to great straits. At length, when a Turkish army which was hastening to the relief of the besieged had been repulsed, and Genoese vessels had brought provisions to the famishing Christians, the conquest of the town was accomplished, after a nine months' siege, in June, 1098. A Syrian noble of Christian birth, who had gone over to Islam, being offended with the Emir, had entered into negotiations with Bohemund, and in the night-time opened one of the gates to the Norman prince, who had previously taken care to have the possession of Antiochia assured to him by the other commanders. Fearful was the vengeance taken by the Christians on the conquered town. Headlong flight, ruthless murder, pitiless pursuit were seen in all the streets; panic and terror on the one side, and unbridled savagery on the other; no prisoners were made, no fugitive was spared. The number of the slain exceeded ten thousand. But after three days the Seljuk Sultan, Kerbuga of Mosul, appeared, and hemmed in the






KNIGHTS OF THE 12TH CENTURY.

now unprotected town with a numerous army. The Crusaders' army soon fell into such distress from hunger that its destruction appeared inevitable, and despair seized every heart. From this miserable position they were rescued by the discovery of the holy lance that had pierced the Saviour's side, found, according to the statement of a priest, in the church of St. Peter; for the production of this relic aroused such enthusiasm among the hungry, half-naked Crusaders, that they sallied desperately forth, and drove the superior army of the besiegers to flight, took possession of the rich Turkish camp, and opened for themselves the way to Jerusalem. The belief in the authenticity of the lance soon vanished, however, when the priest Peter died from the effects of the ordeal of fire to which he was subjected to prove its genuineness. A well-known legend tells how he rode along a fiery path, between two rows of burning fagots, rearing aloft the holy weapon, but died twelve days later of his burns and the injuries received from the veneration of the people. Only Raymond and the Provençals retained a firm belief in the genuineness of the lance.



## JERUSALEM DELIVERED.

HE army now compelled the quarrelsome princes, who in following their selfish aims lost sight of the great object of the expedition, to move at once towards Jerusalem. The way led between the sea-coast and the Lebanon. When, marching by way of Ramla and Emmaus at Whitsuntide, 1099, they reached the hills from whence Jerusalem first became visible to them, they fell on their knees in holy adoration, shed tears of joy, and sang hymns of praise to God. But the conquest of the strong town, which was well provided with all necessaries, and which had in the meantime fallen into the power of the Fatimite caliph of Egypt, was a heavy task for the weakened and wearied army of pilgrims, who were unprovided with the means for carrying on a siege.

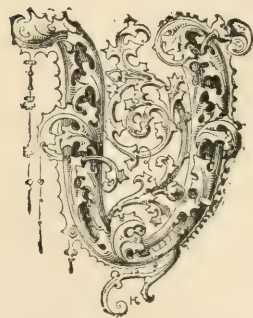
Scarcity of provisions and of drinking water, and the fierce consuming heat of the sun, caused more havoc among them than the arrows of the enemy. A premature attack without machines and scaling ladders failed; with each day the famine and danger increased. Not till they had obtained provisions, tools, and workmen from some Genoese vessels that had anchored at Joppa, and Tancred by a lucky accident discovered, deeply hidden in a grotto, some enormous trunks of trees, which had once before been used by the Egyptians for the assault of the town, and wood for the construction of machines and towers had been procured from a distant forest, did the work make better progress, and the newly awakened enthusiasm at last overcome all obstacles. After a thirty days' siege, Jerusalem was at last taken by the Crusaders on the 15th of July, 1099, after a series of assaults lasting two days, amid the cries, "God wills it! God helps us!" A horrible fate now fell upon the conquered, in whose murder the fanatical victors saw the performance of a sacred duty. The steps of the mosques were crimsoned with the blood of ten thousand murdered Saracens; the Jews were burned in their synagogues; neither sex was spared; the streets were choked with corpses, and slippery with the blood of the mutilated victims; the air resounded with the agonized cries and groans of the wounded and dying; robbery, murder, and devastation were rampant everywhere. Not till vengeance had been glutted and rapacity satisfied did Christian humility, penitence, and pious feeling take possession of the people's minds; and now the same men who had lately been raging like wild animals were beheld marching to the Church of the Holy Sepulchre with uncovered heads and bare feet, singing hymns of praise and offering thanks to God for the accomplishment of the work, and to make vows of penitence at that consecrated place with heartfelt prayers and tears of joy.

When the city had been purified and order restored, the princes consulted upon the choice of a ruler. The proposition of the clergy to make Jerusalem with the surrounding country into an ecclesiastical commonwealth was rejected, and it was decided to establish a temporal government. Many desired to offer the highest dignity to Raymond; but the choice of the princes finally fell on Godfrey of Bouillon, who throughout the campaign had shown as much firmness and circumspection as piety and magnanimity. But with a praiseworthy feeling of Christian humility the duke refused to wear a regal crown on the spot where the Saviour of the world had bled under a crown of thorns. He cared not for the worldly glory, and called himself "Protector of the Holy Sepulchre"; and with what justice he assumed this title was soon



after testified by the glorious victory of Ascalon, on the 12th of August, 1099, where with a small force he repulsed the very numerous army of the Egyptian Sultan, obtained immense booty for the Christian knights, and firmly established the young kingdom of Jerusalem. But already in the following year Godfrey of Bouillon fell a victim to the unaccustomed climate and to extreme fatigue. He died July 18th, 1100. He was buried in the Church of the Holy Sepulchre, and was lamented equally by Franks, Syrians, and Greeks,—a pure-souled man of lofty moral character, the true representative of the religious chivalry of the time; consequently the affection and enthusiasm of his own time and of posterity has been upheld by the fame and glory of his name. His brother Baldwin, who on the intelligence of Godfrey's death gave the principality of Edessa as a fief to his kinsman, Baldwin of Burg, and hastened to Jerusalem, inherited the sovereignty, and was the first to adopt the royal title. He also had to wage combats against the Egyptian Mohammedans, such combats as are ascribed by poets to the knights of the Round Table. The rocky and difficult country, surrounded by deserts, was no less difficult to maintain than to conquer, partly on account of the violent attacks of the enemy, who regarded the conquest of Jerusalem as a disgrace to the whole of Islam, and partly through the dissension, insubordination, and love of adventure of the Crusaders themselves. Yet there were not wanting, in the beginning, warlike bands of pilgrims; for religious enthusiasm had received a new impetus from the conquest of Jerusalem, and thousands of pilgrims of every class and age, and of both sexes, poured onward towards the Holy Land in a continual stream. New bands were arriving almost without intermission, though only the greater expeditions have been noted in history. But, through the want of a definite aim, through ignorance of the nature of the country, and dissensions among the leaders, many expeditions failed, and produced no results for the general cause. Such was the fate of the very next great expedition of Crusaders of different nations in 1101, who were divided into three columns, and from Nicomedia journeyed eastward on the way to Armenia, but perished miserably in the deserts and ravines of ancient Cappadocia, vanquished by hunger, confusion, and the arrows of the Turks.

#### THE KINGDOM OF JERUSALEM.



NDER Baldwin I., who died in 1118, and Baldwin II. (died 1131), the kingdom of Jerusalem reached its greatest extension. After acquiring the coast-towns of Cæsarea, Accon (Acre or Ptolemais), Tripolis, Berytus, Sidon, and Tyre, it stretched from Tarsus in Cilicia and Edessa to Gaza in the south. The earldoms of Tripolis and Edessa, however, and the principality of Antiochia were only loosely united with it in a feudal bond. The greatest share in the maintenance, defence, and extension of the Eastern kingdom was taken by the free states of Italy,—Venice, Genoa, and Pisa,—both on religious grounds as well as on account of their

trade and profitable intercourse. The form of government was established strictly according to the feudal system of the West. The hereditary throne was surrounded by a feudal nobility divided into three ranks, and invested with territorial supremacy and magisterial power in its dominions,—a priestly class under the control of a patriarch, with nearly independent



THE BARD BEFORE THE BARON.

power, and in possession of many monasteries; and a citizen class in the towns, with the rudiments of a free communal government, its own jurisdiction, and various municipal institutions. The administration of the law was carried on in accordance with their own statutes and laws of custom (*assises et bons usages*), consisting of those legal principles which found general acceptance in France, Italy, England, and the districts of the Rhine,—the native countries of the Crusaders. For as the Crusaders of different nations and tongues took possession of the places and districts which they wrested from the Saracens, and sought by the introduction of Western and Christian institutions to colonize and cultivate them, they had to select such points in government and law as were suitable and acceptable to the community generally. The European settlers soon degenerated, and by degrees adopted



Asiatic customs, pleasures, and vices ; those who were born in the East, of French descent, were called Pullani, the native Syrian Christians Suriani, the Greeks Griffones. The Italians, Provençals, and Germans maintained a brisk trading intercourse in the country. Baldwin II., in spite of many vicissitudes, which once brought him, with the brave Joscelin of Edessa, into Syrian captivity, from which the king ransomed himself by a large sum of money, while his companion escaped by an adventurous flight across the Euphrates, had enlarged his kingdom by heroic conflicts with the unbelievers. He was succeeded by his son-in-law, Fulko of Anjou (died 1143), then by the chivalrous Baldwin III. (died 1162), who was at first under the guardianship of his mother, Melesinde, until he proved his capacity for rule by the heroic conquest of Ascalon (1153), and then by his brother Amalrich (died 1173), who carried his conquests and ravages into Egypt, but was compelled to retreat by the Kurds, who had been summoned by the terrified caliph (1168). Baldwin IV. suffered from the incurable disease of leprosy, which soon carried him to his grave (1185); when his successor, Baldwin V., who was a minor, also died in the following year, his mother, Sibyl, obtained the royal dignity for her second husband, the handsome Guido (or Gui) of Lusignan. During his reign Jerusalem was taken from the Christians by Saladin, in October, 1187.

The feeble conditions of the feudal state, which was established on a weak foundation, with the variety of nations of which it consisted, who jealously watched one another, and the enervating influences of Eastern life and unaccustomed pleasures, prevented the consolidation and the due strengthening of the kingdom of Jerusalem.

#### ORDERS OF KNIGHTHOOD.

The principal supports of the new kingdom were the orders of knights, combining the spirit of chivalry and of monastic life ; for, besides the three monastic vows of chastity, poverty, and obedience, the members took a fourth: they swore to combat the unbeliever, and protect all pilgrims. They obtained great privileges and wealth, and took many soldiers into their pay. Each order had its peculiar costume decorated with a cross.

First came the Knights Hospitallers, or the Knights of St. John of Jerusalem. In the eleventh century a hospital, governed according to the Benedictine rule, was founded by some merchants of Amalfi, not far from the Holy Sepulchre, for the care and maintenance of poor, wounded, and sick pilgrims. Soon this asylum was no longer large enough, therefore the monks founded a new hospital, which they dedicated to the patriarch John of Egypt, who had made himself so prominent at the beginning of the seventh century by his benevolence, that he received the surname of "The Compassionate."



KNIGHT OF ORDER OF ST. STEPHEN.

This order, which obtained its last constitution and rules in the first half of the twelfth century, was of great practical usefulness. According to its constitution, the members of the order were divided into three classes: ministering brothers, on whom devolved the care of sick and wounded pilgrims; priests, to guard the interests of religion; and knights, who had to combat the unbelievers and to protect the pilgrims. After the loss of the Holy Land, they obtained the island of Rhodes, and were then called Knights of Rhodes; and when they were compelled to yield this island, after a heroic conflict, to the Osmanli Turks in 1522, the island of Malta was given to them by the Emperor Charles V. They were afterwards known as the



TEUTONIC KNIGHT, TEMPLAR, KNIGHT OF ST. JOHN, AND OF THE GOLDEN FLEECE.

Knights of Malta. After the surrender of the island to Napoleon in 1798, and its conquest by the English in 1800, the order lost all its influence, and in most countries its property, which indeed had been greatly diminished at the time of the Reformation.

The second order was that of the Knights Templars, founded by French nobles, according to the same rules and regulations, which bore the name of "Brothers of the Militia of the Temple," from their dwelling in the royal castle near the Temple of Solomon, was distinguished by bravery and warlike courage, and obtained great wealth by gifts and legacies. After the loss of their possessions in Palestine, most of the members went to Cyprus and thence to France, where they fell into unbelief and Eastern superstition; and corrupted by idleness, surrendered themselves to a luxurious life, and thus hastened the destruction of their order by the French king, Philip IV., at the beginning of the fourteenth century. As the Hospitallers devoted themselves chiefly to Italian pilgrims, while the Templars took care of the French pilgrims, so in the third crusade a third great order, that of the Teutonic





KNIGHTS OF THE TEUTONIC ORDER COMBATING THE LITHUANIANS AND POLES.

Knights, was instituted for the care of German pilgrims, under the auspices of Frederick of Swabia, shortly before his death (1210). In its working and in general constitution it resembled the two others, and was established in the German hospital "of our dear Lady at Jerusalem," by the help of merchants of Lübeck and Bremen. The first master of the order was Count Waldbott, of Bassenheim on the Rhine.

These German orders of knights were succeeded at the beginning of the thirteenth century, when Hermann of Salza was grand-master, by a small band which responded to the appeal of the Duke of Masovia, to protect the germs of Christianity that had been planted in the regions of the Vistula against the heathen Prussians, who for more than two centuries, after having slain the first missionary Adalbert of Prague in the year 997, obstinately resisted all attempts to deprive them of their idols and their powerful priesthood.

About the time of the first crusade (1090-92), the Mohammedan prophet Hassan increased the fanatical sects of the Ishmaelites by the establishment of the order of Assassins (hashishim), who had their headquarters in the ancient country of Parthia (Dilem) and on the mountain heights of Syria, and were remarkable for their entire submission to the will of their chief. They had secret rites and sworn members with allegorical signs and symbols. They obeyed the commands of their chief or grand-master, "the old man of the mountain" (Scheikh-al-Gebel) with the blindest obedience and the greatest contempt for death, perpetrated with consummate boldness and cunning every murderous deed with which they were commissioned, and smiled under the tortures inflicted on them when they were captured. Abundance of booty in the present life, and the hope of the bliss of a sensual paradise after death, were powerful incitements to bold deeds. They were the terror of both Christians and Saracens, and from their inaccessible mountain fortresses they defied all the attacks of the Seljuks. From their name the word "assassination" became in many Western languages synonymous with secret murder.







CONRAD III. AND THE WOMEN OF WEINSBERG.

## THE HOHENSTAUFEN (1138-1254).

WELFS AND WAIBLINGERS (GUELPHS AND Ghibellines).

CONRAD III.—CONTEST WITH HENRY THE PROUD OF BAVARIA.—WEINSBERG.—HENRY THE LION OF SAXONY.—THE WENDS ON THE BALTIC.—THE SECOND CRUSADE (1147-1149). LOUIS VII. OF FRANCE.—BERNHARD OF CLAIRVAUX.—CONRAD'S MISFORTUNES.—LOSS OF DAMASCUS.—TRIUMPHS OF SALADIN.—LOSS OF JERUSALEM, IN OCTOBER, 1187.

CONRAD III. (1138-1152).

**L**OTHAIR'S second expedition to Rome was a glorious though an unfruitful martial exploit. After he had gathered round him his Italian vassals on the Roncalian plain near Piacenza in 1136, where he prohibited by a law the division and sale of feudal estates, and gave the towns in Northern and Central Italy a lesson with the sword to remind them of their duties towards the emperor and the empire, he entered into a treaty with the Pope against the Norman prince Roger of Apulia, whom he compelled to render homage. As both the emperor and the Pope laid claim to the right of

supremacy, an agreement was made that both chiefs in conjunction should confer on the duke the feudal banner. The long dispute concerning the possession of the property of Matilda of Tuscany was also arranged for a time, it being agreed that Lothair should be endowed with it for himself and his son-in-law Henry during their lives, in return for a yearly tribute of a hundred silver marks, with the stipulation that they should take the oath of fidelity and subordination to the Holy See, thus recognising its rights of property; an arrangement which was subsequently interpreted at Rome in such a way as to make it appear that the emperor had become the feudal vassal of the Pope.

When Lothair died suddenly on his return journey, in an Alpine hut in the Tyrol (1137), his son-in-law, Henry the Proud, in whose hands the dying emperor deposited the insignia of the empire, believed he had the greatest claim to the imperial throne. But partly on account of the great power of the house of Welf, to whom Bavaria and Saxony belonged, and whose possessions now extended from the Mediterranean to the North Sea and the Baltic, and partly from dislike of the pride of the arrogant duke, who might be expected to behave in a scornful and arbitrary way in the empire and towards the Church, several princes, with the archbishop of Treves at their head, combined, at a council at Coblenz in 1138, to choose Conrad of Hohenstaufen. Henry, however, was not willing to recognise the king, who had been elected with such precipitation under Roman influence, and refused the homage demanded of him. Conrad then declared the holding of two dukedoms by one ruler illegal; and when Henry would not agree to give up any of his possessions, imperiously pronounced the ban of the empire on the duke, and conferred Saxony and Bavaria on other princes. Saxony was made over to the great conqueror of the Slavs, Albert the Bear, the ancestor of the Askanian race; Bavaria was to be given to the Margrave Leopold of Austria. This resulted in the renewal of the struggle between the Hohenstaufen and the Welfs, and a destructive civil war broke out in the south and north. On the one hand, the duke, who was in alliance with Roger of Sicily, and drew from him subsidies of money, drove away his opponent Leopold from the fortress of Vallei, but this advantage was soon lost. Three months afterwards Conrad advanced before Weinsberg (1140), which belonged to the family estates of the Welfs. Henry's brother, Count Welf, hazarded a sudden attack, but was completely defeated. The majority of his soldiers were slain, driven into the Neckar, or were taken prisoners. Welf himself escaped with a small band of followers. It is generally but not very reliably stated that on this occasion the battle-cry, "Hie, Welf! Hie, Waibling!" was heard for the first time, a watchword that gave rise to the party names Welfs (Guelphs) and Waiblingers (Ghibellines). The town and fortress had to be surrendered to the emperor, but the garrison was saved, according to tradition, by a stratagem suggested by the fidelity of the women. Every one knows the humorous story that tells how the female inhabitants, when they were permitted to withdraw in safety and take with them what they could carry on their shoulders, bore their male companions on their backs out of the town, and how Conrad observed good humouredly to his brother Frederick, who did not wish to permit this interpretation of the favour: "A king's word must not be broken or trifled with!"





FREDERICK BARBAROSSA'S COURT AT MAYENCE.





MEDIEVAL PASTIME—MINSTRELS, JUGGLERS, AND DWARF.

# HENRY THE LION OF SAXONY.—THE WENDS ON THE BALTIC.



**A**FTER the early death of Henry the Proud in 1139, the dispute was so arranged in the Peace of Frankfurt, that the emperor gave back Saxony to Henry the Lion, the son of his rival, and as an indemnification conferred the northern margravate of Brandenburg as an independent principality on the brave Albert the Bear. Bavaria remained in the hands of the latter through the marriage of the widowed Duchess Gertrude with the Margrave of Austria, Henry Jasomirgott, of the Babenberg family; but only after the death of that prince, when Conrad's successor once more conferred Bavaria on the Welf family, and



raised Austria into an independent dukedom with great privileges, did a complete reconciliation come about for a time between the Hohenstaufen and the Welfs. The Babenberg margraves took up their headquarters in the ancient Roman town of Vienna, which from that time blossomed forth into a new prosperity. By these internal struggles, however, the authority of the German emperor abroad was weakened.

In the contest between the emperors and the popes, the names Guelphs and Ghibellines, originally belonging respectively to the Bavarian Welf family and the Swabian Waiblingers, were adopted respectively by the partisans of the German emperors, and of the independent cities. In Southern Italy, Pope Innocent II., after being taken prisoner in an unfortunate expedition against the Normans in 1139, had gone back from the agreement of common investiture with Lothair, and had conferred the royal dignity on Duke Roger. In return, Roger consented to recognise the feudal supremacy of the Pope over the kingdom of Naples and Sicily.

Soon after these events, the intelligence of the fall of Edessa, and the preaching of St. Bernhard, excited enthusiasm for the crusades, and proselytising zeal among the German people. While the Swabians, Franks, Bavarians, and Lorrainers, after a renewed persecution of the Jews in the Rhenish towns, followed the king to Asia, the Saxons and other inhabitants of North Germany turned their swords against the heathen Wends in the coast countries of the Baltic. The Slav populations in Mecklenburg, Pomerania, Holstein, etc., who, under the Ottos, had been partly converted to Christianity, had again fallen away under the rule of the Franconian emperors, had burnt the churches, slaughtered the priests on the altars of their old gods, and destroyed with the believers every trace of Christianity. Once more the Wend nation prayed to their idols, and carried their gold and silver spoil into the temple of their chief god Swantewit in the island of Rügen. From Holstein to Danzig they established a number of Slavic states, and visited the Christian countries and towns, especially Lübeck, with pillage and devastation. Many Christian princes under the command of the youthful Henry the Lion, Albrecht of Brandenburg, and others, advanced, in 1147, with a splendid army against the rapacious hordes; but dissension among the leaders, the difficulties of the country, and the strong walls of Demmin and Stettin prevented any brilliant results. The missionary efforts of the pious monk Vizelin some time afterwards were more successful than the weapons of the Saxon soldiers; so that when twenty years later, in 1168, Henry the Lion caused the heathen fortress of Arcona, in Rügen, to be burnt to the ground, Christianity became in a short time the prevailing religion of the country.

More fortunate was the enterprise of some troops of Westphalians, Frieslanders, and Hollanders, who, in conjunction with British crusaders, intending to voyage by sea to Palestine, in 1147, were persuaded to assist Earl Alphonso, son of Henry of Burgundy, in the conquest of Portugal. They returned home from Lisbon laden with booty. Conrad's influential counsellor and minister was the proud and learned abbot Wibald of Corvey, whom the emperor installed as administrator of the empire when he set out on the crusade.



## THE SECOND CRUSADE (1147-1149).



CRUSADERS COMING IN SIGHT OF JERUSALEM.

THE kingdom of Jerusalem had to withstand severe attacks from the Saracens in Egypt and on the eastern frontier, and could not maintain itself without continual assistance from the West. The condition of the Christian kingdom in Palestine became daily more critical. When at length Nureddin, the brave and wise ruler of Mosul, after subjugating the small Seljuk kingdoms on the Euphrates and Tigris, had conquered and destroyed Edessa, in 1144, slaughtered the Christian population, and then marched threateningly to the frontiers of the kingdom of Jerusalem, St. Bernhard, abbot of Clairvaux in Burgundy, succeeded in again

awakening the slumbering religious zeal of Christendom. The authority of this man, whose self-mortification and asceticism was visible in his worn and attenuated frame, had so much weight, that Louis VII. of France, who during a feud had set fire to the church of Vitry, and thus consigned a thousand human beings to death in the flames, marched out with the sacred oriflamme, to expiate the crime; and Conrad III. himself did not venture to resist the fiery oration delivered by Bernhard in the cathedral of Spire. Conrad took the cross, set out with a noble army through Hungary for Constantinople, the emperor of which, Manuel, was related to him by marriage, and, after many disputes with the faithless Byzantines, reached the coasts of Asia.



The Crusaders started for Palestine by the land route through Iconium ; but they were led by Turkish guides into desert, mountainous regions, where after first suffering terribly from want of provisions, they suddenly found the hills around covered with Turkish troops. Exhausted by hunger and thirst, and harassed by the arrows of the enemy, the Germans endeavoured to retreat. They fell by thousands, from exhaustion, or pierced with the arrows of the Turks. Of the magnificent army, scarcely a tenth part escaped with Conrad to Constantinople. A second detachment, led by Bishop Otto of Freising, the king's half-brother, by another route to Syria, fared little better.

Warned by this result, Louis VII. set out on the road along the sea-coast through Smyrna and Ephesus, but with no better success. When the army, after innumerable hardships, reached the coast of Pamphylia, in the most lamentable condition, an agreement was made with the Greeks, that they should take the king, the barons, and the wealthier knights by ship to Antiochia, and conduct the remaining Crusaders by land, furnishing them with provisions. But the agreement was not fulfilled. After the remaining Crusaders had parted with everything they had, they were abandoned to destruction. Many perished of hunger, pestilence, and privation ; others were slain by the Turks or sold into slavery. Only a few escaped through the compassion and generosity of the enemy. At Jerusalem, which Louis and his escort reached after passing through Tyre and Ptolemais, and where Conrad also arrived at last with the remains of his army, a plan of operations was decided on against Damascus. But the design was frustrated, in spite of Conrad's heroic courage and daring, by the treachery of the eastern Christians, and the strength of the city. Presently Damascus, the beautiful seat of government of one of the still independent Mohammedan chiefs, also fell into the power of the brave and just Nureddin, who thus approached near the frontiers of the Christian kingdom. How could the kingdom, weakened by the dissensions of the Knights Templars and Hospitallers, and the defiant licentiousness of the vassals, and ruled by youthful or feeble kings, resist the warlike Mohammedans, who were inspired by fanaticism and by hatred of the Christians ? Thus after Nureddin's death, the generous, brave, and cultured Saladin, the chief of the Kurds, and commander of the mercenary troops, seized the Sultanship of Egypt in 1174, put an end to the Shiite caliphate on the Nile, and in a short time united under his sceptre all the countries from Cairo to Aleppo.

Soon the kingdom of Jerusalem was threatened. In the battle of Ramla, in 1178, not far from Ascalon, the bravery of the Crusaders achieved the last glorious victory over the powerful enemy, by which the fall of the Christian supremacy was delayed a few years longer. Saladin granted a truce ; but when this was violated by a Christian knight in the valley of Hebron, the treacherous adventurer Rainald of Chatillon, who with insolent audacity surprised and robbed a passing caravan, the Sultan marched into the field with an armed force, July, 1187. The battle of Hittin, on the Lake of Gennesareth, not far from the town of Tiberias, was decided against the Christians, who were weakened by discord and treachery, for "their God had turned from them." King Guido and many of his nobles were taken prisoners after a brave contest ; the Templars were repulsed, and Rainald was slain by the Sultan's own hand ; Joppa, Sidon, Accon, and other towns fell into the hands of the conqueror ; and at last Jerusalem itself was lost, in October, 1187. The crucifixes were torn down, and the Christian symbols and vessels destroyed ; but the inhabitants were treated with lenity.



FREDERICK BARBAROSSA ENTERING MILAN AFTER ITS SUBJUGATION.

## FREDERICK I., BARBAROSSA.

1152-1190.

FREDERICK'S IMPORTANT REIGN.—THE GREAT FIEFS.—MILAN AND NORTHERN ITALY.—ARNOLD OF BRESCIA.—RECONCILIATION OF EMPEROR AND POPE.—FREDERICK'S GREAT EXPEDITIONS AND VIGOROUS RULE.—MEETING ON THE RONCALIAN PLAIN.—SUBMISSION OF LOMBARDY.—FREDERICK IN GERMANY.—NEW WAR WITH ITALY.—VERONA.—FREDERICK IN ROME.—PESTILENCE.—ALESSANDRIA.—LEGNANO.—VENICE.—RECONCILIATION WITH ALEXANDER III.—WAR WITH HENRY THE LION.

### FREDERICK'S DISTRIBUTION OF THE GREAT FIEFS.

FEW years after his return, Conrad III. died, in 1152;—a brave, pious, and sagacious man. Setting aside his own youthful son, he had, with a noble solicitude for the welfare of the country, directed the attention of the princes to his brave, high-minded, and energetic nephew, Frederick, Duke of Swabia, who was regarded as the flower of chivalry, and whose great qualities he had appreciated during the Crusade. Frederick was thirty-one years of age, of middle height, and well-built figure; his bright hair and ruddy beard had procured for him from the swarthy Italians the nickname of "Barbarossa"; he was endowed with great physical and mental qualities. With warlike courage he united liberality and justice, intelli-



gence, eloquence, and love for the arts and sciences. His efforts were directed towards restoring to the Imperial power the authority which it had possessed under the Saxon and Franconian emperors. It was to avoid being opposed by a powerful rival that he gave back Bavaria to Henry the Lion, and raised Austria into an independent dukedom with the right of dynastic succession. He then curbed the pride of the German princes, and put an end to their feuds and quarrels; compelled the rulers of Poland and Bohemia to recognise the Imperial rights of supremacy; re-established his authority in Burgundy, after having taken as his second wife Beatrice, the young and beautiful heiress of the free dukedom of Burgundy; and strengthened his government by conferring the vacant principalities on his sons and relatives. Thus, in 1155, he awarded the Palatinate on the Rhine, which had previously formed a portion of the dukedom of Franconia, to his half-brother Conrad, the founder of Heidelberg. The imperious spirit of this energetic man, who combined severity with generosity and justice, everywhere awakened respect and obedience.

Frederick met with the greatest resistance to his scheme in Italy, where he undertook six eventful campaigns.

#### NORTHERN ITALY.—MILAN AND THE ITALIAN TOWNS.



HE towns of Lombardy, especially proud Milan, had gradually freed themselves from the supremacy of the bishops and earls, and had attained to great prosperity, high influence and culture. In the full consciousness of their power and freedom, and possessing a warlike and patriotic citizen class, the Lombard towns strove to obtain independence and complete self-government, under republican forms, with freely elected consuls and civil magistrates and judges. They troubled themselves little about the Imperial rights of supremacy, which had long fallen into oblivion, and regulated the affairs of their communes according to their own pleasure. The Milanese citizens compelled the neighbouring nobles and towns to join in a league under their supremacy, and treated the weaker towns, such as Lodi and Como, which would not submit to their decrees, with severity and injustice. This spirit of resistance had already arisen on Frederick's first campaign, when, according to the old custom, he held a review on the Roncalian plains near Piacenza, and demanded the homage of the princes and towns of Northern Italy. On this occasion he could not yet turn his arms against the powerful, well-defended town of Milan, though many loud complaints were made against it; but his actions already showed that he was resolved to humble the republican pride of the Lombards, which threatened to destroy the feudal state and the time-honoured royal right in Italy, and to bring back into operation the old Imperial privileges. The destruction of a few smaller places, especially Tortona, the allied town of the brave Milanese, was intended to spread a feeling of terror, and to make the larger communes more obedient for the future. At Easter, 1155, Frederick caused the crown of Lombardy to be placed on his head; not, however, in the church of Ambrosius at Milan, but in the town of Pavia, which was imperialist in feeling.

## ARNOLD OF BRESCIA.



STATUE OF HENRY THE LION.

presented as irreconcilable with the principles of Christianity. Roused by the orations of the monk, the Romans renounced obedience to the Pope, and established a republican constitution after the model of the ancients. As far as Helvetia and the towns of Southern Germany, where he sought refuge from the persecutions of the orthodox ecclesiastics, the ideas of civil and ecclesiastical liberty, which Arnold had awakened among the lower classes of the people, were spread abroad, and took deep root in the minds of the poor and oppressed. Eugene III., Bernhard's faithful friend and sympathiser, was compelled to surrender the Capitol to "the Roman senate and people." His successor, Adrian IV., once a beggar-boy in England, laid the city under an interdict, excluded the reformer and his adherents from the communion of the faithful, and fled to the Campagna. The disputing parties both appealed to Frederick, who gave his judgment for the Pope. When he marched through Etruria into the State of the Church, Adrian met him at Sutri. After some show of

SOON after the coronation Frederick departed for Rome, where the influence of the reforming preacher Arnold of Brescia, whose fiery discourses had especially contributed to the awakening of republican sentiment in his native town as well as throughout Lombardy, had brought about a complete political transformation. This remarkable man wished to bring back the Church to apostolic simplicity, and to substitute for the feudal system the republican forms of antiquity. He therefore declaimed against the temporal possessions and the pride and worldliness of the clergy, denied that the bishops had a right to hold temporal property and dominions in fief, and declared the temporal power of the head of the Church to be contrary to the Scriptures. Inspired by the vanished conditions of a mighty past, he sought to establish a new, Christian order of society. Bondage and slavery he repre-



reluctance the Hohenstauf agreed to hold the stirrup for the holy father, notwithstanding that his pride rebelled at fulfilling "the duty of a groom." He thereupon received from the Pope the kiss of peace and the promise of Imperial coronation. The two potentates went forward together to Leo-town, carrying with them, as a captive, Arnold, whom the Romans had abandoned, and who had been compelled to fly. The Roman ambassador, who wished to prevent the entrance of the German ruler into the town until he had sworn to maintain the existing regulations and other conditions, was rebuked with severe and haughty words. But the coronation had scarcely been performed in St. Peter's Church, June 18th, 1155, when the Romans endeavoured by an armed insurrection to expel the Germans and liberate Arnold. They were repulsed after a bloody conflict, and the reformer was then burnt to death on an open space on the banks of the Tiber, before the "people's gate." A man in advance of his age, Arnold died a martyr for ecclesiastical and political liberty, but his spirit rose like a phoenix from the ashes. He was regarded by succeeding generations as the banner-bearer of freedom.

#### RECONCILIATION OF EMPEROR AND POPE.—RESISTANCE.—FREDERICK'S VIGOROUS RULE.



ARCHERS.

OVER the ashes of Arnold, the Emperor and the Pope, who had beheld their supremacy threatened by the reformer, joined their hands in reconciliation. But scarcely had Frederick returned home after burning the rebellious town of Spoleto, and escaping in the gorges of the Adige the treacherous snares of the Veronese, and through the bravery of his banner-bearer, Otto of Wittelsbach, vanquished near Verona a band of robbers who impeded his march, than the two chiefs of Christendom separated in bitter enmity. Frederick was indignant with the Pope for having made a league with the Normans, who thereupon brought about his reconciliation with "the senate and people" of the Romans; and Adrian was aggrieved that two Burgundian knights had plundered and imprisoned the

Archbishop of Lund on his return from Rome, without being punished by the emperor. At the council at Besançon, October, 1157, when the Burgundian nobles approached the throne of the powerful ruler with ceremonious homage and respect, the dissension and ill-feeling found open expression. The papal legate, Roland, who traced his descent from the ducal race of Bandinelli, read a document in which the holy father complained of Frederick's ingratitude, after the Pope had conferred on him such large "benefices"—an expression which in the Middle Ages bore the signification of "fief." The ambiguous word, by which Adrian appeared to signify that he regarded the Imperial crown as a papal fief, and the emperor as his vassal, produced general anger, especially when the legate by the question, "From whom does the emperor receive the crown, if not from the Pope?" confirmed this interpretation. With difficulty did the cardinal escape the death with which the choleric Otto



VERONA.

of Wittelsbach threatened him. A violent quarrel burst forth ; like Gregory VII., Adrian sought to win over the temporal and spiritual princes of Germany to his cause. But the times had changed. The German clergy and nobility held to the emperor. The idea was started of a German Church, which should be independent of Rome and recognise the archbishop of Treves as its chief. Adrian then gave way. He sent a new embassy to the emperor with a letter of apology, in which the Pope declared that he had used the word *benefice* in its original signification, and not in the sense of “*fief*.”

Not only did Rome and the apostolic see testify a hostile feeling towards the emperor. The Milanese, and their towns in alliance with them, also maintained their republican independence, and showed by many of their actions that they were not willing to recognise the German supremacy. Tortona was re-built, Pavia was compelled to receive a governor from Milan, and to surrender hostages ; and the town of Lodi, which was favourably disposed to the emperor, was destroyed. Milan and other communes, such as Brescia, Piacenza, and Crema, regarded the friends of the emperor as their enemies. These manifestations formed a harsh contrast to the proofs of veneration and devotion which were offered to the powerful ruler by all the kings and princes of foreign countries, and the marks of obedience and submission, which his strong government called forth within his own dominions. The relentless punishment of disturbers of the peace and freebooters, the destruction of robber-castles, and the vigorous maintenance of the peace of the country, the removal of unjust tolls on the rivers and highroads, had procured respect for the law, and had repressed crime. Full of confidence, both citizen and peasant looked forward to the future, and carried on their business with renewed courage. The law had obtained a strong protector and a firm support.



FREDERICK'S GREAT EXPEDITION.—THE MEETING ON THE RONCALIAN PLAIN.—RENEWED RESISTANCE AND ULTIMATE SUBMISSION.

THE civic commonwealths of Italy alone did not submit to the Imperial supremacy. Frederick therefore decided to make a fresh expedition across the Alps. To re-establish the empire of Charlemagne, to repress the republican self-government of the Lombard communes, to restore the extinguished or forgotten imperial supremacy, and to bind anew the loosened ties of the feudal state and of feudal rule, was now his most earnest aspiration. In these ideas he was strengthened by the newly revived study of Roman law, which was enthusiastically pursued in Bologna and Padua. Starting with the theory that the Roman emperor of the German nation was the rightful successor of Constantine and Justinian, the jurists carried his claims back to the old Roman right of the Emperor, and conferred on him the unrestricted supremacy in all departments of public life. Accordingly, the emperor claimed the right of awarding all dignities and offices, of demanding from the subjects of the empire military service and the supply of necessities for man and horse, of establishing Imperial courts over the town communities, and of using and enjoying all royal prerogatives, coinage, tithes, tolls of roads and bridges, fisheries, salt springs, mines, etc., or of disposing of them at his own discretion. The Italian towns regarded these rights of supremacy as tyrannical attacks on their liberty, and were determined to resist them with all their power. Two principles—the monarchical feudal system of Charlemagne, which Frederick chose as his model, and the free republican self-government which Milan opposed to it—clashed violently together, when the Imperial army appeared in Northern Italy at Easter, 1158. The siege of Milan was the first great martial exploit. Shut in on all sides, and reduced to extremity by famine, the town soon found itself compelled to agree to submission, promising fidelity and obedience to the emperor. A great imperial assembly was now held on the Roncalian plain, where the respective rights and duties were to be arranged. All the rights of supremacy or royal privileges laid down in the Justinian law-book were now adjudged to the Roman emperor through the activity of the lawyers, to the detriment of the municipal commonwealths. Imperial governors were in future to act as arbitrators in municipal government and the administration of the law, to instal or confirm the officials of the community, and to act in the interests of the royal prerogative.

Terrified by the power of the emperor, which had been strengthened by the assistance of the nobles, and of the numerous opponents of the Milanese, most of the towns submitted to the decision of the assembly, paid the taxes demanded of them, and obeyed the governors. Only the Pope and a few communes, especially Milan, and its ally, the town of Crema, resisted the arrangement. Against these, therefore, the whole anger of the German ruler was directed. Crema was besieged in the winter of 1159–1160, the citizens were compelled to leave it after the most heroic defence, and the town was destroyed. Frederick now advanced against Milan, which was laid under the ban of the empire; it had expelled the Imperial plenipotentiaries, and proved, by its energetic preparation for war, its intention of resisting the Roncalian decisions to the last. At the same time he entered upon a most important conflict with the ecclesiastical hierarchy. Adrian IV. had died at Anagni on the 1st of September, 1159. On the election of the new Pope the votes were divided, some of the cardinals choosing Octavian, the leader of the Imperial party, others electing that Roland who, as a papal legate, had

formerly given offence by his arrogant conduct at the council of Besançon. The former styled himself Victor IV., the latter, Alexander III.; each declared himself to be the legitimately elected Pope, and hurled excommuni-



MEDIÆVAL CUSTOMS. ROBBER KNIGHTS ATTACKING A MERCHANT CARAVAN.

cation at his rival. The emperor summoned an assembly of the Church at Pavia, in February, 1160, which declared in favour of Victor; whereupon Alexander at once pronounced the synod invalid, thundered forth the



excommunication of the Church against Frederick ; and from France, where he took up his residence, encouraged the resistance of the Lombard towns. Once more Christianity was troubled by a schism of the Church, and Italy was kept in a ferment of excitement by the destructive siege of Milan. At last the bloody war, which was carried on with the greatest bitterness on both sides, was decided in favour of the emperor. Milan, exhausted by famine, disease, and internal feuds, was compelled to surrender at discretion, in March, 1162, after a siege of two and a half years. After the white banner of the city and all the standards had been surrendered, and the chief leaders, with all the citizens, had humbly implored pardon of the conqueror, with ropes round their necks, the walls and a large number of the houses were razed to the ground, according to the sentence pronounced by the jealous neighbouring towns, and the inhabitants were compelled to establish themselves in four separate open villages of their territory.

Overawed at this result, the other towns of Lombardy offered submission, recognised the Roncalian decisions, and each received the Imperial governor or podesta. But favour awarded to some, and punishment heaped on others, were alike unable to secure the dominion over a people that no longer consisted of slaves. The burden of dependence made the towns appreciate the value of liberty ; and soon all the Lombards, even the loyal subjects of the emperor, agreed that it was better to die than longer to endure such ignominy.

#### FREDERICK IN GERMANY.—WAR IN ITALY.—LEAGUE OF VERONA.— FREDERICK'S ENTRY INTO ROME.



FROM the ruins of Milan, Frederick marched back to Germany, through Burgundy, where he vainly sought to win over the French king to the interest of his Pope, Victor IV. Here he punished the town of Mayence, where the Archbishop Arnold of Selenhofen had been slain in a monastery during a popular tumult, with the loss of its walls and liberties ; restored the peace of the country in Swabia, where a bloody feud between the Palsgrave Hugh of Tübingen and the younger Welf VII. threatened to revive the old warfare between the Waiblings and the Welfs,—for he compelled the Palsgrave to surrender

to Duke Welf VI. at discretion, and to endure the captivity to which Welf consigned him,—and concluded a league of friendship with Henry the Lion, to receive the assistance of that powerful prince if he were compelled to undertake another expedition across the Alps. To this end, he permitted him to hold a position scarcely inferior to that of a king. Henry the Lion governed the Sclavonian countries north and east of the Elbe, which he reduced with his vassals and allies to submission ; he founded towns, among which Lübeck, which was ceded to him by Adolph of Schauenburg, soon reached a high degree of prosperity ; he brought in colonists, established bishops in the newly founded bishoprics, such as Oldenburg, Schwerin, and Lübeck ; and he divided the conquered land of the Obotrites, the present Meck-

lenburg, into a number of manors, which he allotted to his companions in arms. In Bavaria also he left lasting traces of a successful activity. The building of a bridge over the Isar, and the laying out of a road to the salt-mines of Hallein, caused Munich, till then an unimportant village, to develop quickly into a flourishing town.

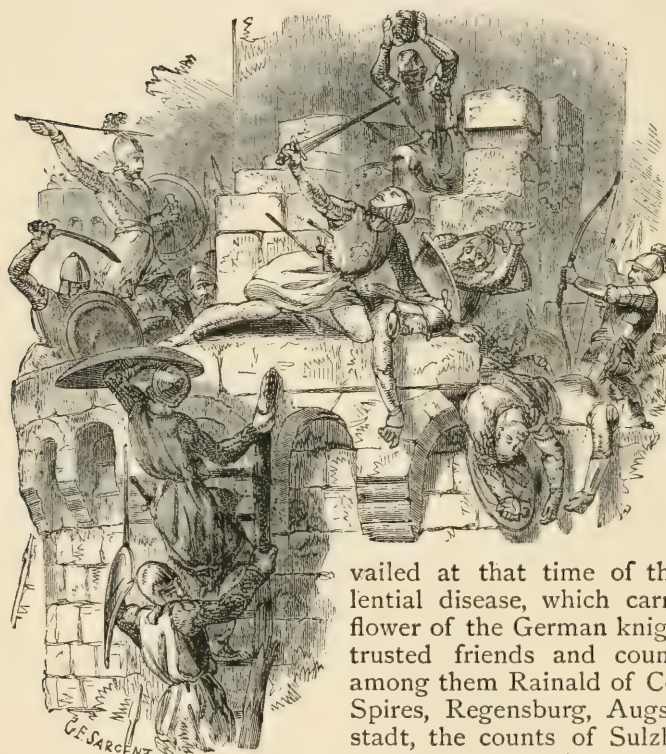
In the meantime the oppression of the Imperial governors and the exaction of tithes and taxes produced great discontent and excitement in Italy. It was in vain that the emperor took up his abode during the winter of 1163-64 at Pavia ; as he disregarded the complaints of the Lombards at the harshness and avarice of his officials, the discontent and anger increased. Soon religious antipathy was added to the political grievances, when, through the industrious zeal of Rainald of Cologne, on the death of Victor IV. at Lucca, in April, 1164, another rival Pope was set up, who was recognised by the emperor, and thus intensified the Church schism. Alexander III., who still remained at the French town of Sens, entered into negotiations with the Lombards by means of secret messengers, and filled them with hatred towards the emperor and repugnance towards his Pope, Paschalis III. In many places the governors were expelled or slain ; at Verona a league was formed against the foreign tyranny ; and this league was speedily joined by all the important towns of Northern Italy. The increasing excitement compelled the emperor, who had only come to Italy with a small retinue, to return to Germany. But resolved to restore the monarchical supremacy after the model of Charlemagne, whom, during his stay at Aix-la-Chapelle, he caused to be canonized, in 1165, he had recourse to measures which were intended to overthrow all his opponents. In alliance with King Henry II. of England, he caused the resolution to be brought forward at the council of Würzburg (1165) by the Lord Chancellor Rainald, and subscribed with an oath by all the spiritual and temporal princes and nobles and their subordinates, that they would never recognise Alexander III., or any one chosen by his party, as head of the Church. He deprived the adherents of Paschalis, and first among them the archbishops of Mayence and Salzburg, of their sees, and prepared for a new expedition across the Alps. Rainald of Cologne and the newly elected archbishop, Christian of Mayence, formed the vanguard. With astonishment the Italians beheld the approach of the German prelate, who was as remarkable for his warlike temper and inclination for gallantry, as for his erudition and knowledge of languages. Gigantic in stature, he loved to wear a golden helmet, an iron coat of mail, and over it a violet robe, and to carry in his powerful grasp a spiked iron war-club, with which he had once, in a single battle, knocked in the teeth of eight and thirty noble Lombards. Thus he rode onward, the mightiest champion that ever wore a priest's garb. The warriors penetrated into the heart of Italy in 1166, in order to render assistance to the Imperial Pope Paschalis, who was waiting at Viterbo, against Alexander III., who after the council of Würzburg had left France for Rome, and had been received there with every honour by the senate and people.

Soon the emperor followed with the main body. While he was besieging the maritime town of Ancona, which had been garrisoned by the Byzantines, the Romans made an attack with their combined forces on Tusculum, where Rainald had stationed himself. On his appeal for assistance, Christian hastened up with a small but brave body of soldiers, and inflicted such a defeat on the more numerous army of the enemy that many thousands were slain on the field of battle (1167), and the remainder fled in wild disorder to



Rome, leaving the precious booty to the Germans and the Brabançon mercenaries. The emperor now advanced towards Rome. After a violent struggle, the Roman citizens' army that had encamped in the Leo-town was driven across the Tiber, and the church of St. Mary and several highly venerated sanctuaries were destroyed by fire. Paschalis entered St. Peter's; but Alexander steadfastly refused to submit the decision of their claims to a new elective assembly. He declared that the vicegerent of Christ was subject to no tribunal; and when the Roman people, who were weary of their German guests, endeavoured to force him to compliance, he escaped secretly from the city, and betook himself to Beneventum under the protection of the Normans.

### THE GREAT PESTILENCE AND ITS EFFECTS.



THE emperor had attained his object. Rome lay at his feet; his Pope sat on the apostolic throne; the towns of Northern Italy obeyed the mandates of the Imperial governors. But he was hurled down from his seat, and his lofty schemes came to a terrible end. On the 2nd August, 1167, the sudden alternation of glowing heat and rain aggravated the marsh fever which usually pre-

vailed at that time of the year, into a pestilential disease, which carried to the grave the flower of the German knighthood, and the most trusted friends and counsellors of the king, among them Rainald of Cologne, the bishops of Spire, Regensburg, Augsburg, Liege, Halberstadt, the counts of Sulzbach, Tübingen, Nassau, and many others. Heaps of corpses were

carried down by the Tiber, while others remained unburied, and filled all the air with pestilential vapours; death reaped a frightful harvest among the rank and file of the army; 25,000 of the best soldiers were carried off by the destroying angel. The youthful Welf was among the victims; and when Frederick, horror-stricken at last, fled from the field of desolation, as the Assyrian Sennacherib had once quitted Jerusalem, to save the remains of his army, many perished on the return journey from the effects of the plague. Those who escaped the fury of the disease crept about like shadows. This calamity, which the followers of Alexander declared to be a Divine punishment for the desecration of the sanctuaries, was used by the towns of Northern Italy



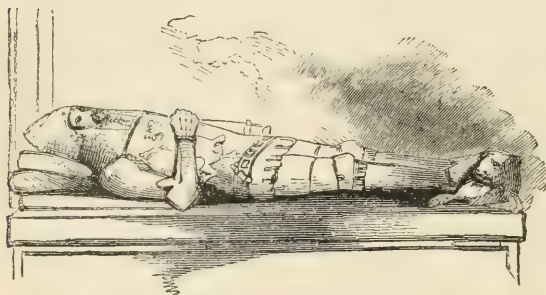
HARTMANN OF SIEBENEICHEN PERSONATES THE EMPEROR.

for their liberation. While the emperor tarried in Etruria and Latinia, their delegates had held a conference in a distant monastery, had expanded the union of Verona into a league of the towns of Lombardy, and had undertaken as a common labour the restoration of Milan. All the town communities from Milan and Bergamo to Verona, Padua, and Mantua, and from Brescia and Vicenza to Parma, Piacenza, and Modena joined the union, and swore rather to die with honour than live in disgrace and shame. When the emperor marched northwards from the Roman death-region, he found the passes of the Apennines occupied, and could only escape to his faithful Pavia through by-paths with the assistance of the Margrave Malaspina. But, undismayed, he stood against his numerous opponents. He collected round him his faithful followers, threw down the gauntlet of defiance, and pronounced the Imperial decree of outlawry upon all the towns which had joined the league (1167). Only Lodi and Cremona, which had been compelled to join, were to be excepted. For eight months he defied in Pavia the hostile superior force of the Lombards; he weakened their ranks by sallies and attacks, entered into delusive negotiations to make them indolent, and sought, by exciting conflicting interests, to alienate the members of the league. Not until compelled by the danger of being cut off from the Alpine passes, did he return through Savoy (1168), pursued by the Lombards, whose snares he escaped with difficulty. At Susa, a chronicler relates, an attempt was to be made to surprise and take the emperor prisoner at an inn. But the conspiracy was frustrated. A faithful knight, Hartmann of Siebeneichen,



who resembled Barbarossa in features and stature, occupied his bed, while the emperor, in disguise, escaped, with his wife and a small escort, in the night. But the Lombards respected the fidelity of the vassal, when the artifice was discovered, and permitted him to depart unmolested.

ALESSANDRIA.—LEGNANO.—VENICE.



FOR nearly seven years Frederick now remained in Germany. He succeeded, by his unwearied activity, in establishing and preserving order at home, asserting his supreme authority in Poland and Bohemia, and in so controlling the government and constitution, that the expression "emperor and empire" was recognised as the highest legal authority.

He also endeavoured to increase the power of the Hohenstaufen family, and took measure to secure the German crown as a hereditary honour in his family. Through the pestilence in Rome several Swabian noble families had become extinct, and the emperor used the opportunity to obtain their possessions for his house. To old Welf VI., who since the death of his son had abandoned himself to a frivolous and extravagant course of life, and who kept up a court at Memmingen full of splendour and mediæval pastimes, he granted sums of money which the latter needed for his hunting parties, banquets, tournaments, and expensive presents to his guests; and in return, he caused the great possessions and fiefs which Welf possessed in Swabia, Franconia, and Italy, to be ceded or secured to himself—a proceeding which gave great offence to Henry the Lion, who always regarded himself as his uncle's heir. At the same time he caused his son Henry, then a child of five years of age, to be recognised as king at the council of Bamberg, and crowned on the 16th of August, 1169, by the archbishop, Philip of Cologne, at Aix-la-Chapelle. The emperor kept a close watch on Italian affairs also. His chancellor and general, Christian of Mayence, preserved Frederick's privileges in Etruria and Latinia, and those of the Anti-Pope Calixtus III., who had been chosen by the Imperial party after the death of Paschalis in 1168.

The Lombards, on their part, took advantage of the absence of the emperor. With their combined efforts they built a new fortress on the borders of the town-district from Pavia and Montferrat, at the junction of the Bormida and the Tanaro rivers, which in defiance of the emperor received from the Pope Alexander the name of Alessandria, and was soon occupied by 15,000 armed citizen volunteers; they extended their town-league throughout the whole of Northern and Central Italy, and even opened negotiations with the Byzantine court. But this aroused the jealousy of Venice, so that when Christian of Mayence threatened the town of Ancona with siege, which was under the protection of Constantinople, the Venetians took his side (1174). Nevertheless Ancona heroically resisted the attacks of the enemy as well as the pangs of hunger. At last Henry crossed the Alps for the fifth time, to restore the authority of the empire in Northern Italy. In rapid marches he passed through Susa and Turin into Lombardy (1174), hoping to subjugate the hostile town by a sud-

den attack. But the unfavourable season, the difficulty of procuring stores, and the bravery of the inhabitants prolonged the siege. During the four winter months the Imperial army lay before the walls of Alessandria; the floods had transformed the country into an extensive marsh; the attempts made during Easter week to storm the place had failed. Weakened by losses and privations, the Germans were compelled to abandon the work. Frederick now entered into negotiations; but as he insisted on the Roncalian decisions, and would not recognise Alexander unconditionally as the rightful Pope, they came to nothing. The emperor, however, had gained time to summon fresh armed forces from his country. But the troops brought to him by Philip of Cologne, the earl of Flanders, the archbishop Wichmann of Magdeburg, and others, were inadequate; and the most powerful prince, on whom he chiefly relied, Henry the Lion, refused to help. More bent on his own aggrandizement than on the promotion of the emperor's aims, and bearing Frederick a grudge on account of the treaty with Welf, he steadfastly refused, with all kinds of evasions, to respond to the appeal of the emperor. The negotiations were already broken off, and the Lombards stood to their arms, prepared once more for conflict; but Henry made no preparations for a campaign. Even the personal interview with Henry the Lion, in which Frederick is said to have fallen at the feet of the Saxon duke and implored his help, produced no result. Full of anger, the emperor hastened to Como, the rallying point of his German soldiers, and then, in opposition to the advice of his friends, attacked the Lombards, who were far superior in number. Thus the defeat of the Germans in the battle of Legnano, on May 29th, 1176, was brought about. Like a wall stood the centre of the army, where the Milanese "band of death," which had sworn to conquer or die, was drawn up in a square, and the "sacred band of the Carroccio" protected the star of the standard. The emperor, whose war-horse was overthrown with him was missing for several days.

RECONCILIATION WITH ALEXANDER III.—WAR WITH HENRY THE LION.  
—FREDERICK'S TRIUMPH.



ON mature reflection, Frederick was now convinced that he could not obtain his end with his former policy. He renounced the dream of an empire after the model of Charlemagne, and of an order of government in which the Roman right of Emperor should be united with the institutions of feudalism, and descended to more solid realities. An embassy, with the archbishops of Mayence, Cologne, and Magdeburg at the head, came to Alexander III. at Anagni (Oct., 1176), and concluded with him a preliminary treaty, according to which the emperor gave up the rival Pope Calixtus, recognised Alex-

ander III. as the lawful head of the Church, and renounced the Imperial pro-



tectorate in Rome; the Pope, on the other hand, declared the investiture of ecclesiastical offices made by Frederick and the rival Pope as valid, promised to mediate for peace with the league of the Lombard towns, and received the emperor once more into the communion of the Church. On the basis of these "articles of promise" at Anagni, a general peace was proclaimed at the brilliant congress of Venice (1177), where for the first time citizen delegates, the representatives of the Lombard commonwealths, were permitted to take an equal part in the council of princes; and the reconciliation between the spiritual and temporal heads was accomplished. On the steps of St. Mark's Church, Alexander received the emperor, whom the Venetian youths had escorted with his court in a brilliant procession from the island town Chioggia in gaily decorated galleys. Frederick kissed the feet of the successor of St. Peter, and the Pope raised him, and gave him the kiss of peace and his blessing. After high mass had been performed, they quitted the church; and the proud ruler was now to be seen walking through the thickly crowded ranks of the people by the palfrey of the prince of the Church, with the Pope's stirrup in his hand.

With the Lombard league the emperor next agreed to a six years' cessation of hostilities on the base of the existing conditions, leaving the permanent settlement to be completed at a future meeting. This was arranged at the council of Constance in June, 1183, when the prerogative of the empire was fixed within certain limits, the legal existence of the league and the independence of the town communities in their administration and jurisdiction, as well as the right of levying forces and building fortifications, was recognised, and all past offences were effaced by a general amnesty or buried in oblivion. In important penal cases the final decision was to rest with the emperor or his representative, and on the Italian expeditions the customary subsidy (called *fodrum*) was to be given to the Imperial army, with the voluntary gift from the towns, and a sufficient supply of provisions.

Alexander III. returned from the congress to his capital as in a triumphant procession. The rival Pope Calixtus knelt down before him at Tusculum, and did homage. And Alexander was generous enough not to completely overwhelm the deserted old man. He pardoned him, and gave him an honourable maintenance. Four years afterwards (in August, 1181), Alexander III. died; he was venerated by posterity as a great and benevolent ruler.

When the news of Frederick's reconciliation with Alexander III. reached Germany, Henry the Lion was much dismayed. He had extended his sovereignty over the Sclavonian tribes in Pomerania and Mecklenburg, and enlarged his possessions into a kingdom, which, through the settling of foreign colonists, through trade and industry, and through the establishment of towns and bishoprics, soon rose to great prosperity. But his love of power, and violent conduct towards princes and prelates, were no less known than his warlike deeds;—and the bronze lion in front of his castle at Brunswick might be regarded as a symbol of his rapacity and tyranny as well as of his power. The complaints which were raised against the duke on all sides by spiritual and temporal princes, after the emperor's return, afforded Frederick the wished-for opportunity of summoning him before a tribunal of the empire, first at Worms and then at Goslar and Magdeburg; and when the Welf, conscious of his guilt and proudly confident in his power, disobeyed the repeated summons, Frederick pronounced the ban of the empire against him at the council of Würzburg (in 1180), and declared him to have forfeited both

his dukedoms of Bavaria and Saxony and all the fiefs of the empire. Bavaria, lessened in extent, was awarded to the brave Otto of Wittelsbach, who was devoted to the Hohenstaufen; Saxony, Frederick decided to divide in several parts, that it might not be a continual menace to the Imperial power. The strip of country between the Weser and the Rhine, called Westphalia, was given to the Archbishop Philip of Cologne, with the temporal power, as a fief; the possessions which the bishoprics of Magdeburg, Bremen, Paderborn, Verden, Hildesheim had awarded to the duke as fiefs, they took again to themselves; the remainder, a moderate portion of the formerly extensive Saxony, fell to Bernhard of Anhalt (Ascania), the son of Albrecht, as new duke of Saxony.

It required a destructive war to subdue Henry the Lion. For two years he resisted all his enemies. He destroyed Goslar with its productive mines and wealthy mints, and reduced Halberstadt to ashes; he subjugated the landgrave Louis of Thuringia, and took him prisoner, with his brother Hermann and many knights (1180); his ally Adolphus of Schonenburg in Holstein and others of his feudal chiefs gained a brilliant victory in Westphalia over the archbishop of Cologne and his allies, and returned to Braunschweig with many noble prisoners, and laden with booty. But when Frederick himself threatened his states with an armed force,—when his vassals fell away from him,—when Adolphus, offended with the duke, joined the opposite party, and Earl Bernhard of Ratzeburg, till then one of his most faithful and enterprising adherents, who was reproved by the suspicious man for treason, and deprived of his town (1181), went over to the emperor,—the star of Welf began to pale. Despairing of success, he escaped in a boat across the Elbe to Stade, and gave the people of Lübeck permission to open their gates to the emperor, who appeared with an armed force before their walls; and when he was himself threatened with a siege at Stade, he humbled himself before his great opponent at Erfurt, and set out as an exile to England for three years with his wife and child. He retained for himself and his family the promise of his *inherited* countries, Braunschweig and Lüneburg. The town of Lübeck, which he had built and richly endowed with rights and privileges, became a centre of civilization and commercial life for the whole north.

#### TRIUMPHAL CLOSE OF FREDERICK'S REIGN.



AFTER Frederick had thus subdued all his enemies, he held a brilliant national festival at Mayence (1184) in honour of his sons, King Henry and Frederick, duke of Swabia, who were to be initiated into knighthood; and the pomp and splendour of this occasion afforded many a theme for German and Roman poets. From all the districts of Germany and from distant lands, knights and travellers and a host of people streamed forth "in ships and by road," so that the town could not accommodate all the guests; and a second town of huts and tents was built on the right bank of the Rhine. Frederick was not only great in the battlefield, he was also a friend and patron of poetry and of refined chivalry, with his martial games and his noble deference to women; he loved the old heroic songs, and for relaxation after the labour of warfare, he read in the Year-book of his uncle, Bishop Otto of Freising, of the deeds of the emperor, and marvelled at the heroic greatness

ence to women; he loved the old heroic songs, and for relaxation after the labour of warfare, he read in the Year-book of his uncle, Bishop Otto of Freising, of the deeds of the emperor, and marvelled at the heroic greatness



of Charlemagne, whom he adopted as his model, and in comparison with whom his own exploits appeared but as shadows.

A brilliant future for the house of Hohenstaufen now opened before the gaze of the powerful emperor; five chivalrous sons surrounded him, and when in August of the same year he crossed the Alps for the sixth time, not, as formerly, at the head of a numerous army, but with a small chosen escort, which the arrangement of the peace rendered necessary, the Lombards opened the gates of their towns to him of their own accord, and his journey to Milan resembled a triumphal procession; and as signs of the restored peace and confidence, the citizens begged as a favour that the emperor in the following year would celebrate the marriage of his eldest son with Constantia, the rich heiress of the Norman kingdom in Southern Italy and Sicily, in their town. This brilliant wedding (1186), in the celebration of which all the cities and nobility of Lombardy vied with each other, appeared to create an indissoluble bond between Germany and Italy. But Pope Urban III. regarded with disfavour the important marriage alliance. He favoured the hostile league which Philip of Cologne had raised against the emperor since the festival at Mayence, and of which Henry the Lion was cognisant; and was already prepared to hurl the thunder of excommunication, when the lamentable intelligence of the fall of Jerusalem suddenly put an end to his life (1187). That great calamity soon caused all smaller affairs to be forgotten, and the threatened war on the Rhine was prevented.

### THE THIRD CRUSADE (1189-1192).



THE news of the conquest of Jerusalem excited intense dismay throughout the whole of the West, and awakened the slumbering religious zeal. From the southern extremity of Italy to the rugged mountains of Scandinavia armed troops swarmed to the Holy Land. Whoever remained at home had to pay in France and England a crusade-tax, called "Saladin's tithes." To Frederick Barbarossa it was appointed to conclude his heroic career as he had begun it—with a crusade. His resolution found imitators in Philip Augustus of France, and in Richard Cœur de Lion of England. What the emperor undertook in the fever of enthusiasm, he carried out with the thoughtful wisdom of ripe

experience, and with the quiet sagacity of a changeful warlike existence. After he had commanded a general peace of the country, and had banished Henry the Lion, who had returned from England, and declined co-operation, for a further term of three years from the empire, he advanced with a well-equipped army in the most beautiful order and under strict discipline, through Hungary and Thrace to Constantinople, chastised the faithless Greeks, terrified the effeminate and suspicious emperor Isaac Angelos, who, after the extinction of the famous race of the Comneni, had gained

the throne of Byzantium, through his sword as well as through the dignity and majesty of his person, and after the Crusaders' army had traversed the terrible road through forests and wildernesses amid cruel sufferings from hunger and the arrows of the Turks, defeated in a hot conflict the treacherous sultan of Iconium in the neighbourhood of his capital (1190). With wonderful martial skill, foresight, and bravery did Frederick conduct the whole undertaking, and consequently made his Crusade the most brilliant exploit of the Germans throughout the whole period of the Middle Ages. Neither the hardships of the journey through barren regions and waterless deserts in the heat



FREDERICK I. CROSSING THE BOSPHORUS.

of the Eastern sun, nor the distress and sufferings of the army, nor the treachery, the arrows, and the lances of the enemy, could paralyse his strength, or break his courage and steadfastness. But when the aged hero attempted with youthful courage to cross the rushing mountain stream Selef in Cilicia on horseback, or, according to other accounts, to bathe in the cool waters, the waves carried him away, and he was cast on shore, lifeless, in the neighbourhood of Seleucia (1190). Like another Moses he had led his army through the steppes and wildernesses of Europe and Asia to the boundaries of the promised land; and there the old man, nearly seventy years of age, met his death in the flood. In the same country another distinguished hero, the Macedonian king Alexander, had once been in danger of his life.

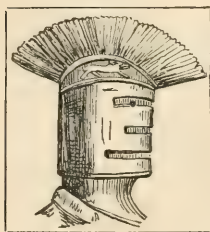
Frederick of Swabia, the emperor's second son, "the ornament and chief hope of the German knighthood," led those of the Crusaders who did not prefer to return home, through Antiochia to Palestine to King Guido, who, with the



Christian knights of Syria and the Crusaders of the West, had already besieged the town of Ptolemais or Acre (1191), which had been conquered by Saladin. There Frederick, after inaugurating the order of the Teutonic knights, met his death. The remainder perished partly by pestilence and the hardships of the journey, partly by the sword of the enemy. They seemed like the members who could not survive the head. Soon afterwards the kings of France and England, who on the way had stormed and plundered Messina, arrived, leading the flower of their chivalry, before Acre. Their united efforts succeeded in conquering the besieged town (July, 1191); but Richard Cœur de Lion stained the fame he had won by his heroism and bravery, through avarice, pride, and cruelty. He covetously shut out the Germans from sharing the booty, though Leopold of Austria had done good service in the taking of Acre, and when the duke subsequently refused his services in the fortification of Ascalon, he caused the German banner to be torn down in the camp, and dragged through the mire; and when the stipulated ransom for the Saracen prisoners was not paid to the hour, he gave the order for 2,500 of these unfortunate men to be put to death. Richard's name was the terror of the East, and so great was the fear spread by his mad courage, that on one occasion, he, with only a few knights, put to flight, near Joppa, a whole swarm of Egyptian Mussulmans (1192). But in spite of his bravery and the strength of his arm, Jerusalem was not retaken. Twice he pitched his camp near Beitnubah, a day's journey from the holy city, but without venturing an attack. Quarrels between himself and Philip Augustus,—who, out of envy and vexation at the unequal division of the booty after the conquest of Acre, returned home, and soon afterwards invaded Richard's French dominions,—dissensions among the Crusaders, and want of religious enthusiasm, weakened the power of the Franks. After the conclusion of a treaty, by which the strip of coast from Tyrus to Joppa and the boon of undisturbed right of pilgrimage to the holy places was secured to the Christians, Richard also returned home. On his way to Palestine he had taken the wealthy island of Cyprus from Prince Isaac of the Byzantine Imperial house of the Comneni, because Isaac had caused several stranded ships of the English fleet to be robbed and the knights to be imprisoned. This island Richard made over, after his return, to the king of Jerusalem, Guido of Lusignan, whose successors remained in possession of it for three hundred years.

The brave Conrad of Montferrat was assassinated by the murderous followers of "the old man of the mountain." Soon after Richard's return, the noble-minded Saladin also sank into his grave, in 1193. Of a generous and humane character, he led a spotless life, so that even Christian historians held him up as a model of chivalrous virtue.

#### RICHARD CŒUR DE LION.



ON his journey home Richard, after many adventures, was shipwrecked on the Italian shore, from whence he hoped to continue his way through Germany to England. But not far from Vienna he was recognised, through a costly ring he wore, was taken prisoner by the deeply offended Leopold of Austria, and delivered up to the German emperor Henry VI., who, after keeping him in strict confinement for thirteen months in the fortress of Trifels, released him for a heavy



RECONCILIATION OF RICHARD I. WITH THE EMPEROR HENRY VI.

ransom, which was raised by requisitions from the nobility and clergy. For Richard had always supported the opponents of the Hohenstaufen, especially the Welf, Henry the Lion, and Tancred of Sicily, and had even endeavoured to promote an insurrectionary league of German and Italian nobles against the emperor. Richard had also a large share in the disturbance of the German empire after the death of Henry VI., for he assisted his nephew Otto with money and weapons; but before the result was decided, the English king was slain in a quarrel in France. On the 6th of April, 1199, the arrow of the Limousin Bertrand de Gordon, who had a father and two brothers to avenge, gave him his death-wound before the walls of the castle of Châlus. Popular tradition and the poetry of the Middle Ages have romantically embellished his imprisonment, in the story of the discovery of his prison by the minstrel Blondel. For the hero-king, who was renowned for his bravery and physical strength, and for his knightly exploits, was a favourite subject of the romantic poets of the time. He had spent his youth in the sunny south; there, in the country of chivalry and song, he felt himself at home. Poetry and minstrelsy were his delight, and he was on friendly terms with many troubadours.





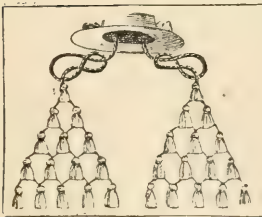


CRYPT OF CANTERBURY CATHEDRAL.

## THE PAPACY AT ITS HEIGHT AND IN CONFLICT WITH THE EMPIRE.

THE EMPEROR HENRY VI.—ITALY.—HENRY IN NAPLES AND SICILY.—REBELLION SUPPRESSED.—THE RIVAL EMPERORS, PHILIP OF SWABIA AND OTTO IV.—CIVIL WAR IN GERMANY.—SUCCESS OF PHILIP.—PARTIAL RECONCILIATION WITH THE POPE.—MURDER OF PHILIP.—EMPEROR OTTO IV. AND INNOCENT III.—SUPREMACY OF ROME.—FREDERICK II., 1218-1250.—HIS MAGNIFICENCE AND POWER.—EMPEROR AND POPE AT VARIANCE.

### HENRY VI.



FREDERICK'S son, Henry VI., possessed the power, the strong ruling mind, and the restless energy of his father, but not Barbarossa's nobility of sentiment. Avarice, hardness, and cruelty disgraced his character. His haggard, colourless, and moody countenance betrayed the turmoil of his soul, ever shaken with cares and anxieties. From the tender emotions of the love-songs whose tones had enthralled him in his youth, his heart soon tore

itself away. The love of power soon stifled all tender feelings, as well as all passion for pleasure and enjoyment. To procure his coronation as emperor, Henry, on his first expedition to Rome in 1191, surrendered Tusculum, which had remained faithfully devoted to his family, to the revenge of the Romans, who, after the departure of the German garrison, fell upon the defenceless town, mutilated or killed the inhabitants, and burnt the houses to the ground. An old story relates that the small remnant of the Tusculanians built themselves huts with boughs, and from these gradually arose a new town, which, from the branches (*frasche*) of which the first dwellings were constructed,

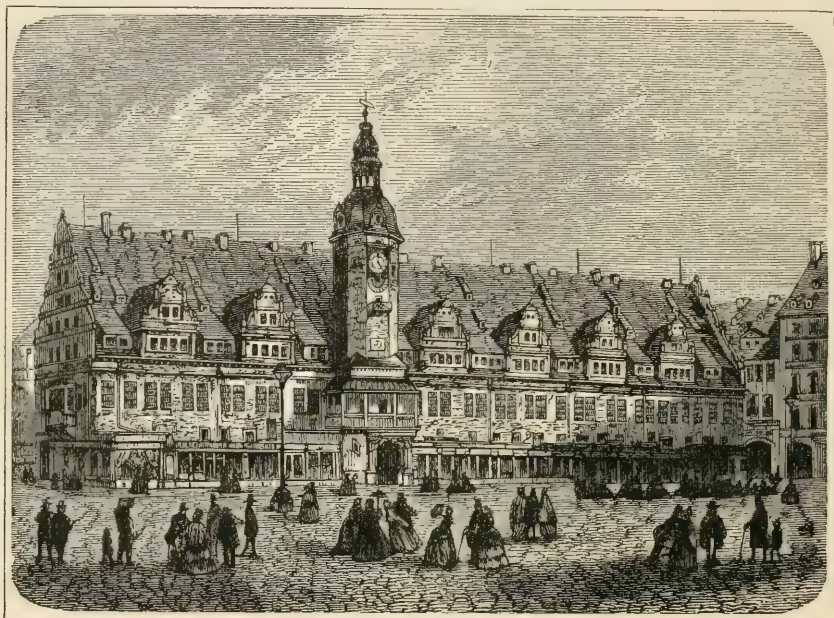
received the name of Frascati. After the death of the last Norman king, the emperor went to Southern Italy to take possession of Naples and Sicily, the inheritance of his wife Constantia. But the hope of conquering the beautiful possessions in a victorious progress, was not fulfilled. A base-born relative of the empress, the brave Tancred, assumed the royal title with the consent of the Pope, and was vigorously assisted by the Norman nobles, who dreaded the ambition and avarice of the Hohenstaufen monarch, and was also upheld by the citizens of various towns inclined to republicanism. Before Naples, a pestilential fever carried off a large part of the army, so that the siege of the town had to be given up; the emperor himself was carried away ill, smitten by heavy sickness; his wife was taken prisoner in an insurrection of the faithless inhabitants of Salerno, and was borne off to Palermo in a Sicilian vessel, but she was set at liberty after a short time by the chivalrous Tancred.

At the same time rebellion once more raised its head in Germany. Henry the Lion had returned to Brunswick, and was looking out the old plans of the Welfs. The ruins of the destroyed trading town Bardewick gave token of "the track of the lion." Henry's disasters in Italy filled his opponents with new hopes. The Welf and his sons, the duke of Brabant, the Margrave Albrecht of Meissen, and other princes of the empire entered into a league against the emperor in 1192, to endeavour to weaken the Imperial power and to strengthen the supremacy of the princes. A great civil war, which extended from the Lower Rhine through Saxony to Bohemia, and reached even to the island of Sicily, threatened to tear the empire to pieces. King Richard Cœur de Lion, a friend of Tancred and a relative to Henry the Lion, was on his return journey from the Holy Land, and appeared ready and willing to give support to the insurrection. But the emperor met every danger with resolution and energy; the league was broken by the imprisonment of the English king; cunningly contrived negotiations with other nobles produced ill-feeling and dissension among the members; the numbers of the enemy dwindled more and more, especially after Henry the Lion and his son conceded peace, marriage, and alliances with the Hohenstaufen ruler. The emperor also was favoured by fortune. For in 1104, about the same time that Richard Cœur de Lion purchased his liberty, Tancred died, partly from grief at the early death of his eldest son; and in the following year the old Welf duke Henry the Lion also passed away in his castle at Brunswick. Tancred's death deprived the quarrelsome and degenerate Norman nobility of their chief support and centre, and raised the confidence of the Hohenstaufen party. A German army, which marched through Italy in a swift, victorious course, and was supported by the fleet of the Genoese and the Pisans, destroyed the Norman force near Catanea, and brought Naples and Sicily into subjection to the emperor. Henry's appearance in Syracuse and Palermo, in 1194, marked the beginning of the new sovereignty, which was inaugurated with fearful severity; for gentleness and compassion were foreign to Henry's temper when he desired to punish or terrify a dangerous adversary. The prisons were filled with nobles and bishops, some of whom were blinded, or slain with the spear, others hanged or burnt. Heavily laden sumpter horses carried the booty to the fortresses of the Hohenstaufen. Henry desired to restore obedience and discipline, law and order in the distracted country by means of terror, and to build up a new state by the prowess of the strong and faithful warlike characters whom he had brought with him from Germany. At the time when his son Frederick was born, in December, 1194, Southern Italy and Sicily lay humbled at the feet of the Hohenstaufen ruler; in



Northern and Central Italy the princes and prelates bent before his power; and even in Rome he exercised the rights of a protectorate, as the Ottos had formerly done, unmoved by the threats and opposition of the Pope.

With similar energy Henry pursued his plans for the extension and strengthening of the Imperial power. He took possession of the margravate of Meissen, rendered vacant through the sudden death of the Margrave



THE TOWN HALL OF LEIPZIG.

Albrecht, with the wealthy town of Leipzig and the productive mines of Freiberg, as a fief of the empire, and placed it under the administration of his officials, without regarding the opposition of Albrecht's brother. Richard Cœur de Lion of England recognised him as his feudal chief, and paid him a yearly tribute in return for his liberation and for the districts of South Burgundy, from the Lower Rhone to the Pyrenees, which the emperor ceded to him. Henry then endeavoured to win over the German princes to his scheme of making the Imperial dignity hereditary in the Hohenstaufen family, and abolishing the elective royalty. As an inducement, he promised them to unite Apulia and Sicily to the empire, to relinquish his claims to the movable property left by the deceased bishops (*Spolia*), and to confirm the inheritance of fiefs even in the female line; and though his main project was frustrated by the resistance of the Pope and the Saxon nobility, he succeeded in causing his son Frederick, who was nearly two years old, to be proclaimed king of Germany. The greatest prize of sovereignty, however, beckoned the emperor towards the East. Henry's great idea was to direct by his all-powerful hand the zeal of the Church, the love of glory that animated the knights, the pious enthusiasm of the masses, and all the powers which for a century had set the Western world in motion, but had been squandered in aimless efforts,—and to bring the whole of the Eastern world within the dominion of the Western empire. Already, as the heir of the Norman kings, he knocked at

the tottering gates of the Greek empire ; the Christian States in Asia already recognised him as their protector ; and an army of German crusaders had already marched into Southern Italy, at the head of which the emperor intended to undertake an expedition into the Holy Land, to carry out the schemes of his ambition, when suddenly he died at Palermo from the effects of a cold which he had taken while hunting, at the age of two and thirty, in 1197 ; and the proud edifice of his schemes and projects fell suddenly to ruins. In the following year his wife, Constantia, followed him to the grave. His death was the beginning of great trouble for Germany. Dietrich of Bern, the hero of popular tradition, was said to have appeared on a black spectral steed in the territory of the Moselle, announcing the impending misfortune.



OTTO IV. RECEIVING THE SUPPLIANT PRINCESS BEATRIX.

#### PHILIP OF SWABIA, AND OTTO IV.

The death of Henry VI. completely altered the condition of affairs. All the opposing influences which the emperor's powerful will had held together and kept subject to himself, now fell back into their own courses. With Henry, justice and peace expired in the empire. The emperor's son, Frederick, an infant two years old, for whom the diplomatic Pope Innocent III. acted as guardian, was already chosen king ; but the princes quickly forgot their sworn fidelity, and set money, their own advantage, and party interest, above their oath and honour. Most of them regarded their own supremacy



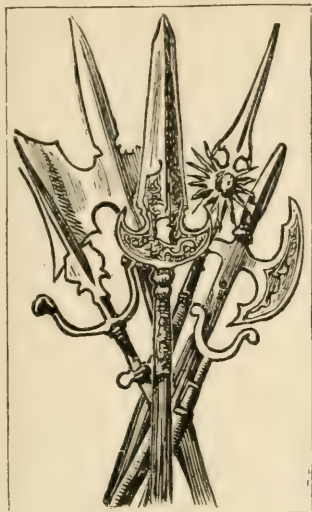
more than the unity, power, and dignity of the empire ; and they continued to struggle openly for the liberation of the power of the princes from the royal authority. Archbishop Adolphus of Cologne was the first to revolt. In conjunction with Richard Cœur de Lion of England, he declared in favour of Otto, the second son of Henry the Lion, and brought over many nobles in the adjoining districts to his side. At the same time the wealthy Duke Berthold, of Zähringen, claimed the German crown, and found some supporters in the Upper Rhine district and in Alsace. But the majority of the spiritual and temporal princes preserved their fidelity to the house of Hohenstaufen ; they only demanded that Philip of Swabia, the brother of the deceased emperor, should not govern as guardian and regent in the name of his infant nephew but should himself assume the crown. Philip complied with their request, and Berthold of Zähringen was induced by a money bribe to come back to the Hohenstaufen side.

The Archbishop of Cologne, on the other hand, persisted in his resistance, and crowned Otto IV. at Aix-la-Chapelle, July, 1198 ; but a more important ceremony was the coronation of Philip, two months later, at Mayence, at the hands of the Archbishop of Treves. Thus the empire had two heads ; the Welf king, a bold chief, of defiant temper and turbulent character, like his maternal uncle, Richard Cœur de Lion, was acknowledged in the north, on the Lower Rhine, in Flanders, and in Brabant, and fixed his headquarters in the wealthy and powerful city of Cologne ; the Hohenstaufe, a humane ruler, of gentle disposition, refined habits, pious and humble-minded, counted among his supporters the majority of the bishops and princes of the empire of Southern and Central Germany, among them Duke Ottokar of Bohemia, who was rewarded by the title of king, and Dietrich of Meissen, to whom Philip restored the inheritance of his brother Albrecht.

Both princes endeavoured to win over the head of the Church, that their cause might be strengthened by his verdict. But Innocent III., a man of high understanding and great gifts for governing, who, at the age of seven and thirty, now ascended the throne of St. Peter, intentionally withheld his decision, wisely calculating that the confusion of the empire would promote his ambitious schemes. Though he perceived that Philip was chosen and recognised by the majority of the most worthy princes, he nevertheless showed the Anglo-Welf party favour and friendship, but did not openly declare for them. On the contrary, he made use of the favourable conditions for the extension of the Papal power in Italy. He wrested from the Imperial vice-regent, Markward, the districts of Central Italy, which Henry VI., when dying, had conferred upon him, and compelled the nobility and towns to do homage to himself as Pope, and recognise his supreme rights ; he also compelled the Imperial governor of Spoleto to withdraw, and reduced the dukedom to subjection to the see of St. Peter. The hatred of the natives towards the Germans rendered his task more easy. At the same time Innocent again re-established to its full extent the old feudal supremacy of the Roman crown over the Norman kingdom in Naples and Sicily, rights which under the Emperor Henry had appeared to be quite extinct.



## THE CIVIL WAR IN GERMANY; THE END OF PHILIP.



THE doubtful attitude of the Pope increased the party hatred and confusion in Germany. Arms only could decide the question of rival claims; and thus a destructive civil war commenced, while law and justice were trampled under foot, violence and oppression reigned supreme, and a turbulent knighthood mocked at all law and order. Sixteen monasteries and three hundred and fifty parish churches were burnt to the ground in a single year. Not only did the armies of the hostile kings leave their traces on the Upper and Lower Rhine, on the Moselle, in the Thuringian forest, and in Saxony and Brunswick, by the savage crimes of warfare which they perpetrated on towns and villages: in all the districts of the empire the princes and earls attacked their adversaries in fortresses and towns, and in several bishoprics, such as Würzburg, Hildesheim, and Mayence, a double election of spiritual chiefs produced con-

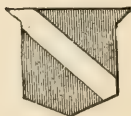
fusion, disorder, and quarrels. The war had already raged four years, and victory appeared to favour the just cause of the Hohenstaufen, when the Pope at last, in 1201, publicly espoused the party of the Welfs, and thus fanned the expiring flame into new life. Otto IV. was publicly recognised by the Holy Father as king of the Romans after he had solemnly sworn to render obedience and all service and honour to the see of St. Peter, and to act in accordance with the counsel and pleasure of the Pope; Philip, on the other hand, was rejected as unworthy, and excommunication was thundered forth against him and all who should henceforth side with him.

Though the Hohenstaufen party were not induced to revolt by the threatenings of the Church, Otto's cause gained a fresh impetus; regardless of the honour and welfare of the empire, he allowed his Danish allies, Canute and Waldemar, to obtain possession of the towns and coast countries of the Baltic, and bought the assistance of the Pope and the German prelates by resigning valuable Imperial privileges over the Church. The desertion of Bishop Conrad of Würzburg, an intellectual, worldly prelate, but devoted to splendour and to enjoyment, from the house of the Hohenstaufen, to whom he owed many obligations, had no disadvantageous result for Philip, as this treason led to the murder of the bishop in the following year in the streets of his own capital. But when the Landgrave Hermann of Thuringia changed his banner, when Ottokar of Bohemia joined the Welf-Papal party, that he might be confirmed in his new royal dignity and avoid being called to account for a scandalous conjugal quarrel—and many bishops, fearful of incurring the anger of the powerful pontiff, deserted the excommunicated king—Otto's power and authority increased more and more, and the civil war raged more hotly than ever. But Philip did not lose courage; the pusillanimity of the German princes, and the dissatisfaction of many spiritual and temporal nobles at Otto's harsh conduct, and at the ambition of the Pope, soon procured him fresh adherents. Landgrave Hermann of Thuringia and Ottokar of Bohemia were conquered, and compelled to submit; and even Otto's oldest allies, his own



brother Palsgrave Henry, the Archbishop Adolphus of Cologne, and Duke Henry of Brabant, joined the party of the Hohenstaufen. Accordingly Philip was crowned afresh at Aix-la-Chapelle by the archbishop. But the city of Cologne remained faithful to Otto and the Pope; Adolphus was removed from his office and banished, and a new prelate was raised to the vacant see. The tide of battle now rolled towards the Lower Rhine; the city of Cologne, which had been fortified since the year 1200 with a strong encircling wall, twelve gates, and fifty watch-towers, for a long time resisted all attacks; but at length the city was compelled to surrender, in 1206, to recognise Adolphus once more as its spiritual lord, and to render homage to the Hohenstaufen emperor. In return it was treated with leniency, and confirmed in its rights and liberties.

These events disposed the Pope more amicably towards Philip. He issued a bull, in which he described the lamentable results of the contest in the empire: "While the Christians have been cutting each other to pieces, they have offered no resistance to the enemies of the Church, and their assistance to the Holy Land has been discontinued; justice, piety, faith are destroyed, ground heresies have increased, the fields are devastated, famine and poverty are everywhere, with murder, and the burning and pillaging of churches; men have been slain, widows robbed, maidens disgraced, the poor oppressed, roads stopped up, and as every one can do wrong with impunity, the whole country swarms with miscreants." To put an end to this dismal state of things, Innocent thereupon sent two cardinal-legates across the Alps, who removed the sentence of excommunication from Philip, to facilitate the restoration of peace and the harmony of the empire. Otto's hopes rested only on foreign aid and on national discord. And that same discord, in combination with the lawlessness produced by the long civil war, brought the Welf quickly to the goal, more quickly than human calculation could have anticipated. In 1208, when Philip was holding his court in the old fortress at Bamberg, Palsgrave Otto of Wittelsbach, a violent, passionate noble, of a family which was very friendly to the Hohenstaufen, forced his way into the room where the emperor was sleeping, and inflicted on him a wound from which he died in a few minutes. The reasons for this dark deed are mysterious; whether the murderer acted merely out of private revenge on account of a deception practised on him by Philip, as tradition relates, or was the tool of a conspiracy, cannot be decided with certainty. Henry of Audechs and his brother Bishop Egbert of Bamberg escaped with Otto, and at the council of Frankfort, where the murderers were outlawed, were sentenced as accomplices, and deprived of their dignities and possessions; but a few years later they were pardoned. Otto of Wittelsbach, on the other hand, who concealed himself at a farmhouse on the Danube, was discovered by the executors of the Imperial ban, and received his death-wound from the Marshal Henry of Kalindin (1209). His head was severed from his body, and thrown into the Danube; the corpse was left unburied, until after seven years it received Christian burial by the permission of the Pope in the monastery of Indersdorf. The ancient fortress of Wittelsbach was razed to the ground.



## THE EMPEROR OTTO IV. AND POPE INNOCENT III.



TWO months after Philip's lamentable death, his tender wife Irene died at the fortress of Staufen. "On the other side near the monastery of Lorch, where the traveller looks down from the green hill into the beautiful meadow-valley skirted with fir-trees, the ancestor of the Hohenstaufen lies buried by the side of "the Greek Mary," the rose without a thorn, the dove without guile, as the minstrel Walter von der Vogelweide had termed her in the days of her prosperity.

In Germany the confusion after Philip's death increased. No longer kept in check by lords and king, the knights and barons, "who," says a chronicler, "were generally the chief robbers in Germany," gave themselves up without stint to their savage love of strife. Old disputes and animosities awakened with fresh violence, dishonourable endeavours after increase of power inflamed new enmities. As usual, the most terrible fate befel the unprotected people in the country and in the smaller towns. The disbanded army poured forth in licentious hordes over the whole empire; in Franconia, Swabia, and Alsace, wild disorder and violence prevailed; along the lake of Constance red columns of fire could be seen ascending to the sky. Internal licentiousness kept pace with outward calamity. King Otto IV., whose followers now again increased in number, took pains to conciliate the Hohenstaufen party, by marrying a daughter of the murdered emperor, and by decreeing the severest punishment on the author of the atrocious act;—but the prevailing disorder and lawlessness which had distracted the unfortunate country for ten years, could not so quickly be repressed. After Otto had been recognised as king by all the German princes at the Imperial Diet at Frankfort, and had restored the unity of the empire, he crossed the Alps in 1209, received from Pope Innocent the Imperial crown in Rome, and then sought to re-establish the fallen authority of the empire. But this brought him into contact with the Pope. When the Welf king, who, by the agreement of Neuss and Spire, had made over the Imperial rights of supremacy in the districts and towns of Central Italy to the Papal see, did not keep to his engagement after having obtained the Imperial coronation, but once more claimed the Imperial rights, and even invaded Southern Italy, to unite the kingdom of Sicily again with the empire, and free it from the Hohenstaufen vassal king and the Papal vassalage, Innocent pronounced on him the sentence of excommunication in 1209, and despatched to Germany the youthful Frederick, the son of Henry VI., who had now, according to the Italian law, attained his majority, and had already been chosen king by the opponents of Otto at an assembly of princes at Nuremberg, to renew the conflict between the Welfs and Waiblingers. Frederick eagerly seized the opportunity of entering on the high, world-famed vocation of his family, and of adding to the glorious exploits of his ancestors, with which he had fed his youthful imagination by means of the portraits in the royal fortress at Palermo. After he had made over the regency for his infant son, the little King Henry of Sicily, to his wife Constantia of Arragon, and had obtained the blessing of the Holy Father at Rome, he sailed to Genoa in 1212, and then from Verona ascended the Tyrolean Alps. At the intelligence that the "priest-emperor" was approaching, Otto hastened from Thuringia, where he was besieging the fortress of Weissensee, to the south, to bar his



entrance into the kingdom. But Frederick had already been received with rejoicing at Constance, and now continued his progress down the Rhine.

The Hohenstaufen party gladly rallied round the handsome, hopeful youth, who showed such knightly energy, and whose adherents increased in number from day to day, while Otto's party dwindled away. When at last Otto, as the ally and relative of John of England, took part in that king's war against



MEDIÆVAL ARCHITECTURE ;—DESIGNING AND CATHEDRAL.

Philip Augustus of France, and experienced a defeat at Bouvines, in Flanders, in July, 1214, Frederick II. of Hohenstaufen was recognised universally as the king of Germany.

After Frederick had been solemnly crowned at Aix-la-Chapelle, Otto found himself compelled to quit even the faithful city of Cologne, which had always been the chief support of his sovereignty, and to withdraw to his ancestral castle at Brunswick, where for nearly three years he endeavoured in vain to maintain the crown against his powerful rival. Deserted by all the princes, with the exception of his brother, Palsgrave Henry, he died at the Harzburg, in the forty-third year of his age, in May, 1218—a brave knight with a strong hand and vigorous character, but without the equanimity of soul which in fortunate as in evil days always preserves a judicious balance. His powerful nature lacked the discipline of a moral education. Frederick now received from Palsgrave Henry the royal insignia and the homage of the Welf district ; and when in the following year the council at Frankfort elected his son Henry, the heir of the Sicilian crown, as king of Rome, the power of the Hohenstaufen

appeared to be firmly and lastingly established on both sides of the Alps. The extinction of the ducal house of the Zähringers about this time, by which event important towns and fiefs reverted to the empire, placed the Hohenstaufen ruler in a position graciously to reward the services rendered him. Full of proud hopes Frederick now returned to Italy, where he was crowned as emperor, in 1221, by Honorius III., the successor of Pope Innocent III., who had died in the meantime.

#### POPE AND EMPEROR.



THE period of confusion in the empire during the struggle for the throne between the Hohenstaufen and Welfs, was used by the diplomatic Pope Innocent III. (1198-1216), a pontiff endowed with rare mental powers, great knowledge, and a gift for ruling, to finish the work of Gregory VII. His efforts were directed both to the liberation of Italy from foreign rule and to the elevation of the Church over every temporal power. He increased his power by obtaining from Otto IV. the confirmation of all previous gifts, and the renunciation of the Imperial feudal rights over

Rome and the surrounding country, and thus brought the prefect of the city, who had formerly been installed by the emperor, as well as the citizens, the senate, and the colleges of justice, under his immediate control. He united the towns of Tuscany, with the exception of Ghibelline Pisa, into a Guelphic league against the emperor.

He deprived temporal princes of all influence on the choice of bishops, to bind the clergy more firmly to the Papal see. He established the principle that THE CHURCH IS ABOVE THE STATE, the spiritual chief above the temporal, that the power of the king and princes is only an outcome of the Papal power, and consequently all the mighty ones of the earth must bow before the higher authority of the Pope, and recognise him as the chief feudal lord and arbitrator. "As God, the creator of the universe," so he expressed himself in his letters, "has placed two great lights in the firmament of heaven, the greater light to rule the day, and the lesser light to rule the night, so He has placed in the firmament of the universal Church two great offices, a greater one to rule souls and a lesser one to rule bodies of His people; these are the Papal supremacy and the royal power. As the moon, which in size and nature, position and power is the smaller, receives its light from the sun, so the royal authority obtains the splendour of its office from the Papal sovereignty." These views, which were introduced with great boldness, met with decided opposition from the intellectual, cultured, and free-thinking emperor, Frederick II. (1218-1250), whose reign presents a continuous struggle between Imperialism and Papacy, in which the Papacy was victorious. On his mother's side of Norman-Italian descent, he united in his character the warm passions of the Southern race with the proud strength of the North, the bold scepticism of the Italian with the stubborn temper of the German. Well versed in the wisdom of the Arabs, and surrounded from his youth up by Mohammedan scholars and statesmen, he felt a certain inclination to the disciples of Islam and a great liking for Oriental habits of life, morals, and theories. He maintained friendly intercourse with the Mohammedan princes of Egypt and Syria; he founded in Apulia the Saracen military colony of Luceria, by transplanting there Mohammedan warriors from Sicily, whom he allowed to live according to the precepts of the Koran. They supplied



him with 20,000 armed men as his body-guard, and their fidelity towards the "great sultan of the Christians" was maintained till the death of the last Hohenstaufen. Indeed, strenuously as Frederick exerted himself to assume the appearance of a good Catholic Christian by his outward actions, by supporting the efforts of the Pope in exterminating heretics by severe laws against heresy, and even by taking part in the great Church festival in Marburg, when the remains of the Landgravine Elizabeth, who had been canonized by the Pope, were interred there in a costly shrine, he could not eradicate the distrust of the Roman see.

The Curia also felt no less disturbed by the political attitude of the Hohenstaufen ruler. The temporal power of the Papacy, as interpreted by Innocent III., was in constant danger, if the crown of Sicily and the supremacy in Lombardy were united with the Imperial crown, and if "German arms and Italian gold" were always at the command of the ambitious ruler. Therefore it was the most earnest endeavour of the Curia to separate the Sicilian crown, which was regarded as a fief of the apostolic see, from the German empire, and to keep alive the enthusiasm for the Crusades to the tomb of Christ.

Frederick II. contrived by his statesmanlike skill to keep the government of both kingdoms in his own hands; for his son, the young "king" Henry, was only his representative in Germany. Honorius III., a gentle, benevolent pontiff, avoided all hostile proceedings, that there might be no hindrance to the Crusade to which Frederick had pledged himself, first at the coronation at Aix-la-Chapelle and then at the Imperial coronation at Rome; and when the emperor, who was engaged with the internal affairs of his kingdom, delayed its fulfilment from year to year, the Pope contented himself with Frederick's solemn promise at a meeting at San Germano, in 1225, that he would certainly accomplish the undertaking in August of the year 1227; and still further to arouse his zeal through his personal interests, he induced the emperor, whose first wife had been dead for some years, to marry Jolantha, the daughter of the titular king of Jerusalem, John of Brienne. But before the interim had expired, Honorius III. died, and was succeeded in March, 1227, by Gregory IX., a passionate old man, who with great vehemence pursued the plans of Innocent III., and contemplated completing and strengthening the world-supremacy of the Papacy. The most certain means to this end appeared to him to be the continuation of the Crusades, which kept religious zeal awake and constrained the human mind to obey the commands of the Church. Therefore he did not cease urgently to admonish the emperor to fulfil his promise.

Frederick now made great preparations, and from every country pilgrims streamed forth to Brindisi, where the embarkation was to take place. But deficient supplies, and the heat of the south Italian summer, produced disease. Many distinguished chiefs and an immense number of people perished by the pestilence. The emperor himself, who had already put out to sea, was attacked by the disease; and his attendant, the youthful landgrave Louis of Thuringia, the husband of Saint Elizabeth, fell a sacrifice to the sickness. Frederick then postponed the expedition once more, and went to recover his health at the baths of Puzzuoli. Enraged at this new delay, the violent Pope, who saw in the whole proceeding only deception and evil intention, and was filled with "hatred and rage," hurled the sentence of excommunication against the emperor, who he declared had broken the treaty of Germano, and had wickedly violated his duty as the "banner-bearer of Christendom."



FREDERICK II. WELCOMING HIS BRIDE ISABELLA OF ENGLAND.

## THE TIME OF THE LATER CRUSADES.

THE FOURTH CRUSADE.—CONQUEST OF CONSTANTINOPLE BY THE CRUSADERS UNDER THE BLIND DOGE DANDOLO.—ISAAC AND ALEXIOS ANGELOS.—NEW KINGDOMS ESTABLISHED ON THE GRECIAN SHORES.—FURTHER ENTERPRISES: THE CHILDREN'S CRUSADE IN 1212.—ZEAL OF INNOCENT III.—FIFTH CRUSADE.—FREDERICK II. IN PALESTINE.—THE WORK OF FREDERICK IN SICILY AND IN GERMANY.—MAGNIFICENT COURT.—REVOLT AND DEFEAT OF FREDERICK'S SON HENRY.—RENEWED GUELPH AND Ghibelline STRIFE.—INNOCENT IV. AND FREDERICK.—DEATH OF THE EMPEROR.—ENTERPRISES OF LOUIS IX. OF FRANCE.

### THE FOURTH CRUSADE.

IN the beginning of the thirteenth century, when the fiery preaching of Fulco of Neuilly, "the holy man," on the Loire and Seine, had awakened the consciences of men, and aroused a new enthusiasm for the grave of Christ, the French and Italian knights assembled under the leadership of Count Bonifacius of Montferrat, Baldwin of Flanders, and others in Venice, to cross over into the Holy Land.



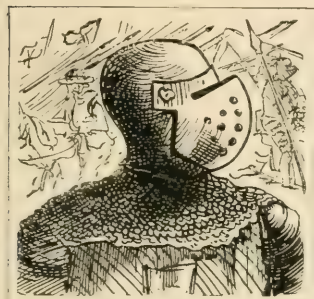


A very remarkable fugitive from Constantinople then appeared before them, Alexios, an emperor's son, whose father, Isaac Angelos, had been deprived of the throne, blinded, and imprisoned by his own brother; and Alexios implored their help against the usurpers of the throne. By the promise of great reward, and by declaring that the Eastern Church should be brought under the authority of the Pope, and that he himself would assist in the reconquest of Jerusalem, Alexios won over to his aims the Crusaders who were thirsting for adventure and romantic expeditions of chivalry; and the Venetians, who promised themselves great trading advantages from the undertaking, espoused his cause vigorously. King Philip also, the husband of Alexios' sister Irene, favoured the enterprise, in which he himself could not take part. Under the leadership of the Doge Henry Dandolo of Venice, who was ninety years of age and nearly blind, the Crusaders sailed through the Archipelago and the straits of Dardanelles to Constantinople, conquered with a small force the strong and noble city, and when the emperor Alexios escaped during the war with his treasures to Thrace in 1204, gave the Byzantine throne back to Isaac Angelos, who was liberated from prison, and to their favourite Alexios. But the defiant and presumptuous demeanour of the victorious Franks, who now violently pressed for the fulfilment of the promises, and treated the Byzantines and the ruling family with contempt, provoked discontent and hatred among the wavering and excitable population. Under the leadership of a relative of the Imperial house, the brave and resolute but faithless and intriguing Alexios Dukas, called from his bushy eyebrows Murzuphlos, there arose a rebellion, in the course of which Alexios was treacherously led into a secluded apartment and murdered; and as about the same time Isaac succumbed to his bodily sufferings and the effects of terror, the author of the rebellion obtained the throne.

Thereupon the signal was given for a violent conflict, which lasted two months, and ended with the victory of the Crusaders. The Franks stormed Constantinople, plundered churches, palaces, and dwellings, and heaped crime upon crime. They spared neither the sacred nor the secular, destroyed in wild Vandalism the noblest art-treasures of antiquity, and filled everything with bloodshed and horror. Fire, murder, and devastation disfigured the splendid town, a quarter of which was destroyed in the flames; and the most valuable gems, relics, and statues were carried off to the West. After their revenge and rapacity had been satiated, the Crusaders determined, like their predecessors at Jerusalem, to establish a Western kingdom, and to divide the provinces into feudal governments. Murzuphlos had escaped to Thrace to the former emperor Alexios, who, however, deprived him of his sight and abandoned him to misery. He soon fell into the hands of the Franks, who hurled him down from a high marble pillar, so that he was dashed to pieces. The newly founded Latin empire, with the capital Constantinople, fell to the brave Baldwin, who on all important occasions was to appeal for advice to the council of the Venetians and Franconian nobles; the Venetians appropriated the coast-countries of the Ægean Sea, and afterwards Candia, as the ancient and famous island of Crete was at that time already called; the earl of Montferrat obtained Macedonia and some districts of ancient Hellas under the name of the kingdom of Thessalonica; Gottfried of Villehardouin from Champagne, the historian of this event, received a beautiful possession on the banks of the Hebrus, and united with his former dignity the office of Marshal of Roumania. Other dynasties arose at Athens, Thebes, Achaia, and various places. The East Roman empire was regarded as a vacant possession, whose

towns and territories fell to the fortunate adventurers, who with their knights and men marched in, and were able to maintain themselves. The patriarch of Constantinople was obliged to obtain his *pallium* or cloak from Rome, and the Latin service was rendered compulsory in the Church. As at Jerusalem, a feudal monarchy was here established with Western forms, in which the ancient population was excluded from civil honours and rights, and had to suffer much from the religious zeal of the Franks. The new empire, built on no strong foundation, did not endure. It barely contrived to maintain itself with Western help for half a century against its numerous enemies.

#### FURTHER ENTERPRISES; FREDERICK II. IN PALESTINE.



THIS Fourth Crusade was thus without result for Jerusalem and the country of Syria, which in the meantime was severely tried by drought, pestilence, and earthquake; and though Innocent III. and his preachers strenuously endeavoured to excite the waning zeal, no general expedition to Western Christendom was undertaken. The helpless Latin kingdom of Constantinople, with its brilliant prospects of booty, and with its adventures and feuds, carried off the best forces from the Holy Land. Certain pious minds continually felt inspired to strain their powers for

the reconquest of the lost jewel.

The scattered troops which marched forth for the dangerous enterprise from all the countries of Europe through the seaport towns of the Mediterranean, without plan and guidance, were as little able to win back the lost Jerusalem as was the morbidly excited religious enthusiasm, which, at the instigation of a French shepherd boy who pretended to have heavenly visions, led to the strange and fantastic Children's Crusade in 1212. Misinterpreting the injunction of the Saviour—that men should not forbid little children to come unto Him, for of such was the kingdom of heaven,—thousands of children, boys and girls, as well as youths and maidens, quitted the paternal hearth and home to win the Holy Cross. Dressed in the garb of pilgrims, and accompanied by a few priests and monks, they set out by different routes to the south of France or Italy, intending to embark at Marseilles and other ports; but most of them perished. Some succumbed to the hardships of the road, to hunger and fatigue; others fell into the hands of avaricious merchants or sea-robbers, who sold them as slaves. A few only of the youthful pilgrims, cured of their fanatical fancy, returned home to their friends.

No mischances, however, could overpower the zeal of Pope Innocent III. for the Holy Sepulchre. He lamented in the words of the prophet Jeremiah, that the Holy City was sorrowing like a forsaken widow; he declared it to be the religious duty of all classes, that every one should co-operate according to his power and means in the liberation of the Holy Sepulchre from disgrace and dishonour. As in the glorious days of Godfrey of Bouillon, the leadership, which had fallen entirely into the hands of the temporal princes and rulers, should again belong to the Church. His unwearied activity was not without result. A new enthusiasm pervaded the whole of Christendom; even the Slavic-Magyar nations, who had till then remained passive, were drawn into the religious current. The most distinguished princes of the West took up the



cross. In Germany a considerable number of spiritual and temporal lords followed their example; on the Lower Rhine, Cologne, the pious city, was conspicuous in active zeal. At a brilliant Imperial Diet of Christendom in the Lateran, Innocent entrusted to the clergy the sacred duty once imposed on the Maccabeans, of saving the city of God from the insults of the heathen. But the Pope died, and the proud edifice of his hopes and schemes fell down in sudden ruin. The expedition, which King Andreas II. of Hungary undertook in the following year, with the dukes of Austria and Bavaria, Count William of Holland, and many German nobles and bishops, remained without result; for the king, after foraging for a time on the Jordan, returned with the chief of his followers to defend his royal rights against the Hungarian nobility; and the conquests that had been made in Egypt by William of Holland and the brave king of Jerusalem, John of Brienne, with Netherlanders, Friselanders, Westphalians, men of Bremen, and others, melted away through the incapacity of the Papal Legate, Pelagius, and the non-arrival of the expected succour of Frederick II. The town of Damietta on the Nile, which had been captured with incredible pains and exertion in 1218, after its inhabitants, with the exception of a few thousands, had been exterminated by hunger, misery, and disease, was compelled, after two fruitless years of warfare, to surrender once more, in 1221, when the Egyptians succeeded in bringing the Crusaders' army, which was advancing up the Nile to the capital of Cairo, into the greatest distress by cutting through the canals and thus flooding the country. Through the division of the empire of Saladin among his sons and relatives, the power of the Kurds was no less broken than that of the Crusaders. On account of the gentleness and toleration which the Mussulmans on different occasions testified towards the Christians, Oliver of Cologne, who had joined in and described the Crusade, conjectured that they had an inclination for Christianity, and sent letters to the Sultan Kamel and the Egyptian ecclesiastics, calling upon them to be converted; and Saint Francis of Assisi ventured into the Saracen camp to make known the tidings of life to the unbelievers.

After these events the excommunicated emperor, Frederick II., at last, in 1228, undertook the Fifth Crusade, at a time when the Sultan Kamel of Egypt was at war with his nephew, the governor of Damascus, regarding the possession of Syria and Palestine. The angry Pope, Gregory IX., was no less enraged at the fulfilment of the Imperial promise than he had been previously at its neglect. He called Frederick "a heathen and Mohammedan," and forbade the knights of the various orders, and all Christian warriors, to assist the excommunicated emperor in his enterprise; and when Frederick succeeded, by his sagacity, his knowledge of languages, and a judicious use of opportunities, in bringing the defeated and enlightened sultan to agree to a treaty, in which Jerusalem, Bethlehem, and Nazareth, with the surrounding territory and the whole strip of coast-country from Joppa to Sidon, were surrendered to the Christians (1229), the pontiff, to whom the patriarch of Jerusalem had represented this peace as a tissue of falsehood and treachery, and as a snare laid for the Christian people, thundered forth excommunication even against the city, and the Holy Sepulchre itself; so that Frederick II., when he entered Jerusalem at the head of his faithful troops, amid the rejoicing of the Christian multitude, was compelled to place the crown on his head himself, without any mass and priestly ceremony. Disliked by the patriarch, betrayed and slandered by the orders of knights, Frederick, accompanied by his faithful comrade-in-arms, Hermann of Salza, the grand master of the order of

Germans, and his German soldiers, quitted the Holy Land to protect his Italian states against the hostile hordes which the Pope had summoned from all the countries to the South, and to whom Gregory had promised the same advantages as the Crusaders to Jerusalem. But Frederick drove the "soldiers of the keys" from Apulia, and made alliances with several noble houses inimical to Gregory, such as the Frangipani and others; whereupon Gregory retracted the excommunication by the Peace of San Germano. A personal meeting between the emperor and the Pope in the presence of Hermann of Salza, the grand master of the order, strengthened the reconciliation of the two heads of Christendom. Gregory now confirmed the treaty of the emperor with the Sultan Kamel, which he had previously stigmatized as a disgrace to Christianity.

"The roads all open to us stand,  
That lead unto the Holy Land,"

sang a poet of the period in the joy of his heart at this result.

#### THE WORK OF FREDERICK II. IN SICILY AND GERMANY.



the period after the Peace of St. Germano the emperor disclosed a great activity for organization, which extended over all parts of his empire. The Apulian Sicilian kingdom obtained through the "constitutions" of Melfi a form of government, in which, on the basis and with the adaptation of older Norman institutions and regulations, a State was founded that was already penetrated by the broader lines of modern government. On the ruins of the feudal aristocracy was set up a strongly constituted official hierarchy, a royal head, in which the power of the State lay in the hands of the king, and the officials appointed by him; at the same time, by the association of counsellors from

the citizen class, the foundation was laid for a parliamentary state-life with a strict monarchical rule. A commission of four grand court judges, under the presidency of the grand justiciary, conducted the administration of law, and watched over the execution and observance of the rules and ordinances. Royal chamberlains and officials managed the levying of the taxes and revenues of the crown property under the control of a chief court of finance.

A carefully ordered administration of finances with regulated revenues, an extended trade with tolls, and harbour taxes, increased the State income, and filled the royal exchequer; a noble fleet and an ever-ready army, composed chiefly of Germans and Saracens, under reliable leaders, terrified internal and external foes. The universities of Naples and Palermo, under Frederick's patronage, extended the fame of the Christian and Arabian academies of Paris and Bologna, of Bagdad, Damascus, and Cairo. His large revenues enabled Frederick to maintain a court which eclipsed all the Western courts in splendour and parade, and which in luxury and voluptuousness could rival

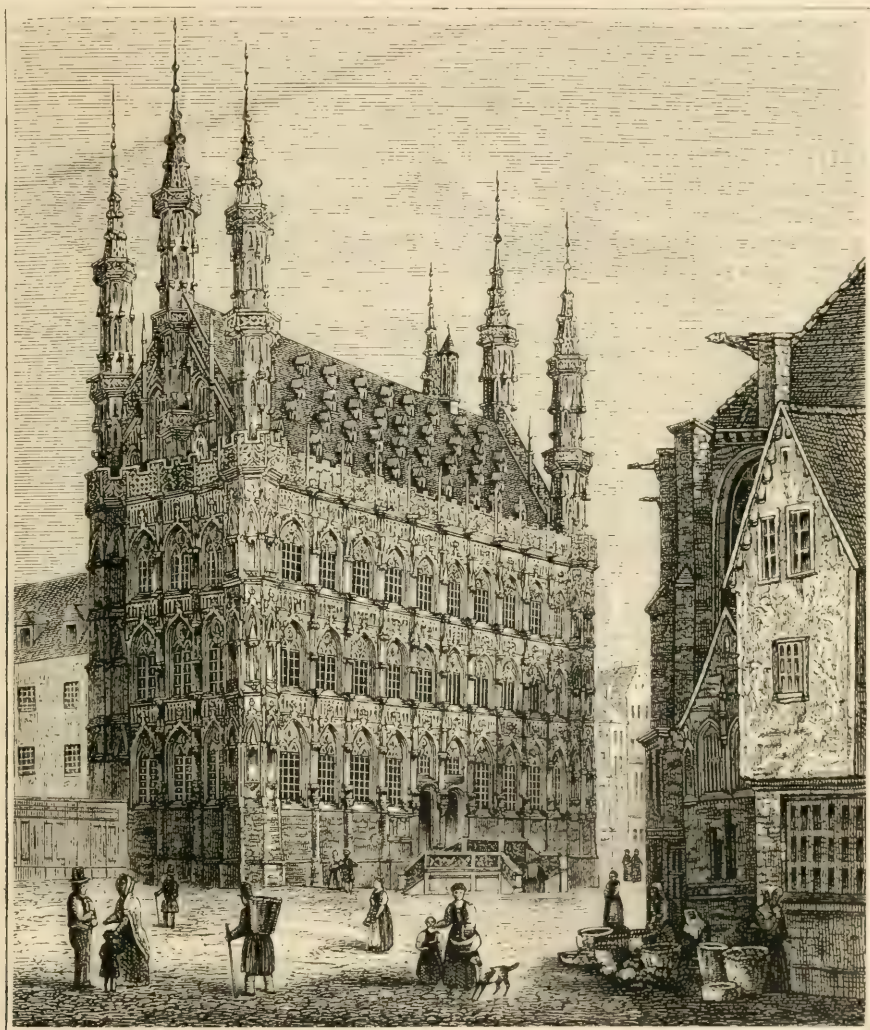


the palaces of the Mohammedan caliphs. Like the princes of the East, he kept at his court many beautiful women, in whose charms, and skill in song and poetry, he took delight. At his magnificent castles knightly tournaments and poetic feasts alternated with hunting and falconry; troubadours and lyric poets enlivened the company and the cheerful meal; and the emperor himself sang, with his friends and comrades, of love and the praise of women. Dazzled by such wealth and splendour, his contemporaries thought that since Charles the Great no emperor had amassed so much treasure in gold and silver as Frederick II.

But soon these days of good fortune and pleasure were interrupted by sorrowful events. In Germany, during the minority of the emperor's son Henry, the very energetic and clever Archbishop Engelbert of Cologne carried on the government of the kingdom; but notwithstanding that he endeavoured to direct the difficult state of affairs with all circumspection, he could not prevent the emperor's supremacy from dwindling more and more, and the territorial sovereignty of the "lords of the country" from unduly increasing; lawlessness and insubordination showed themselves more openly among the nobles; a large portion of North Germany fell for a time under the sovereignty of the Danes; and the young king was misled and became estranged from his father. The evils still further increased when the regent Engelbert was murdered, in 1225, by his own nephew, Frederick of Ysenburg, and some wicked companions, on his way to Nuremberg, where King Henry, scarcely emerged from boyhood, celebrated his marriage festival with Margaretha of Austria. The government of the empire now passed into the weak hands of Henry, and a state of affairs arose in Germany like that recorded in Israel at the time when there was no king, but every man did what was right in his own eyes. The young king soon went astray. Surrounded by merry hunting companions and minstrels, who flattered him, and consorting with jugglers, buffoons, and musicians, he surrendered himself to a frivolous life full of sensual pleasure. Instead of attracting the Imperial princes around him, he followed the counsels and suggestions of insignificant men from the class of knights and followers.

In vain did the emperor, at a personal meeting at Cividale, not far from Aquileja, in 1232, endeavour to move his son by severe remonstrance, exhorting him to follow the advice of the princes of the empire. Henry felt himself aggrieved by his father's reproaches; and suspecting that Frederick would make over the German crown to his second son, Conrad, at whose birth Jolantha had died, he began to meditate rebellion. He joined some discontented nobles and princes. He tried to induce the Rhenish towns to support him; he made alliances with the king of France and the Lombards, who for some time had regarded the ambitious schemes of the emperor with distrust. Frederick then determined, in 1235, to proceed to Germany, and personally to regulate the affairs of the land. Accompanied by Hermann of Salza and other prominent men, and provided with large supplies of money, he appeared in Southern Germany, where many spiritual and temporal princes soon joined him. Henry, deserted by his open or secret supporters, surrendered himself at Worms, and implored his father's pardon. But Frederick only granted him his life, and conferred the royal dignity on Conrad. Jealousy and indignation seized the heart of the youth; and he determined to fly, and to prepare for open insurrection, with several Swabian knights. The Imperial fortress of Trifels, with the crown treasures and the insignia of the empire, were still in his possession. But his intended flight was discovered, and the unfortunate

prince now lost, not only the sovereignty, but his liberty. He was first carried to the castle of Heidelberg, and placed in the custody of his bitter opponent, the Palsgrave Otto. The emperor then caused him to be taken to Southern Italy, in 1236, where he was kept in strict confinement in different fortresses, until he died, after the lapse of six years, still haughty and unrepentant. His followers surrendered in Germany, and received forgiveness.



A MEDIÆVAL MASTERPIECE—THE COUNCIL HOUSE AT LOUVAIN.

When King Henry was carried off in chains, the emperor held a brilliant wedding festival at Worms, in 1235, with his third bride, the beautiful Isabella of England, the sister of Henry III., whose journey up the Rhine had been made a festive triumphal procession through the chivalrous service of the youthful citizens in the Rhenish towns. At the brilliant Imperial Diet at Mayence (August, 1235), he introduced regulations for the maintenance of



the peace of the country, for the repression of pillage and feuds, and for the guarantee of ancient rules and institutions. The reconciliation of the Guelph and Hohenstaufen houses, which was brought about at the Imperial Diet at Mayence, and to which the English marriage had paved the way, aided the emperor's efforts for peace. A brilliant festival, which formed the conclusion of the Diet at Mayence, recalled to mind the days of Frederick I. Soon afterwards the emperor quitted Germany, after having induced the princes and bishops to declare his son Conrad, the "king of Jerusalem," as their German king and future emperor.

### THE BATTLES OF THE GUELPHS AND GHIIBELLINES.

**D**URING these events the good understanding between emperor and Pope remained undisturbed. Though "the constitutions of the Sicilian kingdom" were distasteful to Rome, and the union of Germany and Italy was little in accordance with the Papal policy, Gregory IX. placed no difficulties in the emperor's way. But when Frederick made preparations to assert the Imperial rights of supremacy over the Lombard towns, as they had once been established in the Peace of Constance, though they had for a long time remained in abeyance, and to restore the unity of the empire which had been broken by the independence of the town-commonwealths in the Po districts,—and when he desired to compel the Guelph towns, alarmed at the ambitious plans of the Hohenstaufen, to dissolve the Lombard league, which, after the custom of their fathers, they had supported with their league-armies, treasures, and officials,—the artificial bond was torn asunder, and the Papacy made common cause with the citizens of the towns.

Soon a violent conflict of party and principle broke forth between the Ghibellines, who were the partisans of the Imperial supremacy, and the Guelphs, the champions of republican self-government and the national independence of the separate states under the presidency of the Pope. The league of the Church with the republican freedom of the towns was victorious over the monarchical-feudal despotism of the empire. Assisted by the cruel tyrant Ezzelino of Romano, who had gradually brought under his sway the whole of the north-east of Italy and the margravates of Verona and Treviso, the emperor succeeded, with the help of the Ghibellines and his Saracen and German mercenaries, in inflicting such a defeat on the united army of the Lombards near Cortenuova on the Oglio, in 1237, that all the towns except Milan, Bologna, and a few others surrendered; the highest official, the Podesta, of the Lombard capital was bound to the captured carriage of the standard, and led away to a disgraceful death. But the emperor followed up his victory with too great severity, demanding that the Milanese should surrender at discretion. He rejected the proffered arbitration and mediation of Gregory, conferred on his natural son, the brave and handsome Enzo, the island of Sardinia, which was claimed by the apostolic see, and oppressed Naples and Sicily with heavy imposts and war taxes. Then the aged prince of the Church, encouraged by the misfortunes of the Imperial besieging army before Brescia, renewed the sentence of excommunication in its severest form on Palm Sunday, 1239; he absolved all subjects from the oath of fidelity, openly joined the Lombards, and endeavoured to excite hatred everywhere against the Hohenstaufen ruler, whom he denounced as an unbeliever and as a despiser of religion. He not only wrought to cast down the Imperial house from its dignity and elevation, but desired above all to deprive it of the

Sicilian crown, the most precious feudal possession of the Church, and to separate Italy for ever from the German kingdom.

It was a struggle for sovereignty, for political power, clothed in the false garb of religion. In vain did Frederick vehemently repel the accusations, meeting the Papal manifesto with energetic counter-documents, disdaining the sentence of excommunication, and punishing the ecclesiastics who published it; in vain did he attempt to prevent the holding of an assembly of the Church which was summoned at Rome without his permission, and which aimed at his removal from the throne. In vain, after the bloody battle of Pretoria, did he by means of Enzio, and the captain of the fleet, Anselm de Mari, take captive more than a hundred prelates who had crossed the sea to attend the assembly, and put them in strong fortresses in southern Italy; religious feelings still ruled the minds of men, and gave the victory to the Church. But the insults which the two chiefs of Christendom hurled at each other dimmed the splendour of their crowns.

#### INNOCENT IV., AND FREDERICK.



REGORY, threatened by the emperor in his own States, sank at last into his grave (1241), when nearly a hundred years old; a dark-souled old man, who had taken on himself the humble duties of a Franciscan monk, but at the same time regarded the tortures and prisons of the Inquisition as the most certain means of spreading the Gospel of peace. The consuming fever-heat of the month of August in the town, which was surrounded by Imperial troops, combined with his excited frame of mind, at last destroyed the mortal coil that enclosed the spirit of the dauntless priest.

For two years the apostolic chair now remained vacant, while Frederick tarried with his armies in the States of the Church. At last the choice fell on the cardinal, Sinibald Fieschi, of Genoa, who had already signified, by the assumption of the title of Innocent IV., that he intended to govern in the hierarchical spirit of his predecessor. He was regarded as a friend of the emperor; but the latter, Frederick, recognised clearly that a reconciliation between two powers acting on such opposite principles would be impossible. The peace negotiations, which were soon after commenced by the plenipotentiaries of both leaders in 1244, were not seriously prosecuted by either side; and after accusing the emperor of violating his oath, Innocent decided to escape from Italy, and fly to his native city of Genoa. Thence he crossed Mont Cenis to Lyons, the episcopal city, where he immediately summoned the prelates of all nations to a solemn Church Congress, which met in April, 1245. Here Innocent renewed the sentence of excommunication against the emperor, whom he declared an enemy of the Church and of religion. The war now blazed forth with fresh vigour in Germany and in Italy. In Germany two rivals to Frederick,—Henry Raspe of Thuringia, and the youthful Duke, William of Holland,—were successively nominated as emperors by the clerical party, but their power was neutralized by the influence of Conrad, the emperor's son, who was upheld by most of the temporal princes.

Meanwhile the war raged terribly in Italy between the Guelphs and Ghibellines. Long did Frederick hold himself nobly erect; the increasing number of his enemies served only to raise his courage. At last, however, bitter



misfortunes, such as the loss of his beloved son Enrico, who fell into the power of the Bolognese, and the desertion and treachery of his private secretary, Peter of Vineis, who tried to poison him, broke the emperor's heart. He died in the arms of his son Manfred, on the 13th of December, 1250, in the fifty-sixth year of his age.

#### THE ENTERPRISES OF LOUIS IX. OF FRANCE.

**T**HOUGH the interest in the crusades, in spite of the efforts of the Pope and the unwearied exhortations of wandering monks, had considerably abated in Western Christendom, scattered troops under the leadership of French and English (Norman) princes and nobles, still went forth on the arduous and dangerous journey to the Holy Land. Among these warriors were the famous Thibault of Champagne, the renowned poet of love and martial glory, and Simon de Montfort, the cruel persecutor of the Albigenes.

In 1244, however, a wild horde of Chowaresmians, wandering warlike tribes on the Euphrates and Tigris, led by Kamel's younger son, who made war on his uncle the Sultan of Damascus with the avowed intention of restoring the empire of Saladin, invaded Palestine, conquered Jerusalem, killed the inhabitants, and destroyed the Holy Sepulchre; while the Sultan of Egypt annexed to his dominions Palestine, Syria, and Damascus. After this overwhelming defeat, the crusades were discontinued until 1249, when King Louis IX. of France, afterwards called the Saint, set out on an expedition for the reconquest of the Holy City. He first directed his course to Egypt, where he obtained possession of the strong frontier town of Damietta; but when he proceeded to attempt the conquest of Cairo, his army was shut in between the canals and branches of the Nile near Mansoura, and his fleet was destroyed by Greek fire, by hunger, pestilence and the sword. Thousands of his soldiers perished. Louis was subsequently taken prisoner, and was obliged to purchase freedom for himself and a number of his followers by a heavy payment of money and the surrender of the captured towns. After his liberation, the pious king set out for Syria, where he remained nearly four years, from 1250 to 1254, and exerted himself to place Accon and the other coast-towns in a good state of defence.

Sixteen years after his return from the Holy Land, Louis commenced his second crusade (1270); but he first directed his efforts against the piratical Saracens in Northern Africa, and attacked Tunis. Here, however, the intense heat gave rise to pestilential diseases, which quickly carried off the king himself and many of his brave followers. The French leaders then speedily concluded a treaty with the Saracens, in which compensation for the cost of the war and payment of tribute to Charles were made conditions of peace (1271). The warlike Mamelukes, however, continued more and more to menace the feeble remnant of the kingdom of Jerusalem; and finally the whole of Syria, which for two centuries had been deluged with the blood of so many millions of human beings, was voluntarily surrendered without the stroke of a sword by the still remaining Franconian Christians; and the mighty movement which had once so powerfully shaken the world of the middle ages, died aimlessly of exhaustion and inanition. But they exerted a powerful influence on the progress of society in the spirit of adventure and chivalry they favoured and upheld.



RUDOLF OF HAPSBURG AND OTTOKAR OF BOHEMIA.

## THE FALL OF THE HOHENSTAUFEN; AND THE RISE OF THE HAPSBURGS.

CONRAD IV. (1250-1254).—MANFRED IN ITALY.—BATTLE OF BENEVENTO, 1266.—CONRADIN, THE LAST OF THE HOHENSTAUFEN.—HIS EXECUTION AT NAPLES.—RUDOLF OF HAPSBURG.—HIS STRIFE WITH OTTOKAR OF BOHEMIA.—ADOLPHUS OF NASSAU.—ALBERT I. OF AUSTRIA.—HENRY VII. OF LUXEMBURG.—HIS EXPEDITION TO ITALY.—LOUIS THE BAVARIAN.—HIS STRIFE WITH FREDERICK THE HANDSOME OF AUSTRIA.—CHARLES IV. AND WENCESLAUS.—THE EMPEROR SIGISMUND.—ECCLESIASTICAL CONDITIONS.—JOHN HUSS.—THE COUNCIL OF CONSTANCE (1414-1418).—THE HUSSITES.—COUNCIL OF BASLE (1431-1449).—GERMANY UNDER FREDERICK III. AND MAXIMILIAN I.

### CONRAD IV. AND MANFRED.

THE news of the emperor's death was received at Lyons with the utmost joy. Innocent, however, did not return to the papal territory till the following year, 1251. Soon afterwards, King Conrad IV. in conjunction with his half-brother Manfred, marched with German soldiers across the Alps, to



secure possession of the Sicilian-Apulian kingdom, and in a short time compelled the revolted towns to surrender. After King Conrad's early death, in 1254, an agreement was made with the Papacy, in virtue of which the feudal supremacy of the apostolic see was once more established over the Sicilian kingdom, and Manfred was empowered to carry on the regency until the infant Conradin, whom Elizabeth had borne to her absent husband, Conrad IV., should attain his maturity. But Manfred soon perceived that his life, or at least his liberty, was in danger from the papal party, and he made his escape to Luceria where he could rule as an independent prince. Innocent died in December of the same year, and was succeeded by Alexander IV., whose hostile efforts were of no avail against Manfred, whose victorious star shone brighter and brighter. Within two years the subjugation of the countries on both sides the straits was accomplished, and Manfred was crowned king of Sicily, at Palermo, in 1258. Under his sway the kingdom flourished greatly, and he even extended his sway over Central Italy. But Pope Urban IV. called in Charles of Aragon, the brother of Louis IX. of France, to whom he offered the kingdom of Sicily to be held as a fief of the Romish see; and brave Manfred met his death fighting valiantly against Charles at Benevento, on the 26th of February, 1266.

#### CONRADIN.



THE conquered Ghibelline party now fixed their hopes on Conrad's youthful son, Conradin, who, with his friend Frederick of Baden and a handful of followers, set about the reconquest of the Hohenstaufen inheritance, in 1267. He marched triumphantly through Northern and Central Italy, made his entry into the eternal city, and from thence crossed the boundary of Naples. He encountered the Guelphic army in the plain of Scurcola, August 23rd, 1268; after gaining an advantage which filled his party with sanguine expectations of victory, he was surprised in an ambuscade, his troops were slain or scattered, and through the treachery of John Frangipani, whose family had received numerous benefits from Frederick II., he was delivered up to his enemies. Charles of Anjou caused him to be condemned for high treason; and the

last of the Hohenstaufen perished on the scaffold at Naples with his friend Frederick of Baden. Shortly afterwards, Clement IV. died, and was succeeded by Gregory X., who strove less for victorious fame than for the brighter renown of a conciliator and prince of peace. During this time the adherents of the Hohenstaufen were being cruelly treated, and dispossessed of all their property by the tyrannical Earl of Anjou, until at last John of Procida, a Ghibelline who had been robbed of his possessions, rose up and swore revenge against the tyrant. A conspiracy was formed, which resulted in the massacre known as the Sicilian Vespers, in 1282, when all the French were slaughtered by the injured and oppressed Sicilians; and

the island was then handed over to Peter of Aragon, the politic son-in-law of Manfred, under whose son Frederick an independent kingdom of Sicily was

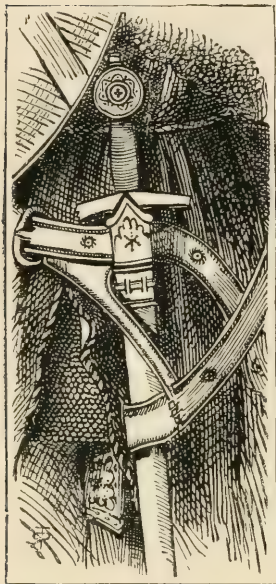


CONRADIN ON THE SCAFFOLD AT NAPLES.

founded. Naples, on the other hand, remained for two centuries under French rule.



### RUDOLF OF HAPSBURG AND OTTOKAR OF BOHEMIA.



**I**N 1273 Rudolf of Hapsburg was chosen by the electors to ascend the throne of Germany. He was a count, possessing moderate estates in Alsace and Switzerland. His bravery, energy, and intelligence were guarantees that he would oppose the prevailing lawlessness, and offer resistance to the threatened supremacy of the powerful king, Ottokar of Bohemia, who likewise possessed the lands of Moravia, Austria, Steyermark, Carinthia and Karnia, and though ruler of a Slavic kingdom, aspired to the imperial crown of Germany. That ambitious prince alone refused to render homage to the emperor, Rudolf, who thereupon pronounced the ban of the empire upon him, and invaded Austria, compelling Ottokar to give up all his territories except Bohemia and Moravia. Soon after, Ottokar rebelled again. He was defeated, and was slain after a battle on the Marchfeld, August 26th, 1278, in which Rudolf won a great victory. The emperor then, with the permission of the Roman princes, conferred the possessions of Austria, Steyermark, and Carniola on his own sons, and thus founded the territorial power

of the Hapsburg house. But his desire of perpetuating the Hapsburg succession to the throne, was rendered difficult by the death of two of his sons, Hartmann and Rudolf, whom he did not long survive. He was the restorer of peace to Germany after the great interregnum, which lasted in Germany from the death of Conrad the Fourth in 1254, until 1273, and during which the only rule was that of club law, or as the Germans called it, the fist-right.

### ADOLPHUS OF NASSAU AND ALBERT OF AUSTRIA.

On the death of Rudolf, Adolphus of Nassau was raised to the throne. He also developed the same desire for the extension of his territory; and his purchase of Thuringia and Misnia from the Landgrave Albert the Wicked, who sold the inheritance of his children out of hatred to them and their mother whom he repudiated, entangled him in a fierce war with the latter's sons, Frederick "with the bitten cheek," and Diezmann. Albert of Austria was invited by Gerhard of Mayence and other princes to strike for the imperial crown. He encountered Adolphus in battle near Göllheim on the Donnersberg (July, 1298), where Adolphus was slain, whereupon his antagonist ascended the throne.

### ALBERT OF AUSTRIA (1298-1308).

**T**HIS emperor was an energetic and resolute man, harsh, ambitious, and of rapacious disposition; farseeing, moreover, and sagacious. He was victorious over the turbulent Gerhard of Mayence and the Rhenish elector-princes, defied Pope Boniface VIII. (who summoned him to answer a charge of "treason" for slaying Adolphus of Nassau), and claimed Bohemia as the fief of his son Rudolf. He was subsequently murdered by his vindictive and



DEATH OF ADOLPHUS OF NASSAU IN THE BATTLE OF GÖLLEHEIM.

passionate nephew, John, Duke of Swabia, afterwards called Parricida, who believed himself injured in his right of inheritance by the greed and rapacity of Albert.

#### THE EMPEROR HENRY VII. OF LUXEMBURG.



HE efforts of the king of France to obtain for his brother, Charles of Valois, the imperial crown of Germany, were opposed by the Archbishop of Mayence, Peter Aichspalter, who contrived to procure the suffrages of the princes of Germany for the noble Count of Luxembourg.

Henry VII. of Luxembourg (1308-1313) was remarkable alike for his bravery, his love of social order, and his impartial justice. He availed himself of the conflict for the throne in Bohemia to annex this kingdom to the possessions of his family, through the marriage of his son John with the sister

of King Wenceslaus, who had died childless, and thus founded the great power of the house of Luxembourg (1310). He undertook an expedition into Italy, welcomed by the poet Dante, who, in the "Divina Commedia," likens his arrival to the King of the Sun. He obtained the crown of Lombardy at





THE CORPSE OF HENRY OF LUXEMBURG BROUGHT FROM ITALY.

Milan in 1311, and established his power in Italy; but during his efforts to subjugate the Guelph towns of Tuscany and to humiliate Florence, he died suddenly in the prime of life, at Buonconvento, not far from the Arno. It was believed he had been poisoned by a Dominican monk, in the consecrated wafer handed to him at the sacrament; but the suspicion appears unfounded.

Among the members of the now humbled Ghibelline party was the celebrated poet Dante Alighieri, who had been driven from his native town of Florence. He was the author of the epic poem called the *Divine Comedy*, consisting of three parts,—Hell, Purgatory, and Paradise—which embraced all the wisdom and learning of the middle ages. Among his other works were the commentaries, and his later works on the monarchy, in which the Ghibelline poet declares that the emperor stands not below but beside the Pope. Petrarch (1304-1374) was the writer of those celebrated sonnets to Laura, which are still regarded by Italians as an incomparable model of melodious poetic language. Petrarch gained a European fame by his Latin writings, both poems and prose; among the latter his letters and biographies of Roman heroes are especially remarkable. Petrarch had great influence on the culture and development of Boccaccio, the “creator of the new Italian prose,” which he handles in a masterly manner in his “*Decamerone*,” a collection of a hundred novels and tales mostly derived from Provençal and Spanish poets.

## LOUIS THE BAVARIAN.

After the death of Henry VII., a new contest for the throne arose, and four of the seven elector-princes, consisting of the Archbishops of Cologne, Treves, and Mayence, and the rulers of Brandenburg, Bohemia, the Palatinate and Saxony, took different sides. Accordingly, the warlike Louis of Bavaria (1314-1347) was chosen by the Bohemian-Luxemburg party. He was opposed by Frederick the Handsome, of Austria, the candidate of the Hapsburg faction. The consequence was a civil war that devastated Germany for eight years. Louis at length obtained the supremacy in the battle of Mühldorf, Sept., 1322, in which Frederick was taken prisoner. Popular legend has attributed this victory chiefly to the prowess of the Luxemburg captain, Seyffried Schweppermann. But Leopold, the brother of the captive Frederick, continued the struggle, assisted by various German princes, the king of France, and the Pope, who acted in his own interest. Several times the victor and his captive made a compact for peace; once, indeed, agreeing to rule jointly as brothers; but neither the princes nor the Pope would agree to the arrangement. The Pope, John XXII., excommunicated Louis, and laid his kingdom under an interdict, on account of the support he rendered to the Ghibelline party of Visconti, in Milan. At the same time the imperial crown was again declared a fief of the Church. The emperor thereupon set out for Italy, where he gained a temporary advantage, but was soon recalled to Germany by the death of his former adversary, Frederick, whom he had appointed administrator during his absence. The Church had, by this time, fallen from its lofty pinnacle of power. The ambitious and haughty Boniface VIII., by his interference in secular political affairs, incurred the hatred and enmity of Philip IX. of France, whose general, William de Nogaret, traversed the Alps with a large body of troops, and took the Pope prisoner at Anagni. Though speedily released, Boniface died soon afterwards of rage and mortification; and after a short interval Philip procured the election to the papal throne of Bertrand de Gôt, Archbishop of Bordeaux, stipulating as a private condition with the new pontiff that the order of Knights Templars should be suppressed in France; which was accordingly done with great cruelty, Jacques de Molay, the grand master, and many of the knights perishing on the scaffold. The seat of the papacy was removed to Avignon for seventy years; and soon a second pope was elected at Rome. Thus arose the great schism of the West. When, however, Pope Benedict XII. (1334) entered into an alliance with the French king, the emperor sought the co-operation of England, and a violent conflict was carried on between the two heads of Christendom, which lessened the authority of both. The Pope set up as emperor, Charles, a son of the blind king of Bohemia, who was slain at Crécy, as an opponent to Louis, but unsuccessfully. Louis was killed in a bear hunt near Munich. Count Günther, of Schwartzburg, who was chosen as his successor by the Bavarian party, died soon after his coronation, not without strong suspicion of poison.

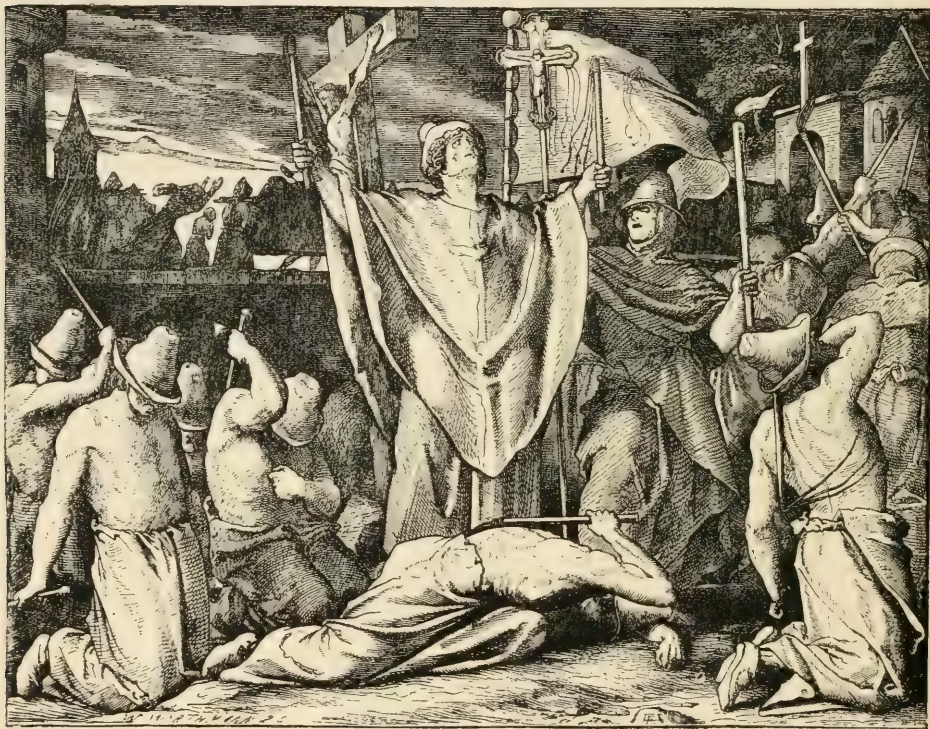
Besides the lawlessness and savagery which prevailed during this period in Germany, rendering the time a turbulent and unhappy one, the country was visited by earthquake, famine, and a terrible pestilence called the Black Death; and parties of enthusiasts, called flagellants, walked in procession through the cities, scourging themselves for their sins. But in spite of all calamities, the spirit of the nations was increasing in strength and independence.



## CHARLES IV. AND WENCESLAUS.

Louis was succeeded in 1347 by Charles IV., a wise and prudent prince, who was mindful only of his own advantage and the increase of the power of his house. He raised the prosperity of his native country, Bohemia, erected towns and villages, adorned his capital, Prague, with palaces and churches, and established the first German University in 1348.

To Charles IV. is also due the great fundamental law of the German empire, known as the Golden Bull, by which the election of the emperors was placed in the hands of the seven elector-princes. The confusion and lawlessness prevailing in the country, reached its climax under Wenceslaus (1378-1400)



MEDIÆVAL SUPERSTITION—THE FLAGELLANTS.

the son and successor of Charles IV., who raised up a host of enemies to himself, by his violence and harshness and the barbarous punishments he inflicted. At last the Rhenish towns and those of Swabia and Franconia united in the Swabian Town League for the preservation of the peace of the country, and for protection against the degenerate and impoverished nobility, many of whom lived by plundering on the highroads. The nobles and knights in Swabia, Bavaria, etc., imitated the example of their opponents, and formed themselves into various leagues of knights, such as the League of the Lions, the Star-league, the Company of St. George, etc. A horrible and devastating war of the cities followed. Wenceslaus incurred the hatred and contempt of his people by his rude violence, tyranny, and avarice. Vacillating between violence and weakness, he became addicted to brutal drunkenness. At last

the Bohemian nobles, indignant at his conspicuous partiality towards the German people, rose up in insurrection against him, and for some time kept him in confinement in 1394. Six years later, in 1400, he was formally deposed from the throne, and Rupert, of the Palatinate, 1400-1410, was declared king. This brave prince was, however, unsuccessful in his attempt to regain the supremacy in northern Italy. He crossed the Alps and marched towards Milan; but suffered a defeat at Brescia in October, 1401, at the hands of the Italian leaders, whose tactics were more than a match for the rude valour of the Germans; and he was obliged to allow the Duke Visconti to remain in undisturbed possession of the usurped throne. The restoration of the peace of the Church, to which his efforts were also directed, was only finally accomplished, with infinite pains, under his successor, Sigismund, the brother of Wenceslaus. When at last Emperor Rupert sank into the grave in 1410, law and justice were being trampled under foot, the German world was deprived of the consolations of religion, and to the people who cried aloud for bread, the degenerate and divided Church held forth a stone.

#### THE EMPEROR SIGISMUND AND THE ECCLESIASTICAL CONDITIONS OF HIS TIME. WYCLIF AND HUSS.



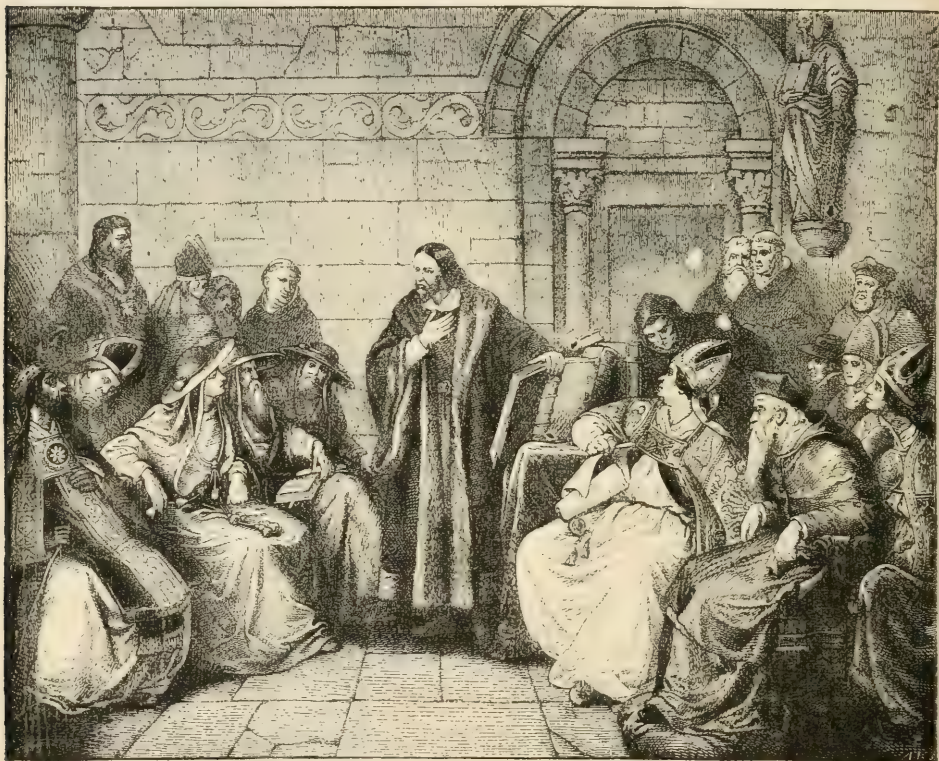
FOR a long time the disturbances in Italy, and the party conflicts in distracted Rome, had caused the Popes to make their headquarters at Avignon. The cardinals, who preferred the peaceful conditions and beautiful climate of the south of France, used their utmost efforts to prevent the return of the court to Rome. When, therefore, Urban VI., formerly bishop of Bari, took up his residence in the holy city, and laid the hand of reform on the abuses of the Church, twelve cardinals withdrew to Anagni, declared his election void, and, assured of the help of the king of France, elected Cardinal Robert of Geneva as Pope. The

new Pope assumed the title of Clement VII., and took up his abode at Avignon. Thus the Church had now two Popes, one at Avignon, the other at Rome, who both claimed supremacy, each surrounding himself with a following of cardinals, and excommunicating the other. This continued until the Church Congress at Pisa renounced both Popes, and appointed another, Alexander V., who was succeeded by John XXIII.; but the two former Popes persisting in their claims, the Church was at last divided into three parties, and even Spain upheld a Pope of its own.

While the learned theologians of the Sorbonne endeavoured to effect improvement within the existing Church, by attacking the doctrine of Papal Infallibility, and endeavouring to procure a general council that should be above the Pope, the followers and disciples of the English clergyman, Wycliffe (the Morning Star of the Reformation) were intent on a complete reform of the Church in faith and constitution. Wycliffe had not only declaimed against the authority of the Pope, the meritoriousness of the monastic life, and the abuse of many Church customs; but had shown himself a prominent reformer by translating the Bible into English, by drawing up a catechism, and by his rejection of several Church ordinances, such as auricular confession, celibacy, and the doctrine of transubstantiation. His principal follower was John Huss, of Hussinetz, a professor at Prague, a man remarkable both for his learning and his blameless life, and also for his Christian gentleness;—who, together



with his old compatriot, the philosopher Matthias von Janow, had for many years eloquently insisted on the necessity of improvement in the morals of clergy and laity. The writings and preaching of Huss, in which he exposed the abuses of popery, were condemned by the archbishop and by the professors of the university at Prague, and the propagation of many of his teachings was forbidden, under pain of death. Many of the German students thereupon left Prague, and other German universities were founded, especially that of Leipsic, with 300 students, in 1409. The Pope also thundered forth his excommunication against the popular reformer, but did not succeed in lessening his influence or in diminishing the number of his followers, among whom was a Bohemian nobleman, Hieronymus, who was distinguished by his zeal and great eloquence.



HUSS BEFORE THE COUNCIL OF CONSTANCE.

### THE COUNCIL OF CONSTANCE (1414-1418).

At last Pope John XXIII., urged by the Emperor Sigismund, summoned the Church Council of Constance, which brought an enormous gathering, and spiritual and temporal lords of all nations, with the Pope and the emperor at their head, and a multitude of learned men and people in general, to the number, it is said, of 150,000 men, to that city. The restoration of union and the reform of the Church was the high aim of the assembly. First of all the three Popes were called upon to abdicate; two submitted, and the third, John XXIII., was imprisoned for contumacy. Thereupon, after a new Pope,

Cardinal Otto of Colonna, had been elected under the title of Martin V., the assembly proceeded to pass judgment upon those teachings of John Huss which deviated from the prevailing orthodoxy. Already the general hope of a reformation of the Church had been disappointed by the papal expedient of making separate arrangements, or concordats, with various States, and thus destroying the unity of the council. The burning of Wycliffe's writings by the archbishop of Prague, and the papal excommunication of Huss, had produced great excitement in Bohemia; and hosts of people followed the reformer, and listened to his preachings. This induced the assembly to summon him to appear and justify himself. Provided with an Imperial passport, which assured him of a safe return, Huss set out for Constance, but was immediately thrown into prison, and accused of the propagation of heresy, and of erroneous doctrine. In vain did he with fearless dignity defend himself against these accusations. The ecclesiastics, theologians, German doctors and scholars, were all opposed to him, and he was required to abjure his opinions unconditionally. When Huss refused to do this, he was divested of his priestly dignity, and was condemned, as an obstinate heretic, to be burnt to death—a sentence which was executed in 1415; and he bore his fate with the courage and steadfastness of a martyr. Only a year afterwards, Hieronymus of Prague also underwent, with heroic stoicism, the agonies of the fiery death.

#### THE HUSSITES;—THE COUNCIL OF BASLE (1431-1449).

THE intelligence of the bloody execution at Constance excited the Hussites, who were burning with hatred and fanaticism, to a terrible religious war. Their symbol was the sacramental cup, which they declared should be given to the laity; hence they were called Calixtines and Utraquists. In vain did the Pope hurl his anathema against the followers of Huss; the infuriated people scorned his menaces; and when Wenceslaus died, in a fit of apoplexy, brought on by rage at the storming of the council-house at Prague, and the murder of the councillors, and the execrated Sigismund became king of Bohemia, the whole people took up arms to prevent the emperor, who had undertaken the extermination of heresy, from gaining possession of the country.

In vain did Sigismund now lead his powerful armies against the undisciplined troops; his bands of mercenaries recoiled before the angry populace, led by the bold, warlike general, Johann Ziska, who called himself "John Ziska of the Cup, Captain of the Taborites in the hope of God." In accordance with their reading of Old Testament history, the Hussites called the mountains on which they met together by Biblical names, such as Horeb, Tabor, Mount of Olives, etc. The monks and old Catholics they called Philistines, Heathens, and Mahometans, and considered all measures against them as warranted. After Ziska's death, the Moderates, or Calixtines, separated from the Radicals, or Taborites; but not until the latter had experienced a severe defeat at Prague, and their leaders, the elder and younger Procopius, had fallen, did the emperor succeed, through the wisdom of his judicious chancellor, Count Caspar Schlick, in compelling them to accept conditions of peace, the privilege of the cup being conceded to them; whereupon Sigismund was recognised as king (1436). But the prosperity of Bohemia had been for a long time destroyed.

Though Sigismund was an intelligent and energetic prince, with ambitious aspirations, he could not restore the former splendour of the German empire. He was unable to hinder the alienation of former provinces of the German



Empire to the new Burgundian Duchy, the diminishing of the Imperial power in Italy by the Venetians and other aspiring States, and the gradual acquisition of independence by the more distant feudal dependencies. An important event was the cession of the Marquisate of Brandenburg and the electoral dignity to Frederick of Hohenzollern. Even the great councils, which form the glory of his reign, ended in a diminution of Imperial power. In 1431 an assembly of the Church was summoned at Basle; but the transactions soon took a course inimical to the papal power. The council demanded the simplification of the Roman court, abolished the oppressive taxation of the Church lands on the north side of the Alps, and forbade the arbitrary appointment to bishoprics and benefices.



ZISKA LEADING THE HUSSITES TO BATTLE.

### GERMANY UNDER FREDERICK III. AND MAXIMILIAN I.

When the Luxemburg line became extinct on the death of Sigismund, his son-in-law and heir, Albert II. of Austria (1437-1439), obtained the German crown, which henceforth remained in the Hapsburg-Austrian house. After a short reign of two years, Albert died on an unfortunate expedition against the Turks, and was succeeded by his nephew, Frederick III (1440-1493), a prince of domestic virtues and pious disposition, but possessing small capacity for government, who, instead of combating enemies from without, and restoring order within by the strong hand, preferred the peaceful path of

treaties and alliances to defending his country with a vigorous hand from external enemies, and in his absorption in petty personal or dynastic interests, cast the welfare and honour of his empire to the winds. He remained inactive while the Turks seized Constantinople, while Charles the Bold of Burgundy extended his kingdom, while Milan and Lombardy fell into the power of the partisan leader Francis Sforza, and even when his inheritance was laid waste by the Turks. The attempt made by him with French mercenary troops to recover the domains his house had possessed in Switzerland completely failed. In Germany the Imperial authority fell into complete contempt; the country was torn with feuds, while the Turks devastated the eastern frontier; and neither the Pope nor the emperor was able to prevail on the Imperial Diets to dispatch an army of Christians against the common enemy.

In Bavaria, already under Sigismund, the Imperial authority had been set at defiance when Duke Ernest of Munich caused the beautiful Agnes Bernauer, his son's wife, to be publicly drowned in the Danube, without being called to account for the crime.

At last the lamentable condition of the country became unendurable; and the demand for a new constitution of the government becoming louder and louder, the Emperor Maximilian I., the son of Frederick III., and the three colleges of the empire, finally agreed upon a form of government, which obviated the former feuds and disputes, but which completely undermined the Imperial authority. The Imperial Diets were also deprived of their power, so that the princes, and especially the electors, could rule with unlimited power in their States according to their will and pleasure. In Saxony and Thuringia, there raged for five years an unhappy fraternal war, from 1446 to 1451, between Elector Frederick and Duke William. It was the cause of the well-known incident of the stealing of the Saxon princes by a discontented knight, Kunz von Kaufungen, who, taken prisoner by a charcoal-burner named Triller, was carried to Altenburg, and suffered for his crime on the scaffold. The confederate States alone refused to recognise the Imperial chamber, and when Maximilian attempted to compel them by force of arms, he was defeated in the bloody battle of Dornach (1499), was compelled by the Peace of Basle to desist from his demands, and thus practically to recognise the independence of Switzerland.



ROGER BACON.





THE BATTLE OF CRÉCY—FROM AN ILLUMINATED MS. OF THE PERIOD.

## EUROPEAN STATES IN THE MIDDLE AGES. FRANCE, ENGLAND, ITALY, &c.

FRANCE UNDER THE EARLY CAPETIANS.—HUGH CAPET AND HIS SUCCESSORS.—FEUDAL POWER OF THE NOBLES.—SEQUENCE OF KINGS TO CHARLES IV.—ENGLAND UNDER THE PLANTAGENETS.—HENRY II. AND THOMAS À BECKET.—PHILIP AUGUSTUS OF FRANCE AND JOHN OF ENGLAND.—LITERATURE IN FRANCE AND ENGLAND.—ENGLAND UNDER THE EDWARDS.—FRENCH-ENGLISH WAR OF SUCCESSION.—THE MAID OF ORLEANS.—WARS OF THE ROSES.—ITALY AND ITS AFFAIRS.—NORTHERN ITALY.—CENTRAL ITALY.—SOUTHERN ITALY.

FRANCE UNDER THE FIRST CAPETIANS. THE FEUDAL MONARCHY.

**W**HEN Hugh Capet ascended the tottering throne of the Carlovingians, the royal power had greatly degenerated. The king commanded only such obedience as his arm and his sword could procure him. The dukes, counts, and barons of the different provinces, the crown vassals, regarded the king as their equal, and only yielded him the first rank among them (*primus inter pares*) in so far as they were compelled to recognise, and do homage to him as their chief feudal lord.

The crown vassals did not venture to diminish these feudal rights, from fear of affording their own vassals and subjects the bad example of breach of faith. The clergy also considered it advisable to recognise the king as the commander-in-chief and judge, as they could not dispense with the royal protection against the powerful nobility. The efforts of the Capetian kings were first of all directed to the protection and elevation of the throne; and in this they were aided no less by fortune than by their own wisdom. Under the earliest Capetians the eldest son was crowned during the lifetime of his father, and acted as joint regent, so that, on the death of the father, the government underwent no change. Under Louis VI. and Louis VII., the Abbot Suger, of St. Denis, a man of great intelligence and political foresight, exercised a beneficial influence on the conduct of the administration. In accordance with his advice, the kings favoured the foundation of town commonwealths, and caused the royal tribunals to uphold the citizens and the oppressed Church against the nobles. When Louis VII. separated from his unfaithful wife, Eleanor, he conscientiously gave back to her her inheritance of Aquitaine (Guienne, Poitou, and Gascony). A few weeks later she married Henry of Anjou, of the French princely house, who, on account of wearing a sprig of broom with his armour, received the name of Plantagenet, and who soon afterwards became king of England.



PHILIPPE DE COMMINES.

The line of succession of the Capetian kings of the elder line is as follows: Hugh Capet (987-996); Robert (997-1031); Henry I. (1031-1060); Philip I. (1060-1108); Louis VI. (1108-1137); Louis VII. (1137-1180); Philip II. (1180-1223); Louis VIII. (1223-1226); Louis IX. (St. Louis) (1226-1270); Philip III. (1270-1285); Philip IV. (le Bel) (1285-1314); Louis X. (1314-1316); Philip V. (1316-1322); Charles IV. (1322-1328).

#### ENGLAND UNDER THE PLANTAGENETS.

**K**ING Henry I. left behind him a daughter, Matilda, who had first married the Emperor Henry V., and was then betrothed by her father to Geoffrey Plantagenet, the son of Count Fulko of Anjou, to whom she bore a son, afterwards King Henry II. When Henry I. quarrelled with his daughter, to whom and to her son he had secured the succession, and soon afterwards died, his nephew, Stephen of Blois, who had been treated by the king with great consideration, obtained possession of the throne, and after his coronation by the archbishop of Canterbury, was universally recognised as king. Matilda, however, maintained her claims, and many English and Norman earls and lords espoused her cause. At the head of her followers stood her brave and enterprising step-brother, Robert of Gloucester, who made his



strong town, Bristol, the rallying point of the whole party. A destructive civil war soon raged in all parts of the kingdom. When Stephen took foreign mercenaries into his pay to check the ravages of war and the increasing anarchy, the barons rose up against him, and at the same time David I. of Scotland, a near relative of Matilda, invaded Northumberland; but Stephen was a match for the insurgents, and defeated the Scots in the celebrated "battle of the Standard" in 1137. But when the king quarrelled with the clergy, Matilda regained her influence. Stephen was defeated in a great battle near Lincoln in 1139, and taken prisoner, and Matilda was crowned in the cathedral of Winchester. The new queen, however, soon made for herself many enemies by her severity and arrogance, especially among the London citizens, so that Stephen having regained his liberty was able successfully to renew the conflict. A treaty was at last arranged, in which it was agreed that Stephen should possess the throne for the remainder of his life, and that the son of Matilda should be recognised as the future heir to the kingdom.

#### HENRY II. AND THOMAS À BECKET.

With Henry II. (1154-1189) the renowned race of the Plantagenets succeeded to the English throne; and their dominions on the Loire and the Garonne largely increased the Norman possessions of the British kings in the west of France, but brought about continuous wars between the two crowns; for the French kings, as the legitimate feudal lords of the dukes of Normandy, and the counts of Anjou and Guienne, claimed rights over the English kings, which the latter would not recognise, and from which they strove to free themselves. Henry II., one of the greatest kings of his century, was an energetic and intelligent prince, and devoted himself especially to the improvement of the laws. Through his efforts to limit the ecclesiastical jurisdiction by means of the Constitutions of Clarendon (1164), he brought himself into fierce conflict with the Archbishop of Canterbury, Thomas à Becket, who had formerly been his chancellor, but who, after he was made archbishop, became the champion of the Romish Church against the kingly power; and by assuming the austerity of an ascetic life of penance and self-mortification, was held in high veneration by the people.

Becket rejected the Constitutions of Clarendon, and dismissed all the clergy who submitted to them; and after quitting England to seek refuge from the king's power and vengeance, he pronounced the sentence of excommunication on Bishop Foliot of London, and several other prelates who favoured the king. Through the mediation of the Pope, however, a reconciliation was brought about; but as soon as Becket returned to Canterbury he continued his former severity against the clergy who had accepted the Constitutions. The king was at war in France at the time, and when he heard of Becket's proceedings he gave vent to loud indignation, swore "by the eyes of God," and reproached his nobles and followers, "who had eaten his bread, and whom he had always kindly treated," for not having freed him from the turbulent priest.

This desperate speech was heard by four of his chamberlains, who immediately departed secretly from the king's court, set out for Canterbury by different roads, and murdered the archbishop on the steps of the altar of his own cathedral (1170). This atrocious crime aroused general horror, and gained for the Pope a complete victory in England; the Constitutions of Clarendon were abolished and Thomas à Becket was canonized as a saint.

Not only with his clergy was Henry II. brought into close conflict, but his sons, incited against him by their mother, Eleanor, who, amid other causes of disunion, was jealous of Henry's love for the beautiful Rosamond Clifford, were at enmity with him, and received assistance from France and Scotland. In the end, however, Henry subdued the arrogance of his vassals and his sons, and reduced France and Scotland to hard conditions of peace. His reign was also rendered remarkable by the extension of the English dominion over Ireland.

#### PHILIP AUGUSTUS OF FRANCE AND KING JOHN OF ENGLAND.



OF Henry's four sons, two—Richard Cœur de Lion (1189–1199), and John, surnamed Lackland (1199–1216)—survived him. In the character of the former, chivalrous heroism and impetuous bravery were united with levity and thoughtlessness. He was a great soldier, but a careless ruler; consequently through him the English nation lost again the advantages that had been gained during his father's reign. John also, a foolish and despotic prince, forfeited Normandy and all the French possessions to the wise and enterprising Philip Augustus, yielded to the Pope the independence of his crown, and to the English nation much of the authority and power held by his ancestors.

When John had caused his nephew Arthur, who, as the son of John's elder brother Geoffrey, had a nearer claim to the inheritance of the Plantagenets, to be put to death in a prison at Rouen, Philip Augustus, as the feudal lord of Normandy, summoned the English king before the tribunal of peers;—and when he did not appear, declared him to have forfeited his French fiefs (1208), and took possession of Normandy, with Brittany, the dukedom of Anjou, Maine, and Touraine, etc. The French king also rendered the Pope assistance in his quarrel with John regarding the appointment of Stephen Langton to the archbishopric of Canterbury, when a quarrel of "investiture" arose, followed by a papal excommunication of John, and an interdict laid on his kingdom; and even after the submission of the English king, turned his arms against the count of Flanders, John's ally, and after the victorious battle of Bouvines (1214) possessed himself of part of his territory. The English barons, indignant at this dishonour to the royal crown, and still further oppressed by the burden of new taxations, now took up arms, and compelled the king by the granting of the Magna Charta to confirm and extend the old laws and privileges, and thus to lay the foundation of the free constitution of England. The Magna Charta, which through the period of the Middle Ages was regarded as comprehending the most important laws of the English state, grants to the clergy the free choice of their bishops and higher Church functionaries, and many other privileges; to the nobility, the security of their property and rights, and especially liberation from burdensome feudal relations and oppressive taxes; to the citizen class, liberty for trade and commerce, a fixed weight and measure, and protection against arbitrary taxation.

#### GROWTH OF ENGLISH LIBERTY AND OF THE ROYAL SUPREMACY IN FRANCE.

John's attempt to annul the extorted charter was frustrated by the determined attitude of the nation, which appealed to and obtained the assistance



of Philip Augustus of France, and by the sudden death of the king. The long reign of his son, Henry III. (1216-1272), was conducive to the increase of liberty, though the condition of the country during his reign was lamentable enough. The king's weak profusion, with his extravagant liberality to his favourites, his unsuccessful attempt to obtain the kingdom of Naples for his second son Edmund, the extortions of papal legates, and the troops of Italian priests, who were gratified by him with English benefices, inflicted great injury on the country, and at last roused the oppressed and ill-used people to rebellion. The ambitious but brave Simon de Montfort, earl of Leicester, after a victory near Lewes (1264) kept the pusillanimous and faithless king prisoner, along with his sons and all his family. During this rebellion, robbery, murder, and wild anarchy prevailed throughout the entire kingdom, and law and justice were trodden under-foot. It was not until Simon lost both the victory and his life in conflict against Prince Edward, who had escaped from prison, in the battle of Evesham (1265), that the king regained his power; and, taught by the bitter experience of the past, he now ruled with more prudence and justice. He confirmed the Magna Charta, and granted

fresh rights and liberties. He also was a great promoter of architecture and sculpture, as shown by the glorious pile of Westminster Abbey, much of which dates from his reign.

While popular rights were thus developing in England, several French kings, aided by fortunate circumstances, succeeded in extending their possessions by the union of different dukedoms and independent territories with their crown demesnes. This was especially the case under Philip Augustus (1180-1223), who devoted the last years of his eventful reign to the fortifications of towns, the elevation of the industrial class, the promotion of knowledge, and the establishment of royal courts of justice; under Louis IX., called St.



CLEMENT V.

Louis (1226-1272), in whom piety and justice were combined with wisdom and chivalry; and under Philip the Fair (1285-1314), who by his victorious conflict with the papacy, during which municipal delegates were first invited to the Imperial Diets, invested the French throne with an authority that had till then only been possessed by the Roman-German emperor. Possessing no religious enthusiasm, he looked on with indifference while the last possessions of the Christians in Syria fell once more into the hands of the unbelievers; and destroyed with circumstances of great cruelty the order of Templars, who might have originated an attempt at the re-conquest of Palestine. He feared the great association of monk-soldiers, and coveted their wealth.

After the death of Philip's three sons, who reigned one after another, but left no male issue, the French throne passed to the house of Valois, in consequence of the Salic law, which interdicted succession in the female line.

## LITERATURE IN FRANCE AND ENGLAND.

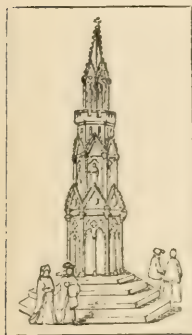
*Froissart.* The chronicles of Jean Froissart, in which are contained all the important events in France, England, Scotland, Spain, and Brittany, from the year 1326 till the end of the fourteenth century, exhibit in style and colouring the whole impress of his varied life, and form a remarkable memorial of the character and manners of his time. He was born at Valenciennes in 1337, and died at the beginning of the fifteenth century as canon of Chimay, but his whole life was spent in wandering.

*Comines.* Philippe de Comines, Sieur de Joinville, was the descendant of a wealthy family in Flanders, who had risen in the service of the Burgundian dukes to honour and position. He left Charles the Bold and went over to Louis XI., who conferred on him an annuity of 6,000 livres, besides a free gift of 41,700 livres, appointed him to the domain of Talmont, and made him seneschal of Poitou. Comines was the author of the "Memoirs," which he commenced soon after the death of Louis XI., and which form the most important sources of the history of the latter decades of the fifteenth century. His view of matters is perhaps too favourable to Louis XI., whom on the whole he seems to have preferred to the rough, impetuous, and inconsiderate Charles of Burgundy.

*Chaucer.* No man was so well fitted to appropriate and convey the literary productions of foreign countries to the English nation as Geoffrey Chaucer, the father of English poetry (1328-1400). Conversant with the Latin, French, and Italian languages, he was an excellent medium for the transplanting of foreign literary works to English soil. In this gift of appropriation and adaptation of foreign matter, in the improvement of the metre, and the introduction and imitation of the Italian verse measure, with an exquisite sense of humour and power of description, consists the chief merit of Chaucer, for in most of his earlier works he followed foreign models. His "Romance of the Rose" is an adaptation of a French work; his "Canterbury Tales" are in design and substance imitations of Boccaccio's "Decamerone," and "Troilus and Cressida" is also derived from the Italian poet; but the artistic representation, the interweaving and grouping of the whole, the lively wit and humour, and the excellent delineations of character are all his own.

Among his contemporaries may be mentioned Robert Langland, to whom is ascribed an allegorical satire, known by the title of "The Vision of Piers Ploughman," and John Gower, a wealthy land-owner of noble birth in Kent, who at an advanced age, at the instigation of King Richard II., wrote a didactic allegorical romance.

## ENGLAND UNDER THE THREE EDWARDS.



**H**ENRY III. was succeeded by his chivalrous son Edward I. (1272-1307), the last Crusader, whose reign is remarkable for a succession of bloody wars, for the improvement of the common law, and the administration of justice, and for the extension of the Magna Charta. Edward, a warrior and politician, annexed Wales, whose prince, Llewellyn, was in feudal subjection to the English Crown, to his kingdom, introduced there the constitution and laws of England, and conferred on his own son and heir, who was born in the castle of Carnarvon, the title of Prince of Wales (1283). When, soon afterwards, a dispute for the throne broke out in Scotland between Robert Bruce and John Baliol, in which Edward was appealed

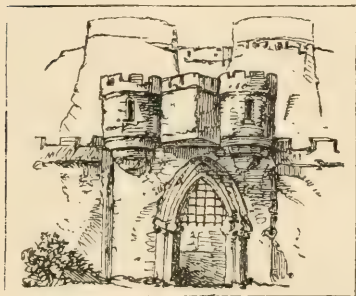


to as arbitrator, he made use of the opportunity to establish the feudal supremacy of the English kings over Scotland, and decided in favour of Baliol, who was willing to render homage.

This aroused the patriotism of the Scots, who were proud of their independence. They took up arms, and fought, under the leadership of the heroic William Wallace, the romantic struggle for liberty against the English. Fierce battles dyed the plains of Southern Scotland with the blood of the heroes; Wallace died a prisoner under the axe of the executioner; the coronation stone of the Scotch kings at Scone, the old royal seat of the Picts, was brought to London, where it is still to be seen in Westminster Abbey; yet in spite of the inroads of Edward's victorious armies, the Scots maintained their independence. Robert Bruce, the grandson of the candidate for the throne, obtained the Scottish crown after many battles, and strengthened his position by the glorious victory gained in the battle near Bannockburn (1314) against Edward II. (1307-1327), who had not inherited his father's heroic temper, and whose unquiet reign did not permit him to think of foreign conquests. Robert's son, David Bruce, however, exchanged once more the throne of Scotland for an English prison during the reign of the warlike Edward III.; nevertheless, the crown remained hereditary in his house, and finally passed to the kindred family of Stuart. This period constituted the heroic age of Scotland; the warlike deeds and the fame of the house of Douglas were, above all, resplendent. The conflict with England, however, formed the occasion and the basis of a long-enduring alliance between Scotland and France.

During the reign of the weak-minded Edward II., the nobles repeatedly took up arms against the king; they put his favourites, Gaveston and the Despencers, to death, and looked quietly on when at last Queen Isabella, daughter of Philip IV. of France, and her lover, Mortimer, overthrew the unfortunate monarch, and caused him to be cruelly murdered in prison. When his powerful son, Edward III. (1327-1377), came of age, however, the young king punished the wicked deed by the execution of Mortimer, and the banishment of the queen to a solitary castle; then introduced measures for the restriction of the papal encroachments in the English Church, in which he was vigorously supported by the illustrious reformer, Wycliffe, vicar of Lutterworth, and professor in Oxford University, and finally commenced the bloody wars of succession with France. As he was placed, during these wars, in constant communication with the great trading country of Flanders, Edward learned to appreciate the advantages of industry, and henceforth encouraged the settlement of traders and manufacturers from Flanders and Brabant in England; and from this the manufacture of wool received its first impulse.

#### THE FRENCH-ENGLISH WARS OF SUCCESSION.



EDWARD I. allowed many towns the privilege of sending delegates to the assemblies of the kingdom, or parliaments. This custom increased during his two successors; consequently, about the middle of the fourteenth century, the number of representatives of the four classes was so great that they divided, and the high nobility, with the prelates, formed henceforth the Upper House, or House of Peers; while the lower country nobility and municipal delegates constituted the Lower House of Parliament.

When the youngest of the three sons and successors of Philip the Fair died childless, his nephew, Philip VI. of Valois (1328-1350), succeeded to the throne in accordance with the wishes of the nobles. Edward III. of England, however, objected to this arrangement, and as the son of Isabella of France, a daughter of Philip the Fair, claimed the French crown for himself. Without regarding the Salic law and the opposition of the proud barons, he assumed the title and arms of a king of France, and made war upon Philip. After the victorious sea-battle near Sluys, he gained the glorious victory of Crécy (1346), the fruit of which was the conquest of the important town of Calais. Soon afterwards Philip died, and his son, John (1350-1364), inherited the disputed throne. He was, however, taken prisoner by Edward the Black Prince, son of the English king, at the great battle of Poitiers, in 1356, and was taken as a captive to England. During his absence the regency was placed in the hands of the dauphin, who, however, was compelled to take flight during an insurrection of the citizens of Paris, under the leadership of Stephen Marcel and Robert Lecoq. The rebellion soon spread through the country, and gave rise to a peasants' war, called LA JACQUERIE. This name was derived from "Jacques Bonhomme," the term of contempt used by the nobles to designate a common man. Marcel was at last killed in the streets of Paris, and a bloody retribution overtook his followers. After the restoration of internal order and obedience, the Peace of Brittany was arranged between France and England (1360), by means of which Calais, Guienne, Poitou, and other provinces of the south-west of France were made over to the English without the condition of feudal service, and a high ransom was promised for King John. On the other hand, Edward III. renounced his claim to the French throne. When the payment of the ransom was delayed, John returned voluntarily to imprisonment, and died in London, in the palace of the Savoy, in the Strand, that had been assigned to him as his residence.

John's son, Charles V. the Wise, a prince of intelligent and thoughtful mind, set himself to cure the evils of the country. He was also successful by means of his general, the brave Bertrand du Guesclin, in regaining possession of the lost provinces, so that finally Calais remained the only possession of Richard II., the son of the Black Prince. That weak and unfortunate king was unable to undertake a reconquest of the lost possessions. Internal troubles, brought about by the pressure of taxation, and culminating in the insurrection under the bold popular leader, Wat Tyler, disturbed the early part of his reign; and he was at last driven from his throne by his cousin, Henry of Lancaster, who ascended the throne under the title of Henry IV. (1399-1413), and who, by his wisdom and bravery, secured the crown for himself and his successors, Henry V. (1413-1422) and Henry VI. (1422-1461). An insurrection of the English nobility, under the earl of Northumberland and his brave son Percy, called Hotspur, and Thomas, earl of Worcester, ended with the defeat of the insurgents near Shrewsbury, in 1403.

During these events, France was in a condition of wild lawlessness under Charles VI. (1380-1422), who fell a victim to insanity soon after he had attained his majority. Two powerful court parties, with his uncle, the duke of Burgundy, and his brother, the duke of Orleans, at the head, strove to obtain supremacy, while the citizen class revolted against the levying of illegal taxes, and demanded extension of their rights. The working population in the towns, and the country people, took up arms, and violently attacked the life and property of the privileged classes. The rebellion was, however,



brought to an end by the united action of the nobility; and its repression was followed by an increase in the burdens of taxation, by the impoverishment of the citizen and peasant classes, and the loss of the most important commercial rights. More than twenty years later Paris was once more thrown into a state of terrible commotion through the jealousy of the rival parties of Orleans and Burgundy, which resulted in the assassination of the duke of Orleans.

#### RENEWAL OF THE WAR. THE MAID OF ORLEANS.



THESE opportunities were made use of by the chivalrous Henry V. of England, whose youthful petulance and frivolity, as well as his nobility of nature and bravery, have been so admirably depicted by Shakespeare, for the renewal of the war with France; and in the brilliant battle of Agincourt (1415) he repeated the victories of Crecy and Poitiers. The Burgundians, with their ally, Queen Isabella, excited a popular rebellion, in which Armagnac and the chief of his followers were slain, and the populace committed shocking outrages.

In return for this act, John of Burgundy, at an interview with the dauphin, was thrown over the bridge at Montereau into the Yonne, and was drowned. This event induced his son, Philip the Good, and Queen Isabella to make an alliance with Henry V. of England, in the treaty of Troyes (1419), to recognise him and his successors as the heirs of the French kingdom, and to deprive the dauphin of his right of succession to the throne by the decision of a parliament. Henry V. now became master of all the territory north of the Loire; but in the midst of his triumphant course he suddenly died in the same year as the mad Charles VI., and the dauphin assumed the royal title as Charles VII. (1422-1461). The English, however, declared the one-year-old king, Henry VI., the lawful sovereign of France; and under the leadership of his uncle, the duke of Bedford, maintained their supremacy in the field with such success that they had already laid siege to Orleans, and Charles VII. was preparing for flight. At this juncture, however, the maid of Orleans, a country girl of Domremy, who believed herself inspired by heavenly voices for the salvation of France, roused the drooping courage of the king and his warriors. Arrayed in complete armour, and with a standard in her hand, she advanced at the head of the army, liberated Orleans, caused Charles to be crowned at Rheims, and wrested from the English most of their conquests. Jeanne was subsequently taken prisoner by the Burgundians at Compiegne, and handed over to the English for a large sum of money; and is declared to have been burnt to death at Rouen (1431).

Victory, however, still remained with the troops, who had imbibed her enthusiasm and patriotism; the English lost province after province, and Calais was soon their last possession on French soil. The country was reduced to the most desolate condition by the long wars, and an inextinguishable national hatred was the fruit of the bloody contest.

The weak and self-indulgent Charles VII. was succeeded by Louis XI. (1461-1483), a cunning, statesmanlike prince, who by his craft, violence, and unexampled tyranny entirely transformed the aspect of the kingdom. After a long war with the nobles of his country, he broke the power of the vassals



DEATH OF CHARLES THE BOLD IN BATTLE AT NANCY.

of the Crown, and the independent dukes and princes of royal blood, and gradually united with the Crown all the great fiefs in the south and west, with the exception of Navarre and Brittany. He was placed in a position of great peril and difficulty when the warlike Charles the Bold succeeded to the dukedom of Burgundy. Provoked that Louis had excited the town of Liège to revolt against him, Charles, while the king was staying as his guest, took him prisoner at an interview at Péronne, and compelled him to a disadvantageous treaty. Louis craftily concealed his anger, but meditated revenge. He caused the parliament of Paris to refuse the treaty, excited the towns of Flanders to revolt against the duke, and also raised up for him an enemy in the Swiss confederacy. By the payment of a large sum of money he obtained the assistance of some Swiss troops, and at last succeeded in overthrowing Charles the Bold, and possessing himself of the dukedom of Burgundy. He was equally successful in asserting his authority at home. He imposed taxes at his pleasure, destroyed the judicial power of the nobility by establishing royal courts of justice, and favoured the towns and civil institutions at the expense of the nobles. He was a man of great capability for statesmanship and diplomacy, but utterly destitute of honour or high moral feeling. Pangs of conscience at his own cruelties and treacherous state-craft embittered his last days. He trembled at the thought of death, and sought by the adoration of relics and charms to propitiate the Heaven he had offended, and to procure the prolongation of his life.

The successive marriage of the heiress of Brittany with Louis' two successors, the chivalrous and romantic Charles VIII. (1483-1498) and the brave and



amiable Louis XII. (1498-1515), united this dukedom also with the French crown. After the death of Anne of Brittany, Louis XII. married the youthful daughter of Henry VII. of England, but died the beginning of the following year.

#### ENGLAND, SCOTLAND, AND IRELAND. THE WARS OF THE ROSES.

THE crime by which the House of Lancaster obtained the English crown bore its bitter fruit in the third and fourth generations. Richard, duke of York, great-grandson of King Edward III., declared that he had a nearer claim to the English crown than Henry VI. He brought together a powerful party; and then commenced the fearful strife which, from the chosen emblems of the two party-leaders, bears the name of the war of the red (Lancaster) and the white (York) Rose. Richard was slain in a fierce battle by the troops of the masculine-minded wife of Henry VI., Margaret of Anjou, who caused his head, adorned with a paper crown, to be placed on the battlements at York, and his brave young son, Rutland, to be put to death; but Richard's eldest son, the warlike Edward, revenged his father's shame. Supported by the powerful earl of Warwick, Richard Neville, the "king-maker," he conquered the queen in two battles, made the weak Henry VI. prisoner, and possessed himself of the throne. When, however, the gallant King Edward IV. showed a preference for the relatives of his beloved Queen Elizabeth, the widow of a knight, Sir John Gray, and thus increased the number of his enemies, the opposite party, with the help of the earl of Warwick (for he had offended the renowned king-maker), succeeded after a time in overthrowing him once more, and compelling him to fly to Holland (1470); but he soon returned, summoned the adherents of the white rose under his banner, and was victorious in the bloody battle of Tewkesbury (1471), after which Henry's son was slain in cold blood by the dukes of Clarence and Gloucester, the brothers of Edward. Edward IV. now returned once more in triumph to his capital, while the unfortunate Henry VI. of Lancaster, who had for the fourth time exchanged the throne for the prison, perished in the Tower, probably by violence. But the blood-stained crown brought no blessing to the House of York. Edward, a suspicious tyrant, caused his brother Clarence to be murdered; and when he himself died, leaving behind him two youthful princes, his youngest brother, Richard, duke of Gloucester, caused them both to be murdered in the Tower, and obtained the throne himself in 1483, ruling under the title of Richard III. Henry Tudor, duke of Richmond, a near connection of the House of Lancaster, who by escaping to France had avoided the general destruction of his family, landed on the coast of Wales (1485), and in the battle of Bosworth, where Richard III. was slain, gained the victory and the kingdom. When Henry Tudor ascended the throne as Henry VII. (1485-1509), he effected a reconciliation between the rival houses by his marriage with Elizabeth, the daughter of Edward IV. Two pretenders, Lambert Simnel and Perkin Warbeck, attempted during his reign to renew the bloody strife; but fortune favoured Henry's arms: the two traitors fell into his power, and though a contemptuous pardon was extended to the wretched Simnel, Warbeck, whose insurrection was far more formidable, perished on the scaffold. After securing general recognition of the legitimacy of the Lancastrian claims to the English throne, Henry endeavoured to ameliorate the condition of the country, by promoting trade and industry, encouraging commercial activity, and raising the national prosperity.

## SCOTLAND UNDER THE STUARTS.—IRELAND.

**D**URING these eventful wars, the powerless feudal throne of Scotland was in the possession of the House of Stuart. Both the nobility and clergy had, however, obtained an almost independent position; and on account of the insignificant number and importance of the towns, a free citizen-class could not develop itself and strengthen the legislative power of the kings in the parliaments; consequently both law and justice had fallen entirely into the hands of the landed nobility, and the power of the king was limited to the office of leader in time of war. The chieftain government, by which the lord of the clan obtained a patriarchal authority over all the members of the families belonging to his district, and the inhabitants, farmers, and tenants stood in a position of clientship to him as the head of the clan, contributed considerably to the growth of the power of the nobility—who, closely connected by intermarriage and blood relationship, frequently strengthened themselves by armed alliances, that they might defy the royal power with impunity. The history of the Stuart kings for several centuries contains little beyond the account of their attempts to regain possession of their lost rights and crown lands, to assert their authority against the rapacious and quarrelsome nobility, and to replace the state of anarchy by at least the outward appearance of peace and order.

Robert III. (1390–1406), the second king of the Stuart family, had two sons, of whom the elder died a cruel death of starvation through the malice of his uncle, and the younger, James, languished for eighteen years in an English prison. When James I. (1406–1437), after an unsettled interregnum, ascended the throne of Scotland, and sought to lessen the prevailing barbarism, partly by encouraging industry and partly by the foundation of the University of St. Andrew, a conspiracy was formed against him, to which he finally succumbed. His brave son, James II. (1437–1460), soon after his accession to the throne, had to wage war with the powerful house of Douglas; and he had scarcely concluded this conflict, and begun to devote his energy to the weakening of the power of the nobility, and the civilization of the country, when he died a violent death on an unfortunate expedition to England. His son, James III. (1460–1488), was a prince of great talents, who, on attaining his majority, carried on the same policy as his ancestors towards the nobility, only that he made use of other means. His endeavour appears to have been to encourage art and industry in opposition to the rude customs of the nobility, to break their feudal power, and to found an absolute monarchy on the model of Louis XI. and other European princes. But his means were too limited to contend with the great resistance he met with; and on one occasion, when he was advancing to the frontier to repel an English invasion, the angry nobles forced themselves armed into his camp, seized his favourites, and hanged them on the bridge of Lauder. James attempted shortly afterwards to avenge their death, but was defeated near Bannockburn, and killed while in the act of flight.

His son, James IV. (1488–1513), was of a totally different character; he was frank and chivalrous, and found more sympathy with the nobility. A war with Henry VII. of England was concluded with a treaty, in consequence of which James married, in 1503, Margaret, the king's daughter. Peace now prevailed for many years; but when Henry VIII., James's brother-in-law, ascended the throne of England, a succession of wars followed, and James renewed the old alliance with France, and invaded Northumberland. Here,



however, he was defeated on the hill of Flodden in September, 1513, when ten thousand Scots fell on the battle-field. The king's corpse was found on the following morning under a heap of the dead bodies of nobles, who would not survive the fall of their beloved prince. Under his son James V. (1513-1542), who was a minor, the country was torn by political and religious party struggles, and a condition of savagery and lawlessness was brought about that lasted many years.

*Ireland.*—Henry II. was the first king who undertook to conquer the island of Ireland, which had been conferred by the Pope on the crown of England. But this enterprise met with so little success, that throughout the period of the Middle Ages, the capital, Dublin, with the surrounding neighbourhood, alone recognised the supremacy of England. The bloody wars which from this period devastated the country, destroyed the poetic culture of the olden Gaelic age in the "green island," as well as the Christian enthusiasm of the seventh and eighth centuries. Native chiefs, called kings, carried on incessant wars with each other, and with the English ("Saxon") conquerors, and impeded the development of the citizen class by industry and activity. Chivalrous deeds of heroism and adventure, and romantic stories of war and hunting, among the nobility, fill the annals of the Irish history of the Middle Ages; the people were in a state of slavery and without civilization, abandoned to the oppression of the nobility, and to the guidance of the clergy. Social order and government by law were things unknown. Even the settlement of English nobles in Ireland brought about no closer union. For these "English by blood" in course of time became Irish, adopted the language, customs, and habits of life, even the costume and names of the conquered, and opposed so obstinately the Anglicising and civilizing of the island, that the mother country, the English land, soon regarded them also as common enemies with the Irish of the country. The hatred of the English against their degenerate countrymen made the wars still more bloody, increased the savagery of the island people, and widened the breach of national hatred between the conquerors and the conquered.

#### ITALY—THE NORTHERN PART.

**V**ENICE.—In Northern Italy, in the Middle Ages, especially during the Crusades, the two republics of Venice and Genoa attained by their trade and navigation to a prosperity which rivalled the most glorious period of ancient Greece. The Venetians made conquests in the islands of Candia, Cyprus, etc., and in the coast countries, that they might obtain convenient marts, harbours, and emporiums; and in Dalmatia, Greece, the Archipelago, and Constantinople.

The trade of the Levant brought wealth and power to the splendid city of waters, which had arisen from the union of several islands connected by bridges and artificial banks. Splendid churches, palaces, and bridges made Venice a wonder of the world; but wealth and splendour could not compensate for the want of liberty. The original democratic constitution was transformed in the 13th and 14th centuries into an hereditary aristocratic government, from which a despotic oligarchy was finally developed. At the head of the State was the Doge, and with him six senators, but the whole power rested in the hands of the great council, which consisted entirely of the representatives of certain noble families. The attempt of the Doge Marino Faliero to overthrow the arrogant aristocracy by a conspiracy with the common people ended in his own fall and condemnation to death. After the restoration of

the Byzantine throne by Michael Palæologos (1261), Venice was compelled to give up part of her Levantine trade to the rival State of Genoa, and disastrous struggles followed for the sole possession of the commerce in the Greek and Black Seas, which ended, after more than a century, in Venice asserting her supremacy. In the beginning of the 15th century, the petty dynasties of Verona, Padua, Ravenna, etc., were reduced to submission, and many obstinate battles were waged with the Visconti of Milan. In the beginning of the 16th century the free State was brought to the brink of destruction on account of the league of Cambray (1508), in which the Emperor Maximilian, Louis XII. of France, Ferdinand of Arragon, and the Pope agreed to divide the Venetian territory. The Pope and Ferdinand subsequently withdrew from the league, and entered with the Venetians into the Holy Alliance in order to drive back the French. The safety of Venice was secured, and the Swiss appointed Maximilian Sforza as duke of Milan. The republic obtained once more its old boundaries on the Continent, and the towns of Brescia and Verona returned again under its sway.

*Genoa.*—Venice had in Genoa a proud rival. Her magnificent palaces, trading vessels, and fleets of war bore witness to the wealth of the town and the enterprising spirit of its inhabitants. The head of the Government was originally a so-called Podesta, but in 1339 a Doge was chosen, on the model of Venice, and with him were appointed twelve counsellors.

*Milan.*—Milan's republican constitution came to an end when the family of Visconti obtained the sovereignty of Lombardy. A brilliant court and government made the rule of the Visconti one of great external splendour; but party conflicts produced a temper of lawlessness which prevailed from the time of Luchino, who died in 1349, and was accused of having murdered a Milanese of noble birth, to the days of Filippo Maria, the last of the Visconti race. The Milanese then made over the dukedom to the brave corporal Francis Sforza (1450). He was succeeded in the ducal dignity by his son, Galeazzo Maria, a man of cruel and licentious character. The latter was detested for his crimes, and at last fell a victim to a conspiracy in St. Stephen's Church at Milan, in 1476. His brother, Louis Moro, then seized the power during the minority of his nephew, John Galeazzo, who died soon after attaining his majority. The disputes in Sforza's family paved the way for the conquest of the country by Louis XII., king of France. He took the duke prisoner, and for ten years caused him to languish in an underground prison. In 1512, however, the French succumbed to the united forces of the Italians and Swiss, Milan was wrested from them, and Maximilian Sforza, son of the imprisoned Louis, was installed in the dukedom. The French forces were defeated in the battle of Novara (1513), but after the death of Louis XII., his successor, Francis I., crossed the Alps with a splendid army, and gained a victory over the Swiss in the battle of Marignano (1515). As the result of this success, both Milan and Genoa were compelled to recognise the supremacy of the French king.

*Savoy and Piedmont.*—The north-western States of Northern Italy belonged for the most part to the dukes of Savoy, who had gradually extended their territory over the southern part of Switzerland as far as the Jura, and also held in their possession Piedmont, with Turin, the dukedom of Nice, and other territories. Amadeus, who died in 1383, increased the renown of his house by warlike exploits in Italy and France. His grandson of the same name, the first duke of Savoy, ended his days as a hermit. He had been declared Pope by the Council of Basle, but met with little recognition. In



course of time the Savoy possessions gradually dwindled away. Waadtland was lost in the Burgundian war; Geneva liberated itself in the wars of the Reformation; and Duke Charles III. of Savoy forfeited most of his hereditary States.

### CENTRAL ITALY.

*The Florentine Free-state.*—When Pisa became weakened by the jealousy and rivalry of the Genoese, and by internal disorder, Florence asserted its supremacy over the other towns, and at last reduced Pisa also to subjection.

After the establishment of a democratic government, which continued in spite of popular disturbances for many years, the family of Medicis, who were distinguished for their wealth and talents, succeeded in winning general popularity; and Cosmo, son of Giovanni de Medicis, a man of considerable intelligence and patriotic temper, obtained in 1428 the chief government of the Florentine State. His grandson, Lorenzo the Magnificent, assumed the reins of power in 1472, and having escaped the snares of a conspiracy of the Pazzi, obtained such influence with the citizens, that the government was placed entirely in the hands of the adherents of his house, who controlled the public business according to his pleasure. He raised the power and influence of his family to such an extent that the government of Florence was secured to his descendant. The most illustrious Popes were members of his family, and two French kings, Henry II. and Henry IV., married daughters of the house.

After Lorenzo's death, in 1492, the inspired preaching of the Dominican Girolamo Savonarola, who insisted on the restoration of republican liberty, and the purification of the Church, produced such a tumult that the Florentines expelled the Medicis, and re-established a moderate democracy. They celebrated the Carnival by burning every object of art and luxury, and an immense pyramid was formed of immoral books, images, and poems, which was set on fire. Savonarola was now supreme in the Florentine State, which had formerly been the centre of culture and sensual pleasure. Pope Alexander VI., however, pronounced the sentence of excommunication against him; and with the assistance of the clergy, who smarted under the beggar-monk's denunciations of their wealth and luxury, succeeded in bringing about his overthrow. Savonarola's prophecies were declared to be deceptions; the monastery of St. Mark was stormed, and he was flung into prison with two of his most devoted followers. After a trial in which recourse was had to torture and false witnesses, the monk was condemned to death, and was crucified with his two companions; their bodies were then cast into the flames. The Medicis soon returned after this event; but it was not till 1530 that republicanism was completely set aside, and the cruel Alexander of Medicis was appointed duke of the humiliated republic of Tuscany, and henceforward the family of Medicis retained possession of the government.

*States of the Church.*—During the residence of the Popes at Avignon, family feuds were carried on between the Ghibellines (Colonna) and the Guelphs (Orsini). This state of affairs at last roused the ardent and enthusiastic Cola di Rienzi (Nicolaus Laurentius) to endeavour to restore the republican constitution. The Romans were excited by his fiery eloquence; they established a republic of Rome (1347), raised the popular orator to the tribuneship, and expelled the aristocratic disturbers of the peace. But the brilliant part of the tribune was soon played out. Rienzi was misled by

pride and vanity, and lost the favour of the people, and at last his powerful adversaries succeeded in overwhelming him, and compelling him to take flight. After wandering for two years, he was allowed by the Pope to return to the Roman territory. His eloquence, however, had now no longer any influence over the turbulent masses, and on his endeavouring to escape in disguise he was recognised and put to death. The old constitution was now restored, and with it came a return of the former disturbances, which continued more or less through the reigns of several Popes. The evil state of affairs reached a climax, however, under Alexander VI. (1492-1503), of the Spanish house of Borgia, which has obtained in history a notoriety for its crimes and wickednesses scarcely inferior to that of the Tantalides of ancient Greece or the race of the Merovingians. Two members of the family in particular stand forth as examples of unsurpassed wickedness and cruelty—Cæsar Borgia, the handsome, profligate son of the Pope, who conferred on him a cardinalship even after his accession to the throne, and his sister Lucrezia, who, after two previous marriages, was wedded to Alphonse, duke of Ferrara, and by her beauty and grace, as well as by her intelligence and culture, added renown and splendour to the princely house of Ferrara.

#### SOUTHERN ITALY.

Naples, which since the overthrow of the Hohenstaufen, had become a fief of the Papal crown, was governed until the middle of the fourteenth century by Charles of Anjou, his valiant son Charles II., and his grandson Robert. During the reign of Johanna I. (1343-1382), the kingdom was a prey to disorder and lawlessness. Her husband, Andrew of Hungary, was murdered in the castle of Aversa, and she was suspected of complicity; whereupon Louis the Great of Hungary, the brother of the murdered man, invaded the country, and for several years waged a fierce war of revenge. The queen, with her second husband, Louis of Tarentum, was compelled to escape to Florence, and was subsequently taken prisoner in battle by Charles of Durazzo (Charles III. *d.* 1386), and put to death. Ladislaus (*d.* 1414), the son of Charles III., succeeded to the throne after his father's assassination in Hungary, and extended his territory by conquests in Tuscany and in the Church-state. He was succeeded by his sister, Johanna II., in 1414, who first adopted Alphonso of Arragon and then Louis III. of Anjou as her co-regent, and this led to violent struggles between the French and Arragonese parties for the possession of Naples. These dissensions afforded the French king, Charles VIII., an opportunity for attempting the conquest of the country. Louis the Moor, however, formed an alliance with the Venetians, and the French were finally driven out of the country. The duke de Montpensier had been appointed viceroy of Naples by the French king; but he soon found himself compelled to submit to King Ferdinand of Arragon and his brave general Gonzalvo of Cordova, and finally surrendered the conquered kingdom. Ferdinand, however, died soon after obtaining possession of the crown of Naples, and was succeeded by his uncle Federigo in 1496. Not long afterwards King Charles VIII. also passed away, and as he left no issue, the crown of France passed to his nearest kinsman, the duke of Orleans, who was proclaimed King Louis XII. Scarcely had King Louis made himself master of Milan, when he began preparations for the conquest of Naples. He formed an alliance for this purpose with Ferdinand and Isabella of Spain, but their contentions soon resulted in a dissolution of the treaty. The French army, under the command of the



Marshal d'Aubigné, spread universal terror and dismay. Federigo at last surrendered himself, and was carried off to France (1501). With him the dominion of the Arragon branch of the royal line in Naples came to an end. At the beginning of the war he had sent his youthful son Federigo to the strong sea-town of Tarento. Gonzalvo, after subjugating the southern portion of the peninsula, set sail for the town with a well-manned fleet, and compelled it to surrender. Notwithstanding his solemn oath that he would allow the royal youth to go free, he no sooner got him into his power, than he despatched him to Arragon, where he spent the remainder of his days, watched with jealous suspicion.

The contentions between Ferdinand and Louis now led to a war between France and Spain. As the forces of the French were superior to the Spanish troops, Cordova chose the seaport town of Barletta for his headquarters, and the duke de Nemours, at the head of the French forces, attempted to besiege the town. When compelled, however, to retreat for want of reinforcements, Gonzalvo pursued him, and inflicted on him an overwhelming defeat in the battle of Cerignola (1503), when over 3,000 French soldiers were slain on the field of battle. The star of France was on the wane. On the 14th of May Gonzalvo made his triumphant entry into the capital, and with the exception of Gaeta and Venosa, the whole kingdom recognised the supremacy of Arragon. These events, however, produced an intense feeling of indignation in France, and the desire for revenge at last resulted in a fresh attempt to reconquer the lost possessions. In this campaign the Chevalier Bayard performed prodigies of valour, especially by his heroic defence of the bridge over the Garigliano. At last Gonzalvo, supported by auxiliary troops from the Roman State, made an energetic attack on the French army (Dec., 1503), and forced it to retreat behind the walls of the fortress of Gaeta. A capitulation followed, and soon afterwards the capital of Naples rendered its homage to King Ferdinand. In connection with Sicily, the kingdom formed one of the most beautiful possessions of the Spanish-Austrian house. It was ruled by viceroys, and for two hundred years remained subject to the Crown of Spain.



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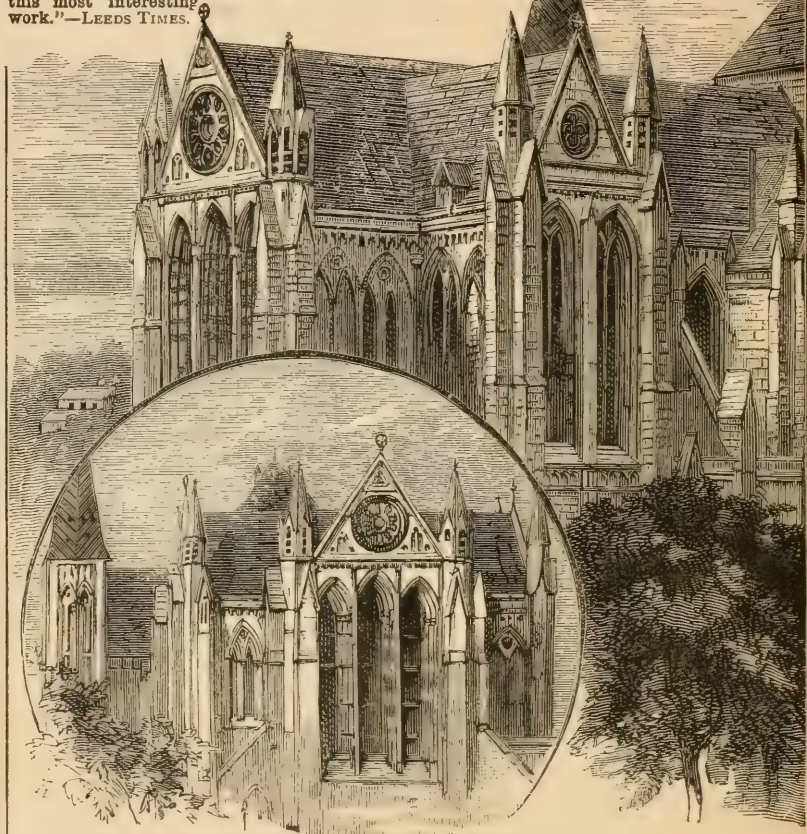
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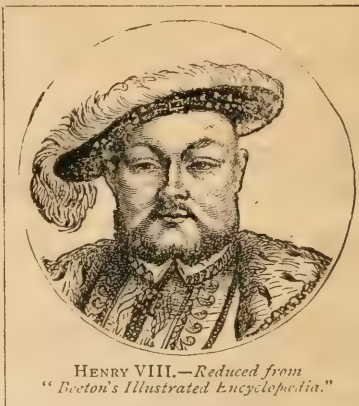
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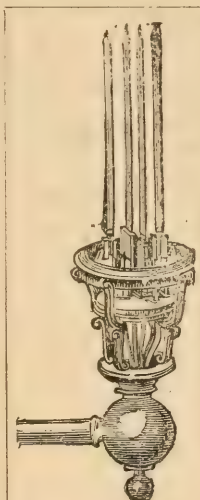
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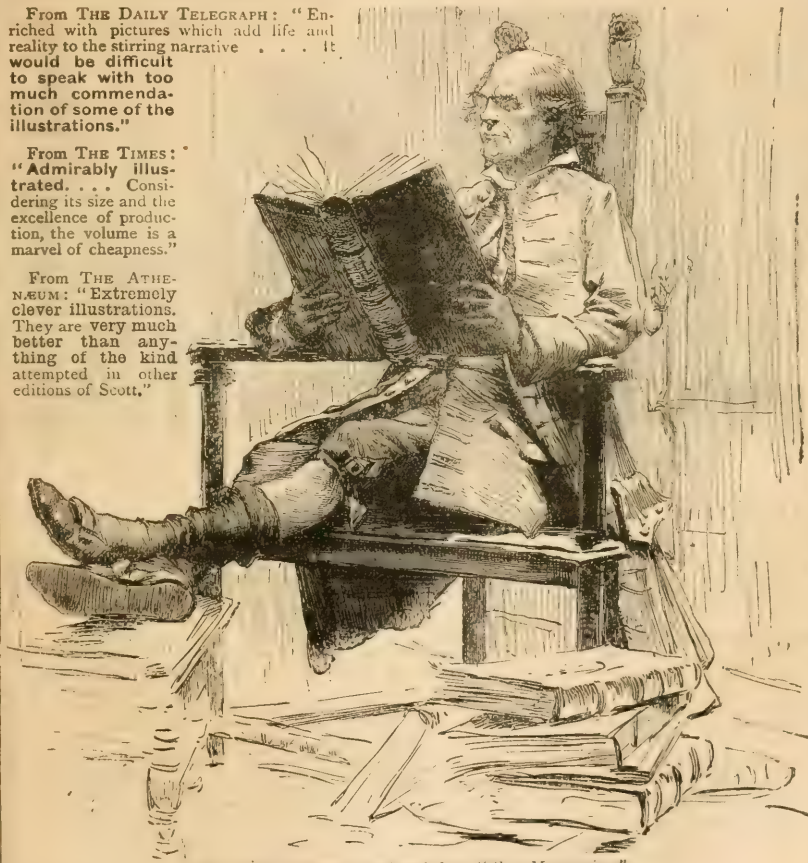
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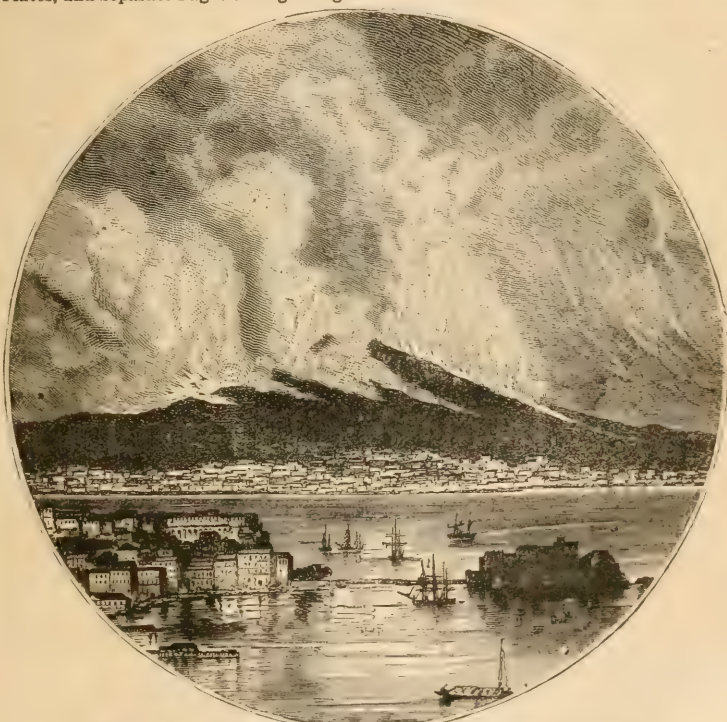
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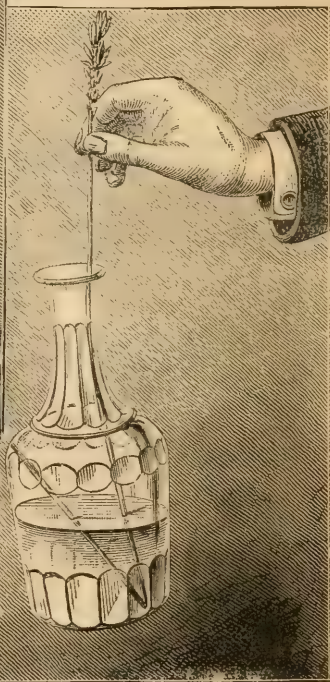
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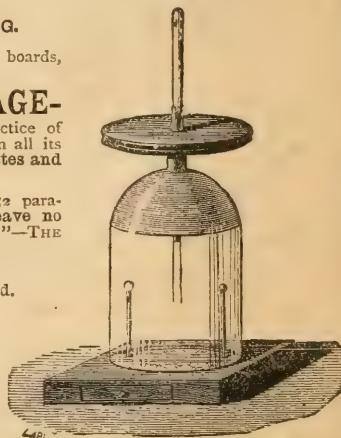
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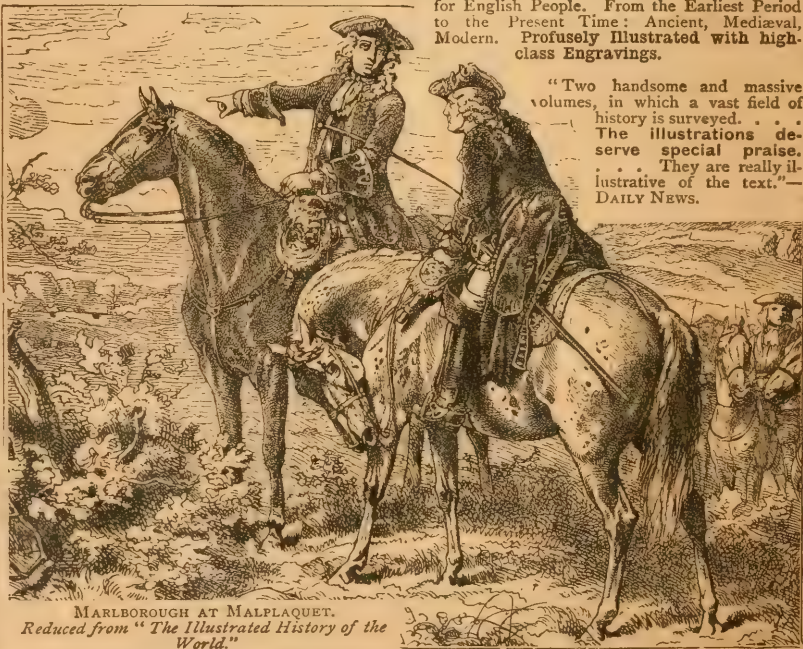
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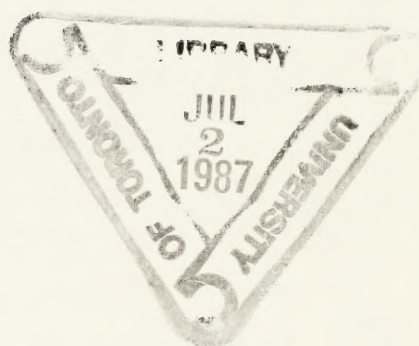


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